William R. Williams 1845.

THE Apostolical History:

CONTAINING

The *Acts*, *Labours*, *Travels*, *Sermons*, *Discourses*, *Miracles*, *Successes*, and *Sufferings*,

OF THE HOLY

APOSTLES

FROM

CHRIST's ASCENTION

TO THE

Destruction of *JERUSALEM* by *Titus*;

A brief DESCRIPTION whereof is here Inserted.

ALSO,

A Narration of the particular *Times* and *Occasions* upon which the *Apostolical Epistles* were written; Together with a Brief *ANALYTICAL PARAPHRASE* of them.

To which is added (for the better understanding of this History) a MAP of the Apostle *PAUL*'s Travels.

Published for the benefit of such as desire clearly to understand, and rightly to improve the Holy Scriptures.

By *SAMUEL CRADOCK*, B.D. late Rector of *North-Cadbury* in *Somersetshire*.

Esse *Christianum, grande est; non,* videri. Hieron. ad Paullinum.

Difficile est, omnes partes implere hominis verè & solidò Christiani. Gr.

Prudentem semper admoneo lectorem, ut non superstitiosis acquiescat interpretationibus, & quæ Commatice pro fingentium dicuntur arbitrio; sed consideret priora, media, & sequentia, & nectat sibi universa quæ scripta sunt. Hieron. in 25 Mat.

Fruantur alii suo ingenio, mihi illi videntur optimi concionatores, qui sunt optimi Scripturæ interpretes. Streso.

LONDON,

Printed by *A. Maxwell*, and are to be sold by *Edward Brewster*, at the *Crane* in St. *Paul's* Church-yard. M DC LXXII.

XEROX MICROFORMS SYSTEMS
University Microfilms
Ann Arbor, Michigan 48106
(313) 761-4700

To his highly honoured Friends,

Richard Hambden
Rowland Hunt *Eſquires.*
Henry Aſhhurſt
Philip Foley

(Sons-in-law to the Right Honourable William *Lord* Paget*); And to their Pious and Vertuous Ladies.*

Right Worthy and much honoured,

IF the Dedication of this poor Work unto you, may carry with it any intimation of the great Reſpect and Honour I have for you, I deſire the world ſhould underſtand the ground of it; which is not ſo much the eminency of your Quality and outward Condition (though that alſo deſerves its due value and regard) as your eminent Piety and Vertue, which renders you truly honourable, and attracts the eſteem of all good men. And truly I cannot but look upon it as a great teſtimony of the Divine favour to that *Noble Family* to which you are all ſo nearly related, and a great honour to it, That in an Age ſo corrupt and depraved as this is, there ſhould be found in it

Theo. Schulz NOV 23 1914

ſo many Perſons more *ennobled* by their *Virtue* than their *High Birth*; and more *great* in *Goodneſs* and *real Worth*, than in *Eſtate*. May the Bleſſing of God Almighty ever reſt on You and your Families, and make you ſtill great Examples of all that is good and praiſe-worthy, in the places where you live; that when you ſhall have finiſhed your courſe, and ſerved your Generation here according to the will of God, and are entred into your everlaſting Reſt, your Names may be to the ſucceeding Age as a *Perfume* poured forth.

As for what concerns this Work, you may pleaſe to underſtand, That it is the fruit of ſome of my hours of leiſure and retirement, of which I have had more of late years than ever I deſired or expected. And ſurely *tam otii quam negotii reddenda eſt ratio*, as he ſaid: We muſt give account to God of our times of leiſure, as well as of thoſe of publick and viſible employment. For thoſe ſeveral years laſt paſt, wherein I have been confined to privacy, I have addicted my ſelf to the ſerious ſtudy of the Holy Scriptures, not finding any way wherein I could better employ my time. For where can we find that profit, that delight, that comfort in afflictions, which may be reaped from a diligent peruſal and ſerious meditation on thoſe Sacred and Divinely-inſpir'd Writings? I have often thought with my ſelf, that a ſhort and plain Analytical Paraphraſe and Expoſition of them, might be of great uſe to thoſe who

who have not leiſure to read larger Comments. And accordingly I have bent my pains to ſerve them therein, as I was able. If my poor endeavours may be any ways ſerviceable to the Church of God, I ſhall rejoyce. However, as our bleſſed Saviour ſaid in excuſe of *Mary* when ſhe was blamed for pouring her Box of precious Ointment on his Head (*Mar.* 14. 4, &c.), *Let her alone, ſhe hath done what ſhe could*; intimating, that if ſhe had known how to expreſs her high veneration and affection to Him in a better manner, ſhe would have willingly done it: So I hope I may in ſome meaſure of ſincerity and uprightneſs ſay, that *I have done what I could.* If I had known how to do any thing better for the ſervice of God and His Church, in the Circumſtances wherein I have of late years been caſt, I hope I ſhould have readily done it. But ſeeing I did not, I have (humbly imploring the Divine Aſſiſtance) adventured on this.

'Tis well known, that there is nothing in this world more pleaſing and cheering to the eyes, than *Light*; inſomuch that one elegantly calls it *The ſmile of Nature*. And in like manner, to the Mind and Underſtanding of man, there is nothing more pleaſing and delightful than a clear diſcovery of *Truth*. But of all Truths, there are none can be ſo acceptable, ſo delightful and raviſhing, as *thoſe glorious Truths* revealed by God in his holy Word, which tend ſo much to the bettering of *man* here, and to the bring-

ing

ing of him to eternal happineſs hereafter. And truly I am very confident, would Perſons of Quality and Education more diligently read and ſtudy the Holy Scriptures, they would find ſuch incomparable delight, ſweetneſs, and comfort in them, that *Play-books* and *Romances*, and ſuch corrupting and effeminating Traſh (which conſume the precious hours of too many of our Gentry) would ſeem vile and contemptible in their eyes. But I need not ſay theſe things to you, who know how better to employ your time, and have learned to prefer *Manna* before Onions and Garlick.

All that I ſhall further troubl[illegible] you with, is only to acquaint you, That ſe[illegible] venturing this poor thing of mine [illegible] World ſo full of Cenſure and Prejudice, I find my ſelf inclin'd to put up ſome ſuch Petition unto God for it, as that excellent perſon, Mr. *Herbert* put up for his Divine Poems:

Turn their eyes hither who will make a gain:
Theirs, who will hurt themſelves or me, refrain.

And thus (honoured Friends) wiſhing very heartily unto You, and all yours, all manner of proſperity, I remain,

Your very humble and affectionate Servant,

SA. CRADOCK.

Geſings in *Wickam-brook Suffolk*, Octob. 1. 1672.

THE PREFACE TO THE READER.

Courteous Reader,

HAving lately publiſhed the intire Hiſtory of our *Bleſſed Lord and Saviour*, from his Birth to his glorious *Aſcenſion* to Heaven; it will not be, I hope, unacceptable to thee, if I here preſent thee with the Hiſtory of the *Church* immediately ſucceeding; and give thee a Narrative of the *Acts*, *Labours*, *Travels*, *Sermons*, *Diſcourſes*, *Miracles*, *Succeſſes*, and *Sufferings* of the Holy Apoſtles, as they are recorded by the Evangeliſt *Luke* in that Divine Book of his, call'd the *Acts of the Apoſtles*.

And that my Deſign in this undertaking may the more clearly be diſcerned, be pleaſed to underſtand, that I have digeſted the whole Work into *Seven Chapters*.

The FIRST CHAPTER contains the Acts of all the Apoſtles *joyntly*, from our Saviour's Aſcenſion to *Saul's Converſion*; and ſhews what was done by them *before* the Feaſt of Pentecoſt, *at* the Feaſt, and *after* it. (1.) *Before the Feaſt*; it ſhews how they continued in joynt-devotion for ten days together at *Jeruſalem*, in expectation of the great *promiſed effuſion* of the Spirit; and during that time, called *Matthias* by lot to the Apoſtleſhip in the room of *Judas* [*Acts* chap. I.] 2. *At the Feaſt*; it ſhews how they received a *plentiful effuſion* of the Spirit, and ſpake *divers Tongues*; at which ſome of the *Jews* mocking, *Peter* preached an excellent Sermon to them, which had ſuch wonderful ſucceſs, that by his own and the other Apoſtles endeavours, about Three thouſand were that day converted to Chriſt [*Acts* Chap. II.]. (3.) *After the Feaſt*; it relates how *PETER* going up to the Temple with *John*, he there

miraculouſly cured a *Cripple*. The people being filled with amazement and aſtoniſhment at this *miracle*, *Peter* informs them, That it was not wrought by any power of his own, but by the power of Jeſus Chriſt. And from hence he takes occaſion to preach Chriſt to them (Chap. III.). The *Rulers* of the Jews being offended at his Sermon (though a great number of the people were converted thereby), apprehend *him* and *John*, and bring them before the *Council*, who after examination diſmiſs them, yet with a charge not to preach any more in the Name of Jeſus. The Church hereupon betake themſelves to prayer, and receive a preſent and gracious anſwer from the Lord. Next it ſhews, how holy and gracious the converſation of this Infant Church was, who convers'd together with great concord and charity, the rich ſelling their goods for the ſuſtentation of the poorer ſort [*Acts* Chap. IV.]. Then it [illegible] the fraud and hypocriſie of *Ananias* and *Sapphira*, with their dreadful puniſhment: as alſo the many wonders [illegible] wrought by the Apoſtles, to the terror of ſome, and the converſion of others; and their couragious perſiſting to preach Chriſt, notwithſtanding they were perſecuted, impriſoned, and beaten for it [*Acts* Chap. V.].

In the next place it ſets forth how the Apoſtles appointed Seven *Deacons* to take care of the poor, whereof *Stephen* and *Philip* were the moſt eminent, whoſe particular acts are [illegible]ated; as namely, *Stephen's* diſputing with ſome of the Synagogue of the *Libertines*, who (not being able to *reſiſt the wiſdom and ſpirit by which he ſpake*) drew him before the *Council*, and and there falſly accuſed him [*Acts* Chap. VI.]. *Stephen* in a long and grave Oration defends himſelf, and pleads his Cauſe; but they interrupt him, and fall upon him, and ſtone him [*Acts* Chap. VII.].

Immediately after *Stephen's* Martyrdom, a violent Perſecution aroſe, which ſcattered the Diſciples at *Jeruſalem*. *Philip* hereupon went and preached Chriſt at *Samaria*, and did many Miracles there, and baptized many; and among the reſt, *Simon Magus*. The Apoſtles that were left at *Jeruſalem*, hearing of *Philip's* good ſucceſs at *Samaria*, ſend *Peter* and *John* thither to confirm thoſe new Diſciples, and to enlarge the Church. Theſe two Apoſtles coming thither, they by *prayer* and *impoſition of hands* conferr the miraculous gifts of the Holy Ghoſt on the true believers there; which *Simon Magus* ſeeing, he offered the Apoſtles money to enable him to confer the like gifts on whomſoever he pleaſed: for which impiety *Peter* ſharply reproves him. Laſtly, It ſets forth how *Philip* was ſent to inſtruct and baptize the Eunuch [*Acts* Chap. VIII.].

The SECOND CHAPTER contains more particularly the Hiſtory of thoſe two great Apoſtles *Paul* and *Peter*, though there is inſerted alſo ſomething concerning *Barnabas's* journey to *Antioch*, and the Martyrdom of *James*.

Now concerning *PAUL*, theſe things are here related: (1.) His miraculous Converſion. (2.) His Vocation to the Apoſtleſhip. (3.) His Preaching Chriſt firſt in the Synagogues of *Damaſcus*, and then in *Arabia* for the ſpace of three years. (4.) His return to *Damaſcus*, and eſcaping the hands of the Jews that there conſpired to kill him.

The Preface to the Reader.

Concerning *Peter*, theſe things are recorded: (1.) The *Miracles* he wrought, namely, his healing *Æneas* of the Palſie at *Lydda*, and raiſing *Tabitha* from the dead at *Joppa* [*Acts* Chap. IX.] (2.) The *Doctrine* he preached to *Cornelius* (a *Gentile*) and his company, upon a particular viſion and command from God; whereupon the Holy Ghoſt falleth on them, and they are baptized [*Acts* Chap. X.]. This converſe and communion of his with the *Gentiles*, he vindicates to the *Jews*, who were ſcandaliz'd at it, by a narrative of the whole matter. Here alſo is inſerted a narration, how the Goſpel being ſpread into *Phœnice*, *Cyprus*, and *Antioch*, by thoſe Diſciples who were diſperſed upon the fore-mentioned perſecution, *Barnabas* was ſent from *Jeruſalem* to confirm them. *Barnabas* being at *Antioch*, ſends for *Paul* to come to him thither; where they both ſtrenuouſly preach Chriſt, and there the *Diſciples* were firſt called *Chriſtians* [*Acts* Chap. XI.]. About this time *Herod* perſecuted the Chriſtians at *Jeruſalem*, and killed *James* the brother of *John*. (2.) Here are related the *ſufferings* which *Peter* under-went under *Herod*, who impriſoned him with an intent to put him to death; but he was delivered by an Angel upon the prayers of the Church. Whereupon the anger of the King falls heavy upon his Keepers. *Herod* ſhortly after goes down to *Cæſarea*; and in his pride taking to himſelf the Honour due to God, he is ſtricken by an Angel, and dyeth miſerably. After which, the Goſpel proſpereth [*Acts* Chap. XII.]. This is the laſt we hear of this *great Apoſtle* (excepting his being preſent at the Council at *Jeruſalem*, Act. 15.) till we come to his Epiſtles. As for *Paul*, the remainder of his ſtory falls within the time and compaſs of his travels, and thoſe Five remarkable Journeys of his which are deſcribed in the Five enſuing Chapters.

The THIRD CHAPTER contains a Narration of *Paul's First Journey* from *Antioch* with *Barnabas*, to preach the Goſpel to the *Gentiles*, *John-Mark* being their Miniſter: At which time they travelled to *Cyprus*, *Pamphylia*, *Lycaonia*, *Piſidia*, and other Provinces of *Aſia* the Leſs. And therefore this Journey we may call for diſtinction-ſake, *Iter Aſiaticum*; It is deſcribed *Acts* Chap. XIII, XIV.

The FOURTH CHAPTER contains *Paul's Second Journey* with *Barnabas*, and *Titus*, and others, from *Antioch* to that famous *Council* at *Jeruſalem*, which we may therefore call *Iter Hieroſolomitanum*. It is deſcribed *Acts* Chap. XV. from ver. 1. to 36.

The FIFTH CHAPTER contains *Paul's Third Journey*, being accompanied with *Silas* and *Titus*, to viſit and confirm the Diſ-

Disciples in those Cities where *He* and *Barnabas* had before preached the Gospel; which done, they were called by a Vision over into *Macedonia*, and so passed into *Europe*, and travelled to *Philippi*, *Berœa*, *Thessalonica*, *Athens*, *Corinth*, and so by *Ephesus* returned into *Syria* and *Judea*, and then came back again to *Antioch*. This Journey we may call *Iter Græcum* sive *Macedonicum*. It is described from *ver.* 36 of Chap. XV, to *ver.* 23 of Chap. XVIII.

The SIXTH CHAPTER contains *Paul's Fourth Journey*, which he began from *Antioch* in *Syria*, from whence he went to *Ephesus*, according to his promise, and staying the *greatest part* of his time in that City, we may from thence call it *Iter Ephesinum*. From thence he went to visit the *European Churches*; and at last from *Macedonia*, through *Asia the Less*, and *Syria*, he returned into *Judea*, where by the *Jews* he was accused, and by the Roman *Officers* taken into custody. Which Journey is described from *ver.* 23 of Chap. XVIII, to Chap. XXVII

The SEVENTH CHAPTER contains *Paul's Fifth* and *Last Journey* from *Cæsarea* to *Rome*, which we may therefore call *Iter Romanum*, It is described *Acts* Chap. XXVII, and XXVIII.

In *these Seven Chapters* I have comprised the Divine History of the *Acts of the Apostles*. Possibly some may now ask How it can be properly so called, seeing it chiefly relates the story of *Peter* and *Paul*; and of the *former* but sparingly, and insists principally upon the Acts of the *later*, mentioning but little what the other Apostles *did*, or what Churches they *planted*, or what *death* they died. For answer to which, this is all that can be said, That it seemed good to the Spirit of God to have only *so much* written as he saw conducing to our edification; and in that we are to acquiesce. Besides, *Luke* who wrote the *Acts of the Apostles*, was a disciple and follower of *Paul*, and his Companion in most of his Travels; and therefore no wonder if he designed principally to write *his Story*. To all which we may add, That as *Paul's Conversion* was more miraculous than the conversion of any other of the Apostles, so the course of his Ministry was more illustrious. *He laboured more abundantly than they all*, 1 Cor. 15.10. *Hierom* * thinks, *Luke* wrote this History at *Rome* in the *second* year of *Paul's* imprisonment there, and at the request of the Brethren in that City, and by the direction of *Paul* himself; but principally, by the peculiar guidance of the Holy Ghost. He is thought to have written it in the 62 year of Christ, and the *6th* of *Nero*. We have therefore in this Divine Book set before us, an History of the *rise*, *growth*, *state*, *and practice of the primitive Church*, *in the purest Apostolical times*; and a declaration of the *pure doctrine then delivered*, *and of the pure Worship and Church-Government and Discipline then practised*. All which may be a pattern to succeeding Churches in all ages. And agreeably hereunto I find a learned man

* Catal. script. Ecclesiastic. Tom. 1.

man expressing himself; *I have often thought with my self* * (says he) *that the Divine Scheme given to* Moses *in* Mount Sinai, *was not more a pattern to erect the ancient Tabernacle by, than the History of the* Acts of the Apostles *is a form and type according to which all that are thereunto called, must build and govern the Church under the New Testament, in which certainly there is not the least appearance of that Hierarchical Tyranny which the Court of* Rome *endeavours to force upon us by fire and sword, nor any mention of* Peter's *being Bishop of* Rome, *which is the only Foundation the Popish-Creed is built upon.*

* *Sæpe me cepit ista cogitatio quod illud in monte Sinai Mosi exhibitum divinum schema, non magis fuerit veteris tabernaculi ædificandi exemplar, quàm Actorum Apostolicorum volumen, Ecclesiæ Novi Testamenti ædificandæ & regendæ, omnibus ad hoc vocatis, forma est & Typus; in quo certè nec vola nec vestigium est illius Hierarchicæ tyrannidis, quam Aula Romana nobis ferro & flammis satagit obtrudere, nec ulla mentio sessionis Petri in Episcopatu Romano, quæ Papisticæ fidei unica basis est, &c.* Stresio in Præfat. ad Act. Apost.

In this Divine Book also we may see how Christ subdued the World to the obedience of the Gospel, by a *few illiterate* men against all the malice of Satan labouring to suppress it, by raising slanders and persecutions against it; and when that could not prevail with violence, raising *Hereticks* to corrupt it: Here we have examples of the *prudence*, *faithfulness*, and *diligence* of the Holy Apostles: Here we may see *how they lived*, *what they taught*, *how they dealt with the obstinate*, *how with the infirm*, *and how they acted in the doubtful and controversal Cases of the Church*.

As we go along in this History, we come to the *particular times* wherein the *Apostolical Epistles* were written; and then we shew the *particular occasions* of writing of them, and *by whom*, and from *what places* they were sent; giving a short Analysis and Paraphrase of them, which I hope will give much light to them, and serve also to illustrate many passages in this *Apostolical History*.

For the *Chronotaxis*, or disposition of the things contained in this History, into the proper times wherein they were acted, there being so great diversity of opinions among *Chronologers* * and Learned men, I have followed what I thought best, leaving others the liberty of their own judgments.

* Chronologi non magis congruunt quam Horologia. *Strigel.*

As for the Apostolical Epistles (which are in number 21), according to the best conjectures we are able to make, they were written in this order of Time, according to this ensuing Table.

In the time of *Paul*'s Third Journey:
- The 1 Epistle to the *Thessalonians*, from *Corinth*. See *Chap.* 5. *Sect.* 9.
- 2 Epistle to *Thess.* See *Chap* 5. *Sect.* 12.

In the time of *Paul*'s Fourth Journey:
- Epistle to *Galatians* from *Ephesus*. See *Chap.* 6. *Sect.* 5.
- 1 Epistle to *Corinthians*. See *Ch.* 6. *Sect.* 7.
- Epistle to *Titus*. See *Chap.* 6. *Sect.* 8.
- 2 Epistle to *Corinthians*. See *Ch.* 6. *Sect.* 14.
- 1 Epist. to *Timothy*. See *Chap.* 6. *Sect.* 15.
- Epist. to the *Romans* from *Corinth*. See *Ch.* 6. *Sect.* 18.

In the time of *Paul*'s Imprisonment at *Rome*,
- Epist. of *James*. See *Chap.* 7. *Sect.* 5.
- To *Philemon*. See *Chap.* 7. *Sect.* 7.
- To *Philippians*. See *Chap.* 7. *Sect.* 8.
- To the *Colossians*. See *Chap.* 7. *Sect.* 9.
- To the *Ephesians*. See *Chap.* 7. *Sect.* 10.
- To the *Hebrews*. See *Chap.* 7. *Sect.* 11.
- 1 Epist. of *Peter*. See *Chap.* 7. *Sect.* 12.
- 2 Epist. of *Peter*. See *Chap.* 7. *Sect.* 13.
- Epist. of *Jude*. See *Chap* 7. *Sect* 14.
- 2 Epist. to *Timothy*. See *Chap.* 7. *Sect.* 15.

After all these,
- 1 Epist. of *John*. See *Chap.* 7. *Sect.* 17.
- 2 Epist. of *John*. See *Chap.* 7. *Sect.* 18.
- 3 Epist. of *John*. See *Chap* 7. *Sect.* 19.

Thus (*Courteous Reader*) I have given thee a brief view or prospect of this whole History; for a better understanding of which, I have added a Map of the Apostle *Paul*'s Travels. And lastly for a close I have added a short description of the Destruction of *Jerusalem*, which may be as a Comment not only to many passages in this History, and in the Apostolical Epistles, but in the Gospels also.

About 23 years after this dismal Destruction, in the 14 year of *Domitian*, *John the Evangelist* had the *Revelation* in the Isle of *Patmos*. And this is all I thought fit to advertise thee of by way of Preface. Only I shall add, If thou desirest to reap any benefit by my Paraphrase on the Epistles, I entreat thee to take thy Bible, and to read the Text along with the Paraphrase. It is not unknown to any who have ever attentively read over the Apostolical Epistles, that there are abundance of *dark and obscure passages in them*; abundance of δυσνόητα, *things hard to be understood*, as the Apostle speaks, 2 *Pet.* 3. 16. I may truly say, I have not willingly or knowingly passed over any of them untouch'd, but said something (according to my poor Talent) either in the Paraphrase, or in the Notes, tending to the clearing of them. And so heartily praying and desiring that from the whole, God may receive glory, and the ingenuous *Reader* benefit, I bid thee farewell.

Thine in Christ Jesus,
SA: CRADOCK.

I Have seriously perused and read over the Apostolical History, *written by Mr.* Samuel Cradock; *and I do thankfully acknowledg, that I have received much comfort and benefit by it, and am fully perswaded, That those persons, whether* Ministers *or* People *to whom God shall give hearts to peruse it as I have done, will be convinced that it will be very beneficial to the Church of God, especially to private Families, in helping them to understand the Holy Scriptures.*

Sic testor,

Sa: Fairclough, sometimes Rector of *Ketton* in *Suffolk*.

Kennet, Octob. 8. 1672.

Mr. Brewster,

WE *have perused, as our occasions would permit, the Book you brought us, call'd* The Apostolical History, *containing an* Analytical Paraphrase *on the whole Book of the* Acts of the Apostles, *and* all the Apostolical Epistles, *which are in number Twenty one. And seeing you desire our opinion upon it, we declare, That we judg it a Work which (with the blessing of God) will be exceeding useful and beneficial to several sorts of persons: Particularly,*

1. *To such Ministers as are not furnished with good Libraries.*

2. *To young Scholars who should be directed in Chronologie, and how to reduce the passages and transactions of the Apostolick Times, to their due and proper places, and should be guided in a right way and method of studying the holy Scriptures.*

3. *To Masters of Families, that they may thereby be enabled to instruct their Families.*

4. *To private Christians in the daily reading of the Scriptures, who have not time or leisure to read larger Comments.*

5 *'Tis a Book fit for Parents to give to their Children that are grown up, to bring them to a love and delight in the Scriptures, they being made plain, and facile, and intelligible in this Paraphrase.*

6. *The Notes in the Margin are very useful for Scholars to give them an account of the particular interpretations that the Author giveth of sundry difficult places; and yet they are so ordered, that they will not disturb the* unlearned *in reading either the Apostolical History, or the Paraphrase on the Epistles.*

7. *The Map of* Paul's *Travels is useful and delightful, not only for the clearer understanding how* that blessed Apostle *planted the Gospel up and down in the world; but it may be useful also for the understanding of several passages in the History both of the Old and New Testament.*

Lastly,

Laſtly, *The Hiſtory of the Deſtruction of* Jeruſalem, *may give much light to many paſſages not only in the Apoſtolical Epiſtles, but in the Goſpels alſo.*

And therefore we commend this Reverend Author's deſign of helping us to know the Scriptures, to the bleſſing of Him who inſpired thoſe that wrote them. And this we do the more *hopefully*, becauſe it hath been the obſervation of the moſt *pious ly conſiderate*, That God hath in all Ages made thoſe Labours of his Servants moſt eminently acceptable, which have been employed in the profitable explication of any part of the Scripture; as if He, who hath imprinted ſuch a *Majeſty* upon the Text, delighted alſo to reflect an honour upon the Interpreters thereof; and to make mens Works *illuſtrious*, by their *illuſtrating* the Word of God, and directing others in the paths that lead to bleſſedneſs.

Your loving Friends,

WILLIAM JENKIN, ſometimes Paſtor of Chriſt's Church *London*.

RICHARD FAIRCLOUGH, ſometimes Rector of *Mells* in *Somerſet-ſhire*.

The ſeveral Apoſtolical Epiſtles, as they are placed and paraphraſed in this Hiſtory, may be found according to this enſuing Direction.

THE *Firſt Epiſtle to the* Theſſalonians,	*pag.* 114
The Second Epiſtle to the Theſſalonians,	122
The Epiſtle to the Galatians,	133
The Firſt Epiſtle to the Corinthians,	152
The Epiſtle to Titus,	186
The Second Epiſtle to the Corinthians,	195
The Firſt Epiſtle to Timothy,	214
The Epiſtle to the Romans,	223
The Epiſtle of James,	310
The Epiſtle to Philemon,	322
The Epiſtle to the Philippians,	324
The Epiſtle to the Coloſſians,	333
The Epiſtle to the Epheſians,	343
The Epiſtle to the Hebrews,	361
The Firſt Epiſtle of Peter,	402
The Second Epiſtle of Peter,	413
The Epiſtle of Jude	421
The Second Epiſtle to Timothy,	426
The Firſt Epiſtle of John,	435
The Second Epiſtle of John,	448
The Third Epiſtle of John,	450

ERRATA.

Page 4. l. 35 read *two thouſand*, p. 24 l. 15 dele *eſt*, p. 29 l. 22 r. *twenty*, p. 41 l. 39 r. *them*, p. 47 l. 23 r. *he was led as a ſheep to the ſlaughter, and like a lamb dumb before the ſhearer*, p. 48 for *fourteen* r *many*, p. 55 l. 25 r *His*, p. 59 l. 1 r *Exterius*, p. 73 l. 15 r *thereof*, p. 74 l. 23 dele *and*, p. 156 l. 4 r *have made further*, p. 187 l. 47 r *that they may be found in the faith, and ſubmit themſelves to the doctrine of the Goſpel*, p. 197 l. 26 r *inflicting*, p. 234 l. 51 r *wages of ſin*, p. 235 l. 4 r *head*, p. 244 l. 17 r *are not the children of God*, p. 249 l. 46 r *as well as to the Jews*, p. 268 l. 21 r *a young man*, p. 288 l. 3 r *thoſe rites*, p. 299 in the margin r *Anno Chriſto 61, Neronis 5*: p. 309 r *Anno Chriſti 62*, p. 325 in note * r. *non aliud*, p. 335 l. 53 r *extended to them*, p. 351 l. 16 r *ſinleſs*, p. 355 l. 22 r *awake thou*, p. 373 n. *f* r *peccatum in Spiritum Sanctum*, p. 394 n. *b* r *toga*, p. 396 n. *b* l. 18 r *videri*, p. [illegible] r *multa*, p. 433 l. 41 r *his*, p. 449 l. 17 for *competent* r *compleat*, l. 25 for [illegible] *th*.

THE

Apostolical History.

CHAP. I.

Containing a Narration of the Acts of the Apostles (jointly considered) from Christ's Ascension to Saul's Conversion.

Anno Christi 33 Tiberii 18.

SECT. I.

THE Holy Evangelist *Luke* having in his former Treatise written the History of *Our Lord and Saviour*, (wherein he had spoken *of all things* (a), *that Jesus both did, and taught*, so far forth as the Holy Ghost thought fit to dictate to him, and to injoyn him to publish) he now proceeds to write the History of his *Apostles* (b). And in the first place, to connect this History with his former, he shews, That after our *Saviour* was *risen from the dead*, he continued Forty days on the earth, and in that space of time appeared often to his chosen Apostles (c), giving them many sure Evidences, that it was truly He, *their Lord and Master*; and by the direction of the Holy Ghost (wherewith his Human Nature was full) he gave them many Precepts and Commandments, touching the discharge of their Function and Office; acquainting them with the things appertaining *to the Kingdom of God*, viz. *the Kingdom of his Grace*, which is erected, and set up in the Hearts of men by the preaching of the Gospel. And having now gathered

(a) Non dicit se scripsisse omnia sed de omnibus: de singulis nimirum tantum, quantum ad spiritualem ædificationem sufficit: Et hæc est sufficientia Scripturæ, quam credimus contra Pontificios. Non credimus omnia in Scripturis esse, sed de omnibus id, quod ad salutem sufficit.

(b) Dicit se de actis Apostolorum nunc scripturum, licet de aliquibus tantum Apostolis scribit, nec omnia eorum acta. Nihil scribit de *Thomâ, Bartholomæo, Andreâ* &c. nec de eorum profectionibus in *Indiam, Galliam, Germaniam*, neque de eorum morte; nimirum, quia Spiritui sancto visum non est, plura scribi, quam nobis ad ædificationem opus erat. In iis quæ scripta sunt nos diligenter exerceamus, de cæteris ne simus curiosi. *Stres.*

(c) Ministri sivè officiarii Christi sunt hi, ut videre est, 1 *Cor.* 12. 28. *Eph.* 4. 11. *Rom.* 12. 5. Primi sunt *Apostoli* qui à Christo ipso vocati non poterant errare in Doctrinâ, missi in universum orbem ad ecclesias plantandas. Juxta hos, erant 2. *Prophetæ*, qui habebant dona prædicendi futura, et interpretandi Scripturas; et alii extraor-

thered

...ntes, qui habebant dona linguarum, & miraculorum. 3. *Evangelistæ*, Apostolorum comites, & administri. 4. *Doctores & Pastores*, qui ordinariè vocati erant ad explicandam Scripturam & pascendam disciplinâ unam aliquam particularem ecclesiam, cui erant præfecti cum his erant. 5. *Rectores* 1 *Cor.* 12. 28. itemque *Diaconi*, *Act.* 6. Christus tanquam Doctor supremus, & Academicus in pastoribus formandis fuit occupatus, qui deinde ecclesias docerent. Quo plus reverentiæ habeat quod illis præcipit Christus, addit, hoc spiritûs directione factum. Non quod aliundè regi opus habuerit Filius Dei, qui æterna est sapientia, sed quia homo quoque erat, ne quis putaret humano ingenio tradidisse apostolis, quod tradidit, nominatim ad divinam authoritatem nos revocat; sicuti toties Dominus ipse nihil se tradere affirmat nisi quod à Patre accepit. *Calv.* in loc.

(*d*) συναλιζόμενος] supple αὐτὲς ipsos in unum recolligens qui dispersi fuerant. vid. *Joh.* 21. 2. est, Attico more, *passivum* sono, sensu *activum*, *Grot.*

(*e*) Solent Theologi quatuor species baptismi recensere 1. *Fluminis*, seu aquæ. 2. *Flaminis*, seu spiritus, *Mat.* 3. 11. *igne baptizabit*. 3. *Sanguinis* seu *Martyrii* *Mat.* 20. 22. *Mar.* 10. 38. 4. *Luminis* seu verbi, *Act.* 18. 25. Quatuor igitur sunt res, quas sacrum baptismatis nomen solet insignire. 1 Sacramentum regenerationis. 2. Ipsam regenerationem. 3. Martyrium. 4. Doctrinam Evangelii.

(*f*) Hoc non ideo dicitur, quod Johannis baptisma fuerit ceremonia vana, vacua, inefficax, quæ Spiritum sanctum non habuerit conjunctum, vid *Mar.* 1. 4. *Act.* 19. 4. Sed dicitur Johannes sola aquâ baptizasse, quia ipse non potuit dare Spiritum sanctum, sed tantum dedit externum spiritûs sacramentum, & sigillum; Christus autem dedit Spiritum.

thered them together (*d*), that they might behold his *Ascension*, he commanded them, that they should not disperse themselves, nor depart from *Jerusalem*, but stay there, and expect the performance of the *Promise* made by the *Father* of a *great* and *plentiful Effusion* of his Spirit upon them [*Joel* 2. 28.] of which he had often before told them, as we may see, *Luk.* 24. 29. & *Joh.* 14. and *ch.* 15. and 16. And though they had been before baptized by *John*, who baptized (*e*) with *water*, but could not confer the Spirit (*f*) with the outward Ordinance, yet now they should be baptized with the *Holy Ghost ten days* hence; not but that they had received the Spirit before in *some measure*, but now this Spirit should be poured forth in a more large, and plentiful manner upon them, to *confirm* them more assuredly in the Doctrine of the Gospel, to *sanctifie* them more abundantly, to *seal* to them, and bear *witness* with their Spirits, that they were the adopted children of God, *Eph.* 1. 13. *Rom.* 8. 16. And lastly, to *confer* those gifts upon them, which were requisite for the execution of their Office, namely the gifts of *Tongues*, *Prophecies*, and *Miracles*, that they might divulge and proclaim his Doctrine and Gospel not only in *Judea*, and *Samaria*, but even to the uttermost parts of the earth. The Apostles hearing him discourse of this *extraordinary effusion of the Spirit*, and imagining (as it seems) it would be an *introduction* to the glorious temporal kingdom of the *Messiah*, (which still ran in their minds.) they asked him, *whether he would at this time restore the Kingdom to* Israel *or no?* having an eye, (as 'tis probable) to that place, *Dan.* 7 27. *And the kingdom, and dominion, and the greatness of the Kingdom under the whole Heaven, shall be given to the people of the Saints of the most High, whose Kingdom is an everlasting Kingdom, and all Dominions shall serve and obey him.* To whom he replies, That they ought to be contented with the knowledg of such things as the Father hath thought fit to reveal to them: but for other things which he is pleased to keep secret, they should not pry into them, the knowledg of them being neither necessary, nor profitable for them. And this might abundantly satisfie them, that they should shortly be endued with such power, and gifts of the Holy Ghost, whereby they should be rendred fit to preach the Gospel, and to testifie (*g*) to the uttermost parts

(*g*) Ministri de Christo testantur tribus modis. 1. Christum prædicando. 2. Secundum Christum vivendo. 3. Propter Christum patiendo.

parts of the earth (even both to the *Jews* and *Gentiles*) that *he was the true Messias*, and *Saviour of the world*. Having thus spoken unto them, he led them forth to that part of Mount *Olivet* which is neer *Bethany* (*h*), and there *lifting up his hands, he blessed them*, and as he blessed them he was *parted* from them, and *carried* up into heaven, a *cloud receiving him out of their sight*. They standing amazed at this wonderful sight, and earnestly looking after him towards heaven, *two Angels* (*i*) *in white robes* appeared to them, and assured them, that he would so come to judgment, as they had seen him go to heaven, to wit, *visibly*, and in the *same body* with which he ascended; at which time he would appear in the clouds again with great Majesty and Glory.

(*h*) *Some think our Saviour led his Disciples as far as* Bethany, *and there having taken leave of some that were dear to him came back with them to the* Mount *of* Olives, *which lyeth between* Bethany *and* Jerusalem, *and from thence ascended to heaven.* Lucas dicit *cap.* 24. 50. *eduxit eos foras ad Bethaniam usque.* h. e. ad eam Bethaniæ partem, quæ in monte erat Oliveti in quo monte Christus sæpè preces, & lachrymas ad Patrem fuderat, ut qui locus submissionis ipsius testis fuerat, idem esset & gloriæ.

(*i*) An tanta sit Angelorum vis, ut suâ virtute possint efficere corpus vero simile, an verò divinâ virtute ipsis corpus aptetur, non disputabimus. Id certum quod non verum corpus ex femine humano hypostaticè sibi uniant, sed tantum figuram corporis formatam ex materiâ remotâ gestent, quale & Christus in præludium incarnationis sæpè assumpsit. Aliud autem est illud corpus, quod deinde post incarnationem induit. *Stres.*

Acts 1. *v.* 1. The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach.

Chap. 1. *ver.* 1. ὧν ponitur pro ἃ constructione Græcis familiarissimâ, quâ sequens casus à præcedenti regitur. Deinde *verba inchoativa*, completivè sunt intelligenda; *Quæ cœpit facere, & docere*, h. e. quæ fecit, & docuit.

v. 2. Until the day in which he was taken up, after that he through the holy Ghost had given commandments unto the apostles whom he had chosen.

v. 3. To whom also he shewed himself alive after his passion, by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God:

v. 4. And being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, *saith he*, ye have heard of me.

v. 5. For John truly baptized with water, but ye shall be baptized with the holy Ghost, not many days hence.

v. 6. When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?

v. 7. And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power.

v. 8. But ye shall receive power after that the holy Ghost is come upon you, and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.

v. 9. And when he had spoken these things, while they beheld, he was taken up, and a cloud received him out of their sight.

v. 10. And while they looked stedfastly toward heaven, as he went up, behold, two men stood by them in white apparel,

v. 11. Which also said, Ye men of Galilee, Why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

SECT. II.

THE Apostles having seen our Saviour thus gloriously ascend into Heaven (worshipping, and adoring him in Spirit, as their Lord, and Saviour, *Luk.* 24.52.) returned to *Jerusalem*, and according to his command (*a*) continued there in joint devotion in an *upper-room* for ten days, together with many other men, (whereof some were of the kinred (*b*) of Jesus) and some pious women, who had followed him; among whom was *Mary* (*c*) his mother; their whole number being about *Sixscore*; and there they expected the great, and large effusion of the Spirit, which was promised unto them.

(*a*) Fuit hæc non simplex obedientia, sed obedientia contra consilium carnis & sanguinis [*Gal.* 1. 16.] Sciebant Hierosolymis perpetuas infestationes Judæorum esse metuendas, *Joh.* 20. 19. sed, congregatio habenda erat in una domo centum & viginti hominum, & carnis consiliis abnegatis, strictè Christi mandato adhærent. vid. *Mat.* 16. 24.

(*b*) Intelliguntur cognati Christi, non tantum ex parte *Josephi*, quem aiunt ex priori uxore plures habuisse filios, sed etiam ex parte *Mariæ*. Uxor enim *Cleophæ*, quæ *Mariæ* soror erat tres filios habebat, *Jacobum, Josen, Simonem Judam. Mat.* 13. 55. 56. comp. cum *Joh.* 19. 25. & *Mat.* 27. 56. Fuere plures eo tempore, qui in Christum credebant. Nam 1 *Cor.* 15. mentio est, de pluribus quam quingentis fratribus quibus Christus apparuit, sed videntur cæteri in *Galilæa* mansisse, & illi præcipuè Christum secuti, qui erant de Christi sanguine, quibus tamen aliqui potuerunt accedere, qui Hierosolymis habitabant.

(*c*) *This is the last mention of* Mary *the mother of Christ, that we meet with in the Scripture.* Voluit Spiritus sanctus reliquam ejus vitam silentio involvere, ut futura circa ejus personam fabulosa superstitio nihil prætextûs in Scripturâ inveniret.

Acts. 1. *v.* 12. Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath days Journey.

v. 12. *Iter Sabbati* duo millia passuum habuit, eaque supputatio congruit cum loco Johannis ubi dicit Hierosolymam distare a Bethaniâ 15 ferè stadiis, quæ mille, & nongintos circitèr passus continet. Iter Sabbati a lege præscriptum non erat: simplicitèr enim quietem Dominus in lege præcipit: sed quia non facilè continebantur Judæi, quin Sabbato ad sua negotia excurrerent, ideo credibile est ad cohibendam ejusmodi lasciviam communi sacerdotum concilio editum fuisse ne ultra duo millia Sabbato conficere liceret. Tametsi *Hieronymus* in responsis ad *Algasiam* hanc traditionem a duobus Rabbinis fluxisse commemorat, *Atrib.* Scil. & *Simone Heli.* Calv. in loc. *A Sabbath days journey*] *'Tis probable that this was the common walk of the people of* Jerusalem *on the Sabbath day in pleasant weather for their meditations when they had done the publick duties of the day. Now not only on the Sabbaths, but also on other holy days it was not lawful to walk above two hundred cubits, as we have observed out of the* Chaldee Paraphrase, *and therefore the Evangelist may be conceived to use this expression for the measure betwixt it and the City* [A Sabbath days journey] *because it was remarkably so, not only upon obligation but for delight, and the peoples common Sabbath days walk.* Lightf. in loc.

v. 13. And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James *the son* of Alpheus, and Simon Zelotes, and Judas *the brother* of James.

v. 14. ἦσαν προσκαρτερ-οῦντες] est vox deducta a nomine κράτος seu robur, & notat talem perseverantiam, quâ quis multo labore, & magnâ vi seipsum tenet, & constantem reddit in aliquâ occupatione difficili. ὁμοθυμαδὸν] vid. 2 *Cor.* 1. 11. Precati sunt animis in amore conjunctis & nullo odio divisis, 1 *Tim.* 2. 8.

v. 14. And these all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren.

SECT.

SECT. III.

DUring this time of their abode together, *Peter* rose up, and made a motion to the rest of the disciples there present, that one should be chosen into *Judas*'s place; who having formerly had the honour to be one of Christs Apostles had by his late treachery against his Lord, and Master * (being guide (*a*) to them that took him, as the Holy Ghost (*b*) had long ago predicted by the mouth of the Prophet *David*, *Psal.* 41. 9.) fallen from that dignity; He tells them that this *Judas* received from the chief Priests and the Rulers of the Jews a reward for his Treason, yet it did not at all profit him, but only gave occasion to them, with that money, to purchase the Potters field * called from thence *Aceldama*, to his everlasting infamy. He farther shews, that this *wretched man* having through remorse, and anguish of Spirit for that his hainous fact, hanged himself, * the rope, or that to which it was fastned breaking, he fell down headlong, and burst asunder, and his bowels gushed out (*c*), and so he went to his own place (*d*). These things having thus happened to *Judas*, he exhorts them to chuse another into his room, shewing the necessity of such a choice for the fulfilling these Scriptures, *viz. Psal.* 65. 25. and 109. 8. (*e*); which foretold he should be spoiled of what he had so wretchedly got, and that his office should be void and conferred on another. And he further declares unto them what manner of Person was to be chosen namely one of those, who had followed Jesus *from the time that he was baptized by John, and began to gather disciples* (at which time the Baptist gave such a publick testimony of him, that some of his own disciples, and several others began to follow him) unto the day of his *Ascension*, that so he might be a more competent and authentick witness, not only of his Doctrine and Miracles, and the other actions of his life, but of his Resurrection also (*f*).

* *Mat.* 26. 47, 48.

(*a*) Non est gravius peccatum quam aliis esse ὁδηγὸν peccati: væ Ministri, væ Parentibus, væ Magistratibus, qui hoc faciunt.

(*b*) Ergo Spiritus Sanctus est vera persona, et non qualitas, & ex propriâ scientiâ prædicit. Nam futurorum prædictio Deitatis signum est infallibile, *Isa.* 44. 6, 7. & 41. 22, 23. & quamvis dicitur, *Joh.* 16. 13. *ab alio audire ista futura, quæ nobis prænunciat*, tamen hoc non ita intelligendum, quasi opus habeat a Patre aliquid discere, quid ipse nesciat, sed quod revelationem suam quam dat hominibus, instituat secundum voluntatem Patris, & Filii, revelans ea, quæ Pater, & Filius volunt revelari. Hæc enim est voluntaria œconomia trium Personarum inter se.

* *See Zech.* 11. 13.

* See my *Harmony of the four Evangelists*, chap. 6. Sect. 15

(*c*) Simile exemplum habemus in historiâ ecclesiasticâ de *Arrio* hæretico, qui secedens ad onus ventris deponendum, dicitur crepuisse, & omnia viscera effudisse.

(*d*) In locum suum, & factis suis dignum, quémque malitiâ suâ meritus est. Sicut in unaquâque Repub. est *Carcer*, & locus supplicii erectus in terrorem improborum, ita Deus etiam impiis præparavit *Infernum*, *Mat*, 25. 41.

(*e*) In utroque psalmo agit David de Aulicis Saulis. Sicut enim David in passionibus, & persecutione suâ fuit Typus passionis Christi, ut patet passim ex historiâ Evangelistarum; ita isti Aulici Saulis qui Davidem persequebantur fuêre typi illorum Sacerdotum & aliorum hostium, qui Christum persecuti sunt: Et specialiter iste Doeg, pastor pecudum Saulis, qui Davidem prodidit, fuit typus Judæ, quem Christus Apostolum, & Pastorem ovium suarum elegerat, sed qui Christum prodidit. Et hæc est ratio, quod isti textus, qui alioquin de hostibus Davidis propriè loquuntur, hic ad Judam accommodantur. Duo autem sunt quæ David Doëgi, & hostibus suis imprecatur, atque duo sunt, quæ in hâc suâ imprecatione de Judâ vaticinatur, nempe quod spoliatus omnibus bonis quæ per avaritiam, fraudem, & furta corraserat, depositus erit ab officio.

(*f*) Articulus de resurrectione Christi includit omnes alios articulos fidei de Christo. 1 *Cor.* 15. 13, Si enim resurrexit, mortuus est, si mortuus est, natus est, &c. Est etiam signum, quod pro peccatis nostris exactè satisfecit. Deus enim sponsorem nostrum non exolvisset vinculis mortis, nisi lytrum sufficiens ab eo accepisset.

The Apostles agreeing to this motion, put two men in election viz. *Barsabas* and *Matthias*, and praying unto God to direct the Lot, and to shew which of them he was pleased to chuse, and appoint to this office, the Lot fell on *Matthias*, and he was accordingly numbred among the Apostles (g).

Apostoli non habent successores. Apostolatus enim fuit officium extraordinarium ad primam Ecclesiæ constitutionem creatum. *Grot.*

Acts 1. v. 15. And in those days Peter stood up in the midst of the Disciples, and said, (The number of names together were about an hundred and twenty.)

v. 16. Men and brethren, this scripture must needs have been fulfilled, which the holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus.

v. 16. Ἔδει πληρωθῆναι] Par erat, Judæ simile quid evenire, quale Achitopheli evenerat, cujus perfidiam Judas erat imitatus. Sic πληρωθῆναι sæpe sumi diximus ad *Mat.* 1. 22. *Grot.*

v. 17. For he was numbred with us, and had obtained part of this ministry.

v. 18. Now this man purchased a field with the reward of iniquity, and falling headlong, he burst asunder in the midst, and all his bowels gushed out.

v. 18. ἐκτήσατο χωρίον] i. e. monumentum sceleris sui reliquit.

v. 19. And it was known unto all the dwellers at Jerusalem, insomuch as that field is called in their proper tongue, Aceldama, that is to say, The field of blood.

v. 20. For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein: And his bishoprick let another take.

v. 21. Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us,

v. 22. Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection.

v. 23. And they appointed two, Joseph called Barsabas, who was called Justus, and Matthias.

v. 24. And they prayed, and said, Thou Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen.

v. 25. That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place.

v. 25. Ad locum proprium] i. e. qui ipsi melius conveniebat, quam Apostolica functio.

v. 26. And they gave forth their lots, and the lot fell upon Matthias, and he was numbred with the eleven apostles.

SECT.

SECT. IV.

The Apostles, and the forementioned number of Disciples having been thus employed for the first *ten days* after our Saviours Ascension, and *Pentecost* (a) being now come, as they were with one accord assembled together, suddenly there came a sound from heaven of a *rushing mighty* wind (representing the efficacy of the Spirit of God now descending) and an appearance of *cloven fiery tongues* (b) lighted upon each of them, and they were now all filled with the Holy Ghost, and began to speak with *strange tongues*, such as they never had before learnt (see *Mark* 16. 17.) and other miraculous powers were conferred upon them.

(a) Vocatur *Pentecoste*, quia celebratur die Quinquagesima post paschа, *Lev.* 23. 16. Vocatur etiam *festum Septimanarum*, *Exod.* 34. 22. quia inter paschа & hoc festum septem septimanæ intercedebant: hoc festo præter ordinaria sacrificia fiebat sacrificium primitiarum tritici, *Exod.* 34. 22. unde vocatur festum primitiarum. *Num.* 28. 26. Tria festa magna habebant Hebræi. (1) *Paschatis*, cujus secundo die etiam primitiæ frugum offerebantur Deo, *Lev.* 23. 10. Sed & primitiæ hordei, quod citius maturescebat quam triticum, *Exod* 9. 31. *Ruth.* 2. 23. (2) Festum *Pentecostes*, quo offerebantur primitiæ tritici, *Deut.* 16. 9. &c. (3) Festum *Tabernaculorum* post messem, & vindemiam quoque peractam, *Deut.* 16. 13. Quæ tria festa egregiè repræsentant tres gradus nostræ salutis, quæ sunt. 1. Redemptio nostra, quam repræsentat festum paschatis, quo agnus Dei cæsus. 2. Regeneratio nostra, & sanctificatio per primitias Spiritus quam repræsentat festum primitiarum. 3. Glorificatio nostra, quam repræsentat lætissimum festum tabernaculorum, quo in fine anni post peractum laborem in plenitudine horreorum, & cellarum sub umbrâ frondium lætitiam exercebant Israelitæ. Pentecoste igitur erat festum inter hæc tria medium. Finis hujus festi erat rememoratio duorum beneficiorum magnorum, *viz.* 1 Promulgatæ legis in monte Sinai. 2. Ingressûs in terram Canaan, ejusque possessionis, *Deut.* 26. 1, 2. &c. Offerebantur quidem primitiæ in festo paschatis, sed quæ non a singulis Israelitis adferebantur, sed unus manipulus hordei viridis nomine totius Israelis offerebatur. Pentecostes autem festo singuli Israelitæ, saltem ex singulis civitatibus aliqui deputati, primitias omnium frugum, & fructuum cum cantu, & tibiis Hierosolymam mittebant, ac Domino offerebant, quo alludit *Isa.* 33. 20. Dies ultimus septem septimanarum erat dies latæ legis, ut colligitur, *Exod.* 19. 1. 11. vocaturque ob id *festum legis*. Eodem die cæpit prædicari ab Apostolis lex nova, complementum veteris.

(b) Hæ figuræ nos docent modum operandi, quo Spiritus sanctus in nobis utitur. Operatur per modum ignis, & venti. Per modum ignis, quia emollit, illuminat, accendit, purgat cor. Per modum venti, quia refrigerat, ac reficit tempore angustiarum per solatium, & initia vitæ æternæ, & quia movet per efficacem suam operationem sicut ventus impellit naves.

The fame of this being instantly spread abroad, and there being present at that time great multitudes of Jews, who had come up from all parts of *Judea* to the *feast*; and also many other Jews (c) and Proselytes born in divers other nations, some whereof probably were Students there, and others had come up at this time to worship the *true God* at *Jerusalem*; they were all much amazed to hear such unlearned men, as the Apostles were, speak the languages of their several nations. But some among them *derided* the miracle, and imputed it to drunkenness. Hereupon Peter standing up with the rest of the Apostles in a grave Oration confuted this calumny, shewing the unreasonableness of it, seeing it was now but the third hour of the day, or nine a clock in the morning[x]; and then declares unto them, that that which was now

(c) *The text speaketh* ver. 9. *of Jews of all nations under heaven now dwelling at Jerusalem, and yet it reckoneth but fifteen here, which were not all the nations in the world, no not all that were in the* Roman *Empire. To say nothing of the* Hyperbole's *the Scripture frequently useth, as* Cities walled up to heaven, *&c. the Languages here spoken of took up all the nations where it is imaginable any Jews were scattered at this time through the world.* Light. in loc.

[x] Vid. 1 *Thess.* 5. 7. Hora tertia erat tempus precum matutinarie, ad quas homines vel mediocriter religiosi ibant nisi jejuni. Imò fiebat quibus ad sextam usque horam jejunatum, docet nos *Josephus* de vitâ suâ. *Grot.*

done

done was the completion of a famous Propheey uttered by the Prophet, *Joel cap.* 2. from 28. to the end; the meaning of which was this, that in the *last days*, viz. *the days of the Messias* there should be a large, and remarkable effusion of the Spirit of God *upon all flesh*; (that is, upon *Gentiles* as well as *Jews*) yea, upon all sorts of persons among them, without distinction, namely, upon *old* and *young*, *sons* and *daughters*, *bond* and *free*; whereby they should be endued with such an excellent measure of knowledg touching the mysteries of salvation, and with such an ability to instruct others, in them, as might well be compared with the *Prophecies* *, *Dreams and Visions* imparted by God to some of the ancient Prophets; and after this great effusion of the Spirit there should be many fearful *stupendous sights* and *prodigies* (*e*), and many great slaughters in *Judea*, as fore-runners and presignifications of the *great* and *dismal destruction* that should come upon *Jerusalem*, and the people of the Jews for their crucifying the *Lord of Life*; and that the only way to escape in the time of those fears, dangers, and destructions was *to repent*, and to *own Christ* and believe in him, and to call upon the name of the Lord (*f*) in faithful and fervent prayer. *

(*d*) Per istas prophetationes, visiones, & somnia, intelliguntur omnis generis dona spiritualia. Ergo effusio Spiritus paritura est abundantiam notitiæ, fidei, sanctitatis, sapientiæ, inter omnis generis homines. Sic impletur abundantèr illud *Isa.* 54. 13. *Jer.* 31. 33, 34. *Joh.* 6. 45. *Heb.* 8. 11. Dicuntur hæc omnia comparativè ad V. T. *Non docebunt*, i. e. non tantoperè opus habebunt docere, ac sub V. T. non tantâ inculcatione indigebunt, sed leviore negotio addiscent. *Stres.* *See knowledg and practice*, p. 151. Shall see Visions, &c. *that is, shall be enabled through the operation, and revelation of the Spirit, both to understand and explain the mysteries of the gospel. These expressions are borrowed from the state and condition of the Old Testament wherein God used to reveal himself to the Prophets by Dreams, and Visions. See* Numb. 12 6.

(*e*) The Sun shall be changed into darkness, and the Moon into blood. *These expressions signifie the strange, fearful, and general troubles, miseries, and desolations which shall befall the Jewes before the destruction of* Jerusalem, *See* Mat. 24 Nunquam futilibus excanduit ignibus æther.

(*f*) Per *invocationem* hic intelligitur totus cultus internus, & externus, qui à precatione denominationem habet propterea quod precatio est compendiosum exercitium omnium motuum spiritualium quibus Deus colitur. Preces sunt motus humiliationis contritionis, fidei amoris, & omnium virtutum. *Qui nomen Domini invocaverit*, &c. sensus est Quicunque Dominum Jesum agnoverit, receperit, & coluerit secundum id, quod Scripturæ de ipso revelant, & testantur, is servabitur, *Stres.*

* From *ver.* 1. to 22.

Having thus washed off this *unjust aspersion* of drunkenness by interpreting and applying this Prophecy, he proceeds on to shew them, That *Jesus of Nazareth* was the *true Messias* promised by all the Prophets. And first he speaks of his *person and life* shewing that by those many miracles wrought by him in the midst of them, he was plainly demonstrated (*g*) to be a person sent from God and approved of him; Secondly, he speaks *of his Death*, how God having determined and decreed he should be put to death for the sins of men; and by his fore-knowledg discerning this the fittest expedient to bring about that great design of saving sinners, he had permitted him to fall into their power: who having maliciously accused, and condemned him (*), at last by their vehement importunity prevailed with the *Romans* to put him to

(*g*) ἀποδεδειγμένον h. e testimonio irrefragabili & incontradicibili honoratum; ornatum ejusmodi testimonio de quo nullus dubitandi locus relictus; tàm certò ut nulla certior sit ἀπόδειξις. Pricæus. Est Sermo imcompletus, & hoc modo complendus *Vir à Deo demonstratus* esse aliquid aliud quam vir nudus. Demonstratus enim à Deo est, esse vir justus, & sine peccato [vid. *Joh.* 8. 46.] demonstratus est esse filius Dei, *Rom.* 1. 4. & missus à Patre. *Stresio.*

* Omnibus adscribitur, quia omnes (paucis exceptis fidelibus) in mortem Christi consenserant, *Luc.* 23. 18. *Joh.* 18. 40.

to death, and so had by their wicked hands crucified him, *v.* 22, 23. Thirdly, he speaks *of his Resurrection* how God *raised him again*, loosing the bands of death, it being impossible, as *David* had prædicted, that he should be holden of it. For though those words, *Psal* 16. 8. *&c.* in a *lower sense* had reference to *Davids* person, yet they were more fully, and ultimately to be fulfilled in the *Son* of *David*, *The eternal word* of God, The *Messias* of the world; and that not only because *David* was a Type of him, and did represent his Person, but also because he was now in *his loins*, according to the flesh. As these words therefore refer to *David* they may be thus Paraphrased; *I have set the Lord always before me*, i. e. I have set my thoughts continually on God, as being ever present with me; and because *he is at my right hand* ever ready to assist and support me, *I shall not be moved*, that is, not swallowed up of my sorrows nor removed from my constant obedience to his will. And upon this account, *my heart is glad and my tongue rejoyceth. my flesh also shall rest in hope* (*), that is, When my body shall be laid to rest in the earth, it shall not be without hope of a joyful Resurrection. *For thou wilt not leave my Soul* (*h*) *in Hell*, that is, my dead body in the grave; nor suffer me utterly to perish in the Pit of corruption so as never to rise again. *Thou wilt shew me the path of life*, that is, how I shall after my resurrection live for ever in thy glory, *Thou wilt make me full of joy with thy countenance*, that is, In thy presence I shall have fulness of joy forevermore. But these words in their proper and literal sense could not be spoken of *David*, because *David*'s body was left in the grave and was there corrupted [See *Act.* 12. 36. 37. compar'd with 1 *King.* 2. 10.] and therefore they must needs have reference to Christ, who (as *David* saw by the Spirit of Prophecy) was to spring from his Loins. (See 2 *Sam.* 7. and *Psal.* 132.) and so by the same Spirit he saw also that he was soon to *rise again from the dead*, as the *head* of his mystical Body, and by virtue of *his resurrection*, his members were to rise also.

(*) Hope is here ascribed to the dead body *figuratively*.

(*h*) *Thou wilt not leave my soul in Hell*] *Soul* sometimes is taken *properly*, sometimes *improperly* for the whole person, *Act.* 27. 37 Sometimes for the *dead carkass*, *Lev.* 19. 28. and 21. 1. *Num.* 6. 6. and 5. 2. in all which places the Hebrew word rendred *dead carkass* is נֶפֶשׁ, and so ψυχὴ is taken here. *Animamque Sepulchro Condimus. Virgil.* The word *Sheol* here rendred *Hell* does also signifie the *Grave* *Psa.* 55. 15. and 141. 7. *Gen.* 42. 37. and not for a place of Souls under the earth. See Dr. *Reynolds Prælect.* 81. and 82. upon the Apocryphal Books, and *Robert Parker* upon Christs Descent into Hell. ἅδης is taken for Death, or the state of the dead, or the invisible place in reference to the Soul, or the Grave in reference to the body. The Papists would from this place conclude, that the Soul of Christ immediately upon his Death did locally descend into Hell the place of the damned. But without any ground. For the words speak evidently of a deliverance from a pænal condition, whereas the Papists themselves hold that Christs Soul was triumphant in Hell. And the Apostle in this place plainly proves, that *David* was *left in that Hell* from whence Christ was raised so that it is clear he understood the words of Christs rising from the Grave: as the second clause doth more plainly expres, *Thou wilt not suffer thine holy One to see corruption.* The Scope of the Apostle therefore in citing this place is not to deal about the deliverance of Christs Soul out of Hell, but punctually of Christs resurrection; and the resurrection is properly of the body, not of the soul. The true meaning and sense therefore of the Article of *Christs descent into Hell* (as the *Latines* properly translate κατέβη εἰς ἅδης) seems to be this, *He went into the place of* invisible Souls, for his body remained in the Grave, and his Soul passed to Paradise. And thus the Articles go on methodically without any Tautology. That after Christs death his body was buried in the Grave, his Soul went to the place of blessed Souls, and the third day both Soul and body were re united in his Resurrection, See Dr. *Richardsons* notes on *Psalm.* 16.

And that God had assuredly according to *David*'s Prophecy raised this Jesus from the dead, *Peter* declares that he and his fellows could, and did bear their Testimony *. Fourthly, he then speaks to them of his *Ascension*, and how after his *resurrection* he was exalted to the right hand of God: the consequent of which was, that having received authority and commission from the Father to prour forth his holy Spirit in a plentiful manner, [which he had often before spoken to them of, as in *Joh.* 14. 26. and 15. 26. and 16. 13, 14.] he had now accordingly done it, and this strange thing of *their speaking divers tongues*, (which was so much wondred at by them) was an effect thereof. He further shews that *David* never *ascended*, or went bodily to Heaven, and so cannot be said to be *exalted to Gods right hand while his enemies were made his Footstool.* And therefore the *person* of whom that was prædicted, *Psal* 110. 1. (and whom *David* there calls *Lord*) could be no other than *Christ*. For Conclusion, he bids all the house of *Israel* know assuredly that God the Father had ordained, and appointed *this Jesus*, whom they had crucified, to be the *Head*, and *Saviour* of his Church, and had installed him in the true *kingly office* of the *Messiah* *.

* *from v.* 24. *to* 33.

* *from v.* 33. *to* 37.

A great multitude of the *Auditors* were so affected with this Discourse, that being touched with an inward remorse (*i*) for their sins, they ask'd *Peter* and the rest of the Apostles *what they should do?* *Peter* exhorts them to *repent* and to *own Christ* for the true *Messias*, and to *believe* in him, and to be *baptized in his name*, and then they should be made partakers of the holy Ghost; and some of them possibly, of those miraculous gifts and powers, which they now saw and admired in the Apostles. For upon their *believing* in Christ, the promise made by God in the New Covenant of remission of sins [*Jer.* 31. 34. *Zech.* 13. 1.] appertained to *them*, and *to their children* (*), and to as many of the *Gentiles* and *their Children*, as the Lord should effectually call to *faith in his Son*, and therefore they ought to receive *Baptism* the *Seal* thereof. And with many other words he exhorted them to with-draw, and separate themselves from that untoward generation of the Scribes and Pharisees [See *Mat.* 3 and *ch.* 12. and *ch.* 16.] who so desperately opposed Christ, and his Gospel, and by their authority and example strove to keep people off from embracing the only way of Salvation opened by him. 'Tis probable, whilst *Peter* preached thus to the Jews of *Judea* and *Jerusalem* in the *Syriack* tongue, others of the Apostles spake at the same time, and to the same purpose * to several there present of other nations, and the success of their preaching was that Three thousand were that day con-

(*i*) Regeneratio hominis incipit à tali terrore, per quem cor seu anima hominis ita compungitur, conteritur, vulneratur, ut imbuat r vivo & acri sensu miseriæ suæ. Probandum est; an habeat, effecta hujus contritionis, scilicet Cor flexile, quod verbo Dei facilè moveatur, & ducitur ad bonum. Triplex Spiritus, seu tres gradus donorum Spiritualium electis dantur. 1. *Spiritus Servitutis*, quo anima conteritur, vulneratur, & sensu miseriæ oneratur, ut gratiam anhelet, & desideret, *Rom.* 8. 15. 2. *Spiritus Regenerationis*, quo ex Deo gignimur, & Christo unigenito Dei per fidem inserimur, ut filii Dei simus, *Joh.* 3 5 *Spiritus Adoptionis*, quo de paterno Dei in nos amore certiores reddimur, quod simus filii Dei, accendimurque filiali amore in Deum, quo clamamus Abba, Pater, *Eph.* 1. 14. *Gal.* 4. 6. *Rom.* 8. 15.

* Promissiones, quæ ad Parentes fideles pertinent etiam eorum liberis debemus applicare, quamdiu facto contrario & propriâ infidelitate seipsos non excludunt. *Strefo.*

See *Lightfoot in loc. p.* 47. 48

converted to Christianity, and by their hands immediately baptized *.

* *from* 37. *to* 42.

These *new converts* being now added to the Church, continued and faithfully persevered in the Apostles Doctrine, and fellowship (performing all Christian offices of love one to another) and in the religious exercise of the duties of Gods Worship, such as *receiving the Holy Supper*, *Prayer* and *Praising God*. And a great astonishment seized the people to see the wonderful things that were done by the Apostles. This also is further recorded of these new Converts, that they had their goods (as to the use of them) in common (*k*) in that time of the Churches necessities, and the richer sort sold and parted with some of their possessions and goods to help and relieve the poorer. And further their practice was daily to frequent the Temple at the usual hours of prayer, and privately in particular houses to celebrate the Lords Supper. And thus conversing together with great simplicity and sincerity, they went on cheerfully in their Christian course praising and blessing the Lord for all that he had done for them: and their innocent and harmless conversation procur'd them favour with the generality of the people, who had not their hearts prepossess'd with prejudices against Christ, and his Gospel. And thus we have seen what were the first fruits of the Apostles ministry, whose endeavours it pleased God so to bless, that there were daily more and more Converts added to the Church *.

(*k*) This community was not of all their goods, but of that part which every one would voluntarily consecrate for the publick or particular necessities of the Saints (See *Act.* 5. 4.) and was used only in *Jerusalem* in those first beginnings of Christianity, and we do not read it was made a præcedent for other times, and places.

Videtur ipsis jam tum revelata fuisse futura destructio terræ, & urbis Judaicæ, & necessitas exulandi. Usi igitur sunt prudentiâ; maluerunt bonis suis ecclesiæ consulere, quam omnia perdere. Quod fecerunt, non fecerunt ex præcepto, sed liberè: si inter Christianos nullæ privatæ possessiones licitæ, sed omnia deberent esse communia, non foret locus præceptis contra furtum, non locus præceptis de eleemosynis. Nam quo fine jubemur de nostris dare pauperibus, si nihil nostrum est, sed omnia communia. *Strefo.*

* *from v.* 42. *to the end.*

Act. 2. *v.* 1. And when the day of Pentecost was fully come, they were all with one accord in one place.

v. 2. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting.

v. 3. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.

v. 4. And they were all filled with the holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

v. 5. And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven.

v. 6. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language.

v. 7. And they were all amazed, and marvelled, saying one to another, Behold, are not all these which speak, Galileans?

v. 8. And how hear we every man in our own tongue, wherein we were born?

v. 9. Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia,

v. 10. Phrygia and Pamphylia, in Egypt and in the parts of Libya, about Cyrene, and strangers of Rome, Jews and proselytes,

v. 11. Cretes

v. 11. Cretes, and Arabians, we do hear them ſpeak in our tongues the wonderful works of God.
v. 12 And they were all amazed and were in doubt, ſaying one to another, What meaneth this?
v. 13. Others mocking, ſaid, Theſe men are full of new wine.
v. 14 But Peter ſtanding up with the eleven, lift up his voice and ſaid unto them, Ye men of Judea, and all ye that dwell at Jeruſalem, be this known unto you, and hearken to my words:
v. 15. For theſe are not drunken, as ye ſuppoſe, ſeeing it is but the third hour of the day.
v. 16. But this is that which was ſpoken by the prophet Joel,
v. 17. And it ſhall come to paſs in the laſt days, (ſaith God) I will pour out of my Spirit upon all fleſh: and your ſons and your daughters ſhall propheſie, and your young men ſhall ſee viſions, and your old men ſhall dream dreams:
v. 18. And on my ſervants, and on my hand-maidens, I will pour out in thoſe days of my Spirit, and they ſhall propheſie:
v. 19. And I will ſhew wonders in heaven above, and ſigns in the earth beneath: blood and fire, and vapour of ſmoak.
v. 20. The ſun ſhall be turned into darkneſs, and the moon into blood, before that great and notable day of the Lord come.
v. 21. And it ſhall come to paſs, that whoſoever ſhall call on the Name of the Lord, ſhall be ſaved.
v. 22. Ye men of Iſrael, hear theſe words, Jeſus of Nazareth, a man approved of God among you, by miracles, wonders and ſigns, which God did by him in the midſt of you, as ye your ſelves alſo know:
v. 23 Him, being delivered by the determinate counſel, and foreknowledg of God, ye have taken, and by wicked hands have crucified and ſlain:
v. 24. Whom God hath raiſed up, having looſed the pains of death, becauſe it was not poſſible that he ſhould be holden of it.
v. 25 For David ſpeaketh concerning him, I foreſaw the Lord always before my face, for he is on my right hand, that I ſhould not be moved.
v. 26. Therefore did my heart rejoyce, and my tongue was glad: moreover alſo my fleſh ſhall reſt in hope;
v. 27. Becauſe thou wilt not leave my ſoul in hell, neither wilt thou ſuffer thine holy One to ſee corruption.
v. 28. Thou haſt made known to me the ways of life, thou ſhalt make me full of joy with thy countenance.
v. 29. Men and brethren, let me freely ſpeak unto you of the patriarch David, that he is both dead and buried, and his ſepulchre is with us unto this day.
v. 30. Therefore being a prophet, and knowing that God had ſworn with an oath to him, that of the fruit of his loins, according to the fleſh, he would raiſe up Chriſt to ſit on his throne:
v. 31. He ſeeing this before, ſpake of the reſurrection of Chriſt, that his ſoul was not left in hell, neither his fleſh did ſee corruption.
v. 32. This Jeſus hath God raiſed up, whereof we all are witneſſes.
v. 33. Therefore being by the right hand of God exalted, and having received of the Father the promiſe of the holy Ghoſt, he hath ſhed forth this, which ye now ſee and hear.
v. 34. For David is not aſcended into the heavens, but he ſaith himſelf, The Lord ſaid unto my Lord, Sit thou on my right hand,
v. 35. Until I make thy foes thy footſtool.
v. 36. Therefore let all the houſe of Iſrael know aſſuredly, that God hath made that ſame Jeſus, whom ye have crucified, both Lord and Chriſt.

37 Now

v. 37. Now when they heard this, they were pricked in their heart, and ſaid unto Peter, and to the reſt of the Apoſtles, Men and brethren, what ſhall we do?
v. 38. Then Peter ſaid unto them, Repent, and be baptized every one of you in the Name of Jeſus Chriſt, for the remiſſion of ſins, and ye ſhall receive the gift of the holy Ghoſt.
v. 39. For the promiſe is unto you, and to your children, and to all that are afar off, even as many as the Lord our God ſhall call.
v. 40. And with many other words did he teſtifie and exhort, ſaying, Save your ſelves from this untoward generation.
v. 41. Then they that gladly received his words, were baptized: and the ſame day there were added unto them about three thouſand ſouls.
v. 42. And they continued ſtedfaſtly in the Apoſtles doctrine and fellowſhip, and in breaking of bread, and in prayers.
v. 43. And fear came upon every ſoul: and many wonders and ſigns were done by the Apoſtles.
v. 44. And all that believed were together, and had all things common:
v. 45. And ſold their poſſeſſions and goods, and parted them to all men, as every man had need.
v. 46. And they continued daily with one accord in the temple, and breaking bread from houſe to houſe, did eat their meat with gladneſs and ſingleneſs of heart.
v. 47. Praiſing God, and having favour with all the people. And the Lord added to the Church daily ſuch as ſhould be ſaved.

Chap. 2. *v.* 1. Cum complerentur dies Pentecoſtes] verbum *completivum* ſumitur *inchoativè* ut etiam *Luc.* 2. 21. Numerus quinquaginta dierum propriè loquendo non erat completus ineunte primo Pentecoſtes. Sed currente eo complebatur; erat enim ipſe quinquageſimus. Senſus eſt, quum tempus quinquaginta dierum, quod incidebat in diem Pentecoſtes compleretur, currente adhuc eo, quo completur, venit Spiritus Sanctus. De Dieu.

v. 3. Seditque ſupra ſingulos eorum] ſcilicet, iſte ignis. Pœna linguarum diſperſit homines, *Gen.* 11. Donum Linguarum diſperſos in unum populum recollegit.

v. 5. κατοικοῦντες] Judæi peregrini illic commorantes religionis & ſtudiorum cauſâ. Judæi verò dicuntur non tam natione quam religione. ἄνδρες εὐλαβεῖς *viri religioſi*] Intelliguntur quidem viri religionem Judaicam ſectantes, verum qui non eſſent circumciſi. Quicunque enim circumciſionem aſſumpſerant, illi non jam εὐλαβεῖς ſed προσήλυτοι dicebantur.

v. 11. τὰ μεγαλεῖα τοῦ θεοῦ] Dei potentiam, quæ Jeſu reſuſcitato apparuit. Id enim præcipuum argumentum fuit, quo converſus eſt mundus, *vid. cap.* 1. 22. 2. 24. 3. 15.

v. 17. Sequitur Lucas in hujus loci, ut & aliorum productione, LXX interpretes non tamen ad amuſſim, verbis interdum mutatis, & tranſpoſitis, quod & Moſes fecit, Decalogum in Deuteronomium recitans.

v. 19. Sanguinem, & ignem, & vaporem fumi] per *Sanguinem* intelligo bella, & cædes; per *ignem*, & *vapores fumoſos* multa incendia oppidorum, virorum, & villarum; per *obſcurationem Solis* obſcurationem gloriæ, & felicitatis populi Judaici; per *mutationem Lunæ in ſanguinem* graſſationem hæreſium, & turbulentorum, ac ſæpè ſanguinolentorum ſciſmatum in Eccleſiâ. See our Harmony of the Four Evangeliſts. *pag.* 172.

v. 20. ἐπιφανῆ] dies terribilis. Sic truculentus ille Antiochus dictus eſt ἐπιφανὴς terribilis potiùs quàm Illuſtris. De Dieu. Omnes dies beneficiis aut pœnis illuſtres, Dies Domini vocantur, ut benè notavit Maimonides Ductore dubitantium, 2.29. *Grot.*

v. 21. Pii eripientur communi exilio.

v. 22. Jeſum Nazarenum] appellant eum eo nomine, quo vulgò vocatus fuit.

v. 24. Solutis doloribus mortis] Petrus hic reſpicit ad locum, Pſal. 18. 6. ubi Chriſtus in perſonâ Davidis queritur quod *Cheble Sheol* i. e. funes ſepulchri & *Mokeſhe maruth* ipſum eumdederint. In Græco eſt ὠδῖνες ᾅδου. Lucas igitur in citando ſequitur verſionem Græcam tum receptam. At nomen *funium* his magis quadrare videtur. Non erat poſſibile] Scilicet, ut Chriſtus ſuperaretur, ſeu vinceretur, à morte; Id enim verbum κρατεῖν propriè ſignificat.

v. 25. εἰς αὐτὸν] de eo ſic apud Hebræos ſæpe ל pro עַל uſurpatur, ut *Pſal.* 91. 11. vide *Eph.* 5. 32.

v. 27. ἀυχίω' με] i e me Frequens Hebraismus. *videre corruptionem*] metaphora ab animato ad exanime. εἰς ἅδης] f. silicet, δίκον h. e. ἐν ἅδε δίκῳ in Inferni domo. Enallage præpositionis εἰς pro ἐν.

v. 39. τοῖς εἰς μακρὰν] & omnibus qui procul adhuc absunt Idem vult quod τοῖς μακρὰν Constat enim præpositionem εἰς ejusmodi adverbiis adjunctum sæpè vacare, Talia sunt εἰς τὸ παραχρῆμα statim; εἰς ἄυριον cras, &c, De Dieu.

v. 40. *Deserite hujus improbæ gentis mores. Schisma* est separatio à bonis seu à verâ ecclesiâ propter rem nullius momenti; sed *Separatio* est à malis ob corruptam doctrinam salvificam, & cum non licet manere sine communione mali.

v. 44. ἦσαν ἐπὶ τὸ ἀυτὸ] Unum communem scopum habebant, nimirum abnegationem sui ipsorum, & promotionem regni Christi. They continued in the same confession and practice of the duties of religion, though possibly they were divided into several companies and congregations according to their several nations and languages.

v 46. κατ' δίκον] Privatim, & sic opponitur τῷ ἱερῷ. Non enim in templo, sed per domos privatorum cœnam Domini participabant. *Salmasius.*

v. 47. Erant gratiosi apud τὲς ἔξωθεν ob bonitatem, modestiam, patientiam, quarum virtutum ea vis est, ut amorem etiam à disparis vitæ hominibus extorqueat. Particula itaque universalis hic restringenda est ad eos tantùm qui licet à Doctrinâ Apostolorum atque Ecclesiæ essent alieni; animum tamen gerebant sincerum, non odio, & malevolentiâ in Apostolos, eorumque doctrinam, vitiatum. Apud Sacerdotes enim, & Scribas tantum abest, ut gratiosi extiterint, ut potiùs in summo fuerint odio.

SECT. III.

ABout the same time *Peter* and *John* went up to the Temple about three a Clock in the afternoon (being one of the hours of prayer) and there in the *name of Christ* they heal (*a*) a cripple lying at the gate of the Temple (called *Beautiful*) (*b*) to ask alms, (*c*) who had been lame from his birth, and was now about Forty years old (See *ch.* 4. 22.) The people being amazed at this miracle flock'd in great multitudes about the Apostles in *Solomons-Porch*, earnestly gazing on them, and woundring at this strange cure wrought by them; and the man that was cur'd kept close to them, having received so great a benefit by them. *Peter* seeing this, address'd himself to the people shewing them that they were much mistaken, if they thought that this Miracle was wrought by any power, or virtue, that was in such mean men, as they were. No, they durst not arrogate so much to themselves. He assures them it was wrought by no other power, than that of *Jesus Christ*. whom they had wickedly crucified (preferring *Barabbas* a murderer before him): but God had *raised him from the dead*, and of his resurrection *they his Apostles* were sure, and faithfull witnesses. He shews them it was

(*a*) Prophetæ, V. T. qui Legem magis, quam Evangelium prædicaverunt plura terribilia, & vindicativa fecerant miracula, quam beneficia Ignem ex cœlo fecerunt descendere, impiorum manus fecerunt exarescere, lepra afflixerunt, tenebris, grandine, ranis, occisione primogenitorum, inundatione aquarum, &c. puniverunt. Sed in N. T. pauca habemus miracula vindicativa, sed pleraque omnia benefica. Præsertim de Christo notandum, quod quantumvis plurima fecerit miracula, tamen nullum fecerit terribile, ac vindicativum in vitâ suâ, sed omnia benefica, ut verè de illo dicatur quod est *Act.* 10. 38. Unum autem miraculum vindicativum. de Christo legimus verum non in hominibus, sed in ficu exercitum, *Mat.* 21. 18. 19.

Cum mancos, cæcos, mendicos videmus, ne dicamus sicut discipuli, *Joh.* 9 2. sed agnoscamus esse hoc meritum totius naturæ humanæ; & quod nos præservati sumus, speciali & impromeritæ gratiæ esse tribuendum, quâ obligamur ad specialem gratitudinem.

(*b*) Erat hæc in primo Templi ambitu sive Atrio gentium, quod Herodes cæteris adjecerat: alta erat cubitorum 30 tota ære Corinthiaco, (quod auro pretiosius fuit) inducta, vid. *Joseph.* de bello *Jud. lib.* 6. *c.* 6. *Quisquipines.*

(*c*) Exemplum hic habemus libertatis divinæ in dispensandâ gratiâ. Hic homo accepit, quod non non quærebat. Ipse non nisi eleemosynam captabat, & accepit Spiritualem, & Corporalem sanitatem; sicut Saul quærens asinas invenit regnum. Confirmat hoc illud Paulinum, *Rom.* 9. *Non est currentis neque volentis.* Hic homo petit eleemosynam, quam non accipit; accipit autem quod melius est.

by

by *faith*, and relyance on his power (*d*) (which faith was also his gift, and wrought in them by his Spirit) that they had wrought this cure on this Cripple. He tells them that though they had done very hainously in thus putting to death the *Prince of life*, yet he was perswaded (*e*). that most of them did it *ignorantly*, not being thorowly convinc'd (though they had evidence enough to have convinced them, had they duly attended to it) that Jesus of *Nazareth* was the *very Messias*; yet however hereby they had accomplished what was prædicted in the Scriptures concerning the sufferings of Christ. He exhorts them therefore to *repent* (*f*) and *turn to God*, laying hold on his Grace and Mercy offered in Christ, that their *sins might be blotted out*, seeing those blessed (*g*) *refreshing Gospel-times*, which he had long ago promised, were now come, and he had sent his Son (*h*) into the world, whom the Prophets long ago foretold, and preached of. This Saviour being now ascended he tells them the Heavens must contain (having received his Humanity) until the accomplishment (*i*) of all things, which God had spoken by the mouth of all his holy Prophets since the world began; such as are, *Christs victory over Satan* in the Salvation of all his people, the Calling of the Jews, and his conquest of the last enemy *Death*, *&c.* He further sheweth them that *Moses* had prophesied of this *Christ*, under the title of the great Prophet, commanding he should be *heard and obeyed in all things*, *Deut.* 18. 15. 18, 19. and that all the Prophets from *Samuel* as many as have spoken have also foretold of these days; They therefore should consider that *they* were the children of the Prophets, that is, the people to whom God primarily and chiefly sent the Prophets, and the People to whom the *promise* and *covenant* which God made with *Abraham*, *That in his seed all the nations of the earth should be blessed* (namely, by giving the Messias to spring from his loins) did primarily appertain. And this Jesus, being that *promised Messias* God had now sent into the world, whom, being put to death, he had raised again, and now *in the power and ministry*

(*d*) Per virturem, & Potentiam Jesu Christi, quâ eum credo mihi assistere, do tibi, ut surgas, & ambules. Per nomen Jesu intelligitur virtus, vis, ac potestas Jesu, secundam promissionem, *Mar.* 16. 18.

(*e*) Petrus dicit se scire, quod fecerint ignorantes. Fecerit scilicet per judicium charitatis, vid. *Luc.* 23. 34. 1 *Cor.* 2. 8. Non erant convicti, quod Christus esset ille ipse Messias à Deo promissus. Petri Scopus ergo est non Judæorum peccatum excusare, sed tantum iis offendere, quod non commiserint illud peccatum, quod non haberet spem veniæ. Peccare in Spiritum Sanctum non est facere quod scimus malum esse, sed est ideo aliquod facere, quia scimus malum esse, vel ideo aliquod persequi, quia scimus bonum esse.

(*f*) Contritio non justificat, sed fides; sed tamen nulla fides justificat, nisi quæ ex contritione proficiscitur.

(*g*) Peccata delentur ex libro justitiæ divinæ per obliterationem, & inductionem sanguinis Christi. Ex libro nostræ conscientiæ, per Spiritum sanctum, *Heb.* 10. 22. *cordibus purgatis a mala conscientiâ* Series argumenti hæc est. Moses, & omnes Prophetæ, quotquot locuti, hos dies annunciarunt. & Christo testimonium dederunt, volueruntque, ut eum audiretis, & vos ad eum converteretis. Vos autem estis *filii prophetarum*, ideoque obligati ad eos audiendos, & *filii illius fœderis*, quod Deus cum Abrahamo pepigit, & quo totius mundi salutem in hoc Christo promisit.

(*h*) Erasmus. & Beza, ad primum Christi adventum hæc referunt: hunc verum ergo hoc modo reddit Beza, *Resipiscite, & convertite vos, ut deleantur peccata vestra postquam venerint tempora refrigerationis a conspectu Domini & miserit prius prædicatum vobis Jesum Christum.* Glassius etiam dici ὅπως ἂν poni pro ἐπειδὰν quum seu postquam: ὅπως usurpatur etiam pro ὅτι apud *Thucid.* & *Xen.*

(*i*) *v.* 21. *Until the restitution of all things*] or the accomplishment of all things. The *Arabick* renders it *until the time in which all things shall be perfected, or finished.* ἀποκατάστασις doth not only signifie a restitution to a former estate, but a *fulfilling*, or *accomplishing*, and the præposition ἀπὸ doth not so much stand in the force of *Re again* as in opposition to *a privative* in ἀποκατάστασία. So *Matth.* 17. 11. *Elias indeed shall first come* καὶ ἀποκαταστήσει πάντα, and *shall restore* al. : what to their former estate? Nay, that the Baptist did not, for he brought them into a quite different estate to their former: The words therefore may be more fully rendred thus. *Elias truly shall first come, and accomplish all things that are written.* And *so must the Son of man do all things that are written of him*, as *Mark*

of

follows the ſenſe, *Mar.* 9. 12. *Lightfoot* in loc.
Apud Heſychium, & Phavorinum, ἀποκατάστασις, τελείωσις. Ergo in hoc ſenſu non ineptum erit vertere, *Act.* 3. 21. *Quem oportet cœlum recipere uſque ad tempora conſummationis omnium*, i. e. ad finem mundi, quando venturus eſt Judex vivorum, & mortuorum, Ds. *N. Knatchbull.*

of his Goſpel had *firſt* ſent again to them, *to bleſs them* by turning them from their ſins by the powerful operation of his Spirit, and to offer himſelf unto them as the only Saviour, and Redeemer; and therefore they ought in point of gratitude with all readineſs to receive, and embrace him.

Act. 3. *v.* 1. Now Peter and John went up together into the temple at the hour of prayer, being the ninth hour.
v. 2. And a certain man, lame from his mothers womb, was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entred into the temple.
v. 3. Who ſeeing Peter and John about to go into the temple, asked an alms.
v. 4. And Peter faſtening his eyes upon him, with John, ſaid, Look on us.
v. 5. And he gave heed unto them, expecting to receive ſomething of them.
v. 6. Then Peter ſaid, Silver and gold have I none, but ſuch as I have, give I thee: In the Name of Jeſus Chriſt of Nazareth riſe up and walk.
v. 7. And he took him by the right hand, and lift him up: and immediately his feet and ancle-bones received ſtrength.
v. 8. And he leaping up, ſtood and walked, and entred with them into the the temple, walking, and leaping, and praiſing God.
v. 9. And all the people ſaw him walking, and praiſing God.
v. 10. And they knew that it was he, which ſate for alms at the beautifull gate of the temple; and they were filled with wonder and amazement at that which had hapned unto him.
v. 11. And as the lame man which was healed, held Peter and John, all the people ran together unto them, in the porch that is called Solomons, greatly wondering.
v. 12. And when Peter ſaw it, he anſwered unto the people, Ye men of Iſrael, why marvel ye at this? or why look ye ſo earneſtly on us, as though by our own power or holineſs we had made this man to walk?
v. 13. The God of Abraham, and of Iſaac, and of Jacob, the God of our fathers hath glorified his Son Jeſus, whom ye delivered up, and denied him in the preſence of Pilate, when he was determined to let him go.
v. 14. But ye denied the holy One, and the Juſt, and deſired a murderer to be granted unto you:
v. 15. And killed the Prince of life, whom God hath raiſed from the dead, whereof we are witneſſes.
v. 16. And his Name, through faith in his Name, hath made this man ſtrong, whom ye ſee and know: yea, the faith which is by him, hath given him this perfect ſoundneſs in the preſence of you all.
v. 17. And now brethren, I wote that through ignorance ye did it, as did alſo your rulers.
v. 18. But thoſe things which God before had ſhewed by the mouth of all his prophets, that Chriſt ſhould ſuffer, he hath ſo fulfilled.
v. 19. Repent ye therefore and be converted, that your ſins may be blotted out, when the times of refreſhing ſhall come from the preſence of the Lord.
v. 20. And he ſhall ſend Jeſus Chriſt, which before was preached unto you.

v. 21. Whom

v. 21. Whom the heaven muſt receive, until the times of reſtitution of all things, which God hath ſpoken by the mouth of all his holy prophets ſince the world began.
v. 22. For Moſes truly ſaid unto the Fathers, A prophet ſhall the Lord your God raiſe up unto you of your brethren, like unto me; Him ſhall ye hear in all things, whatſoever he ſhall ſay unto you.
v. 23. And it ſhall come to paſs, that every ſoul which will not hear that prophet, ſhall be deſtroyed from among the people.
v. 24. Yea, and all the prophets from Samuel, and thoſe that follow after, as many as have ſpoken, have likewiſe foretold of theſe days.
v. 25. Ye are the children of the prophets, and of the Covenant which God made with our fathers, ſaying unto Abraham, And in thy ſeed ſhall all the kinreds of the earth be bleſſed.
v. 26 Unto you firſt, God having raiſed up his Son Jeſus, ſent him to bleſs you, in turning away every one of you from his iniquities.

v. 1. ἐπὶ τὸ αὐτὸ. Circa idem tempus.
v 6. ἐν ὀνόματι χριστοῦ i. e. Imperio, & virtute Chriſti.
v. 7. Non ſine ratione textus addit, quod ſurgere jubens, ſimul dextram ejus apprehendens, eum erexit. Sic cum miniſtri hortantur & jubent peccatores ut ſurgant & ambulent in bonis operibus, juſſio illorum conjuncta eſt cum potentiâ Chriſti, quæ efficit quod jubetur. Homo igitur ſemel regenitus poteſt ſeipſum movere ad bonum, poteſt obedire Deo & facere quod Deo gratum eſt. Quoniam enim vitam habet Spiritualem, vita dat & fert ſecum vires operandi & ſe movendi. Tres tamen cautiones hic probè obſervandæ ſunt. 1. Non poteſt ſine continuatione gratiæ & aſſiſtentia ejuſdem Spiritus. 2. Non poteſt perfectè. 3. Non poteſt ſine maculâ. Poteſt regenitus facere bona opera, ſed non quæ ſunt in ſeipſis tam bona, ut Deo ex ſeipſis placeant.
v. 11. The Porch called *Solomons*] Not that the Porch built by *Solomon* was now ſtanding, for that was burnt and deſtroy'd by the *Babylonians* as well as the reſt of the Temple; but becauſe this was built in the ſame place that *Solomons* was.
v. 12. ἢ ἐυσεβείᾳ] aut quaſi Deus nobis hoc ob noſtram pietatem largiretur.
v. 13. Glorificare Jeſum, eſt gloriam ejus ad quam exaltatus erat, mundo, & hominibus patefacere, ut eum agnoſcant. Perſona glorificanda tribus titulis proponitur. 1. Vocatur *puer Dei*. ſicut *Act.* 3. 26. & 4. 27. ad exprimendum tenerum amorem quo Deus illum complectitur (Eſt *filius in ſinu ſuo*, *Joh.* 1. 18.) & ad exprimendum officium Chriſti: παῖς ſæpè ſumitur pro ſervo, *Luc.* 12. 45. *Iſa.* 42. 1. & 52. 13. Sed appellatur ſervus non ratione inæqualitatis, quæ eſt in naturâ, ſed ratione liberæ ſubmiſſionis, & obedientiæ, quâ ſe paſſus eſt à Patre mitti ad opus ejus expediendum, ad voluntatem ejus faciendam. παῖδα cum de Jeſu dicitur *filium* vertunt Ambroſius & Hilarius, ut notat Eraſmus infra, *ca.* 4. 27. 2. ὅ ἅγιος καὶ δίκαιος quia ipſe eſt ſanctitas, & juſtitia eſſentialis; & auctor Sanctitatis, & juſtitiæ quæ eſt in aliis. 3. *Princeps vitæ* ſcilicet, qui vitæ imperat. Nam per mortem victor mortis factus eſt, *Heb.* 2. 14. 1 *Cor.* 15. 54.
v. 16. De Apoſtolorum fide hic agitur. q. d. per fidem quâ nos nitebamur potentiâ & verbo Chriſti cum diceremus *In nomine Jeſu ſurge, & ambula*, impetravimus hoc miraculum. Ad miracula facienda non opus eſt aliâ fide, quam quæ eſt communis omnium fidelium, ſed tantum aliâ promiſſione.
v. 17. Petrus Judæos appellat fratres. Erant fratres ſecundum carnem, & propter externam communionem fœderis.
v. 21. Quem oportet, cœli capiant. h. e. receptum contineant. Ex idiotiſmo Hebræorum, quo fit ut ex antecedente intelligatur conſequens, *Beza.*
v. 24. *Samuel* is reckoned the firſt of the prophets after *Moſes*, 1. Becauſe propheſie from the Death of *Moſes* to the riſing of *Samuel* was very rare, 1 *Sam.* 3. 1. 2. 2. Becauſe he was the firſt prophet after *Moſes*, that wrote his propheſie, and 3. Becauſe the Schools of the prophets were firſt erected by him, (See 1 *Sam.* 19. 20.) and not that there was no prophet before him. See Dr. *Hammond* in loc.
v 25. Filii dicuntur, qui alicujus doctrina inſtituti ſunt; ſic diſcipuli prophetarum filii eorum vocantur 2 Reg. 2. Seu potius quia ad eos primum ſpectant prophetarum oracula, & promiſſiones. Sic dicuntur filii Teſtamenti. Quâ ratione *Mat.* 8. vocantur *filii regni* quibus regnum promiſſum eſt.

SECT. IV.

AS the Apostles were thus going on in instructing the People, the *Priests*, and *Sadducees*, and *Captain* of the Roman Band (that was placed in the Tower *Antonia* (*a*) for the guard of the Temple) came upon them, and being greatly enraged (*b*) at the Doctrine they preached, they took them and put them in custody (*c*) that night; yet *Peter's* Sermon had had so good an operation upon the people, that with the Three thousand which were before converted *ch.* 2. 41. the number of believers in Christ was now come to be about Five thousand (*d*) The next day the Council being met together (in which were *Annas* and *Caiaphas*, and some others, that were descended of High Priests) the Apostles are now called in question about the *Miracle*, they had wrought, and required to give an account by what *power* or *authority* they had done it. Then *Peter* being filled with the Holy Ghost, and an extraordinary measure of Courage, told them plainly, that by the power and authority of Jesus of *Nazareth* (whom they had crucified and God had raised from the dead) and by Faith in him, they had wrought this miraculous cure. This he tells them was the Stone * spoken of, *Psal.* 118. 22. and *Isa.* 28. 16. (which could be meant of no other than the Messias) who was now rejected and dis-esteemed of them who would be accounted the builders of the Church of God with sound Doctrine; yet notwithstanding their rejecting of him he tells them he is certainly *the head of the corner* (*e*), and the principal Stone, or chief part of the whole spiritual building, his true Church being the Person in whom the strength of the building lyes, and by whom the two walls of the building, *viz. Jews* and *Gentiles* are joined together, and made up into one House and Church; neither is Salvation to be attain'd *by* or *through* the mediation of any other person whatsoever. From *v.* 1. to 13.

(*a*) The Tower *Antonia* was first built by *Hircanus* the *Armonean* but after repaired by *Herod*, and in honour of *Anthony*, named *Antonia*.

(*b*) Διαπονούμενοι, *i. e.* Ira, & dolore erant accensi. The distaste and dislike of these men proceeded from several principles and causes. The *Captains* distaste was for fear the business should tend to a tumult. The *Sadduces* because they preached the Resurrection of the dead. The *Priests*, because the Apostles being private men went about to teach the people, and because they preached the *Resurrection through Jesus*, ἐν τῷ Ἰησοῦ. *i. e.* either as verified in Jesus, or by the power and efficacy of Jesus. Sadducæi rigidi admodum in pœnis exigendis ut Josephus docet, qui Pharisæos ait fuisse in iis rebus leniores. Nimirum qui omnem spem in hâc vitâ collocatam habebant, severè occurrendum putabant omnibus iis quæ turbare poterant quietem populi, in quâ & ipsorum quies continebatur, *Grot.*

(*c*) Deus sensim adsuefacit suos ad ferendam crucem, ut crescant cum cruce vires.

(*d*) Prior concio convertebat 3000. nunc accedunt 5000. aut saltèm tot, ut utriusque concionis effectus conjunctim producat 5000. Quòd numerus credentium circitèr ad 5 millia creviſſe dicitur non de novâ accessione intelligo, sed de totâ ecclesiâ, *Calv.* in loc.

* See my Harmony of the Four Evangelists, *ch.* 5. *p.* 144.

(*e*) Deus eum constituit in lapidem angularem, i.e. in fundamentum cui in posterum tota ecclesiâ superstrueretur. Duplex est cujuslibet ædificii fundamentum 1. Externum, & naturale, *viz.* fundus, vel terra apta. 2. Internum, & artificiale, quod ab architectis ponitur, & est pars ædificii. Sic ecclesia christiana duplex habet fundamentum. 1. Externum, *viz* revelationem Dei per prophetas, & Apostolos in Scripturis sacris; Hæc est principium, & fundamentum cui innititur fides ecclesiæ, & propter quod Ecclesia credit quæ credit. Non enim testimonium aliquod humanum, non authoritas Papæ & Ecclesiæ, neque rationis humanæ scientifica demonstratio est illud fundamentum, & principium, propter quod credimus quæ credimus, sed sacra Scriptura, *Joh.* 5. *Illæ sunt, quæ testificantur de me.* 2. Habet etiam Ecclesia Christiana fundamentum internum quod est pars ædificii. Sicut enim architecti in ipsâ terrâ ponere solent lapidem quadratum, vel Petram aliquam in angulis ædificii, quæ muros sustineat, Ita in ædificio Ecclesiæ primò omnium ponitur lapis ille angularis, & Petra, quæ cum sit ipsa pars ædificii, cæteris ædificii partes sustinet, atque portat. Hic lapis est Jesus Christus. Ille est cum suis meritis cui innititur fides nostra, & sicut fides habet duas quasi partes, 1. Assensum mentis. 2. Fiduciam cordis. Ita duo habet fundamenta. Scripturæ authoritas est fundamentum assensûs: Christi merita, fundamentum fiduciæ. Fides in Christum non est mera imaginatio salutis, sed est fiducialis amplexus Christi, repositio Cordis in Christum, quâ ei adhæremus cum sensu miseriæ nostræ premimur, *Sires.* in loc.

The Council much marvelled at this boldness, and freedom of speech, wherewith the Apostles expressed themselves, seeing their education had been such as could not raise them above mean and ordinary men. But then they were told, or else some of them remembred, that they were such as had attended upon Jesus in his life time. However though they were convinced of the truth of the Miracle wrought by them, yet after they had debated upon the matter among themselves, they judged it fit strictly to prohibit them to preach any more in *the name* of Jesus; which injunction the Apostles would by no means yeild obedience unto, alledging that it was much more right and fit *to obey God, than them*; and declared, that they could not choose but proclaim for the benefit of others those truths concerning Christ of so high importance, which themselves had certain knowledg of, being eye and ear-witnesses of them. However notwithstanding this rational Plea, the *Council* added some further threatnings to terrifie them, and so dismissed them, having nothing to lay to their charge, but only that for which the people looked on them with admiration and glorified God for working by them. From 13. to 23.

The Apostles being thus dismiss'd, went immediately to their own company (that is the Society of those Hundred and twenty mentioned *ch.* 1. 15.) and acquainted them with what had happened unto them. The Brethren being much affected herewith betake themselves, by fervent prayer unto the Lord, ac- "knowledging that what he had long ago prædicted by his Pro- "phet *David* (*f*) *Psal.* 2. 1. concerning the "Messias, was now come to pass. For the "Jews had highly opposed him, the *anoint-* "*ed* (*g*) of the Lord, and invented false "things against him, and the Roman Gover- "nours in *Palestine*, *Herod*, and *Pontius Pilat* "had combined against him, and the Jewish "*Sanhedrin* had joined their malicious Coun- "sels to destroy him, and in opposing him, "had also opposed God the Father who sent "him. All this they had done, and thereby "had been instruments to act that which God "before determined (*h*), *viz.* that his Son "should be put to death for the sins of men. "And now God having raised him again from "the dead, and commanded his Apostles to "preach him to the world, these Jews had "with great threatnings forbidden them: "Whereupon they humbly beseech the Lord

(*f*) The second Psalm which owns not its author in the Title, the Holy Ghost ascribeth here to *David*, and seemeth thereby to intimate, that every Psalm that declareth not its Author in the Title is to be ascribed to *David*, *Lightf.* in loc.

(*g*) A Patre unctus, ut esset servus, & legatus Dei: hæc unctio consistit 1. In datione potestatis, & authoritatis. 2. In datione Spiriti Sancti, qui humanam naturam ad hoc faceret aptam. Hac unctione roboratus est ad perficiendam omnem justitiam, quæ à nobis requirebatur. Unctus est Spiritu Sancto, ut ex ejus plenitudine Ecclesia sumeret, & hauriret sua dona. Unctio ergo notat commissionem officii & adaptationem ad illud. Hoc autem officium Christi triplex est. 1. *Propheticum* consistens in Doctrinâ sive mediatâ, sive immediatâ, miraculis etiam ad confirmationem Doctrinæ facientibus. 2 *Sacerdotale*, consistens in oblatione Sacrificii, & Intercessione. Huc pertinet benedictio, quâ impetratur benedictio po-

puli. 3. *Regium*, consistens in rectione ecclesiæ per Spiritum tuum, & defensione contra hostes.

Particula Ut latens in constructione Græca hic non est nota intentionis, sed eventûs

Voluntas Dei, & interdictum Dei non pugnant. Deus enim sæpe prohibet quod vult fieri, sed distinctione hic opus est: alia est voluntas eligens, alia voluntatas approbans. Deus non vult quod prohibet, *i. e.* non approbat, sed odit, ac detestatur. Deus tamen vult quod prohibet, *i. e.* eligit sibi in medium, quoad bonum aliquem finem perveniat. Quânam autem in re consistit ille concursus divinæ manûs cum peccatis hominum? solet vulgò in sequentibus constitui. 1. Deus permittit non *Ethicè* quasi non prohibeat, sed *hysicè*, quia non impedit, sed sinit homines ire viis suis. Relinquit eos suis libidinibus, nec coercet Satanam. 2. Sustentat creaturam peccantem. 3. Dirigit malitiam creaturæ in talia objecta, & in tales fines, in quos vult, & eam limitat ne agat pro mensurâ malitiæ, sed ad mensuram divinæ sapientiæ. Deus non prædefinit, & ordinat malas impiorum actiones in quantum malæ sunt, verum ordinat bonum illud quod inde elicit, & quod illi malo adversum est.

"to enable them his Servants, and Ministers "to preach his word with all boldness and "courage, and to give them power to work "miraculous cures in the name of Jesus for "the confirmation of the Gospel.

Upon this prayer of theirs there came a *wind* from heaven like to that mentioned Chap. 2. 2. and shook the place where they were assembled, and special eminent gifts (*i*) of the Spirit fell upon them, and especially they were indued with a greater measure of boldness to preach the Gospel even in the midst of persecution, and this was such a confirmation to them, that despising the terrors of the Jews, they with greater confidence publish'd the Gospel of Christ than before. This also is further to be observed concerning this infant Church, and these primitive disciples, that they maintain'd a great union and concord (*k*) among themselves both in Doctrine and Opinion, in Heart and Affection, and had such enlarged bowels toward one another, that no man esteemed what he had his own when the Churches necessity required it for the help of such among them as were in want.

(*i*) Repleti sunt Spiritu Sancto, *i. e.* augmentum donorum acceperant sicut die Pentecostes receperant bonum initium. Repleti sunt Spiritu Sancto, ut scilicet in persecutione loquantur verbum Dei cum fiduciâ. Unde *Chrysost.* Reaccensi sunt Spiritu Sancto, & reaccensum in ipsis Charisma. Dr. *Lightfoot* thinks, that upon the Twelve now fell that wonderful gift of conferring the Holy Spirit.

(*k*) Duplici medio sibi contra hostes consulunt. 1. Precibus. 2. Strictâ inter se unione, dilectione, & concordiâ. Et specialitèr in hoc consenserunt, ut articulum de Resurrectione Christi efficacitèr urgerent. 1. Ex vaticiniis scripturæ demonstrabant verum Messiam debuisse resurgere. 2. Potentiâ suæ doctrinæ suorumque operum miraculosorum, quæ in nomine Jesu faciebant, convincebant homines, Jesum eos roborare, & proinde non mortuum esse, sed vivere.

The Apostles also with great authority and assurance gave testimony to the *Resurrection* of Christ, and their Doctrine found great favour and acceptation with the People. And those of the disciples, that had possessions sold them (*l*) and laid down the mony received for them, at the Apostles feet to be distributed by their advice, and counsel, to every one as they had need. In which business *Barnabas* * a *Levite* gave an eminent example, who having a piece of Land of his own (not part of the *Levites* portion, which he might not alienate, but probably somewhat, which belonged to him in *Cyprus* where he was born) made sale of it, and brought the full price of it, and put it wholly in the Apostles power to dispose of, and to distribute

(*l*) Such was the state of the Church at this time, as was never like to be again. It was but newly born, it was all in one city, the most of the people far from their own houses, all in a possibility to be soon scattered by persecution. Therefore this example cannot be a copy for after times to follow as a command or to imitate as a perfection, *Lightfoot* in loc.

Reliquæ erat temporariæ alicujus necessitatis, & liberi arbitrii, *Act.* 5. 4. non debet hodiè in exemplum trahi, multo minus ut necessaria obtrudi. *Freid.* lib.

* *Barnabas* dictus est a בר filius, & נבא pro quo contractè נבא consolans Syriacè נב consolatus est. *De Dieu.*

distribute as they saw occasion among those of the Church that were in want and necessity.

Act. 4. *v.* 1. And as they spake unto the people, the priests and the captain of the temple, and the Sadducees came upon them.

v. 2. Being grieved that they taught the people, and preached through Jesus the resurrection from the dead.

v. 3. And they laid hands on them, and put them in hold unto the next day: for it was now even-tide.

v. 4. Howbeit, many of them which heard the word, believed, and the number of the men was about five thousand.

v. 5. And it came to pass on the morrow, that their rulers, and elders, and scribes,

v. 6. And Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kinred of the high priest, were gathered together at Jerusalem.

v. 7. And when they had set them in the midst, they asked, By what power or by what Name have ye done this?

v. 8. Then Peter filled with the holy Ghost, said unto them, Ye rulers of the people, and elders of Israel.

v. 9. If we this day be examined of the good deed done to the impotent man, by what means he is made whole.

v. 10. Be it known unto you all, and to all the people of Israel, that by the Name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole.

v. 11. This is the stone which was set at nought of you builders, which is become the head of the corner.

v. 12. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

v. 13. Now when they saw the boldness of Peter and John, and perceived that they were unlearned, and ignorant men, they marvelled, and they took knowledg of them, that they had been with Jesus.

v. 14. And beholding the man that was healed standing with them, they could say nothing against it.

v. 15. But when they had commanded them to go aside out of the council, they conferred among themselves.

v. 16. Saying, What shall we do to these men? For that indeed a notable miracle hath been done by them is manifest to all them that dwell in Jerusalem, and we cannot deny it.

v. 17. But that it spread no further among the people, let us straitly threaten them, that they speak henceforth to no man in this Name.

v. 18. And they called them, and commanded them not to speak at all, nor teach in the Name of Jesus.

v. 19. But Peter and John answered, and said unto them, Whether it be right in the sight of God, to hearken unto you more than unto God, judg ye.

v. 20. For we cannot but speak the things which we have seen and heard.

v. 21. So when they had further threatned them, they let them go, finding nothing how they might punish them, because of the people: for all men glorified God for that which was done.

v. 22. For the man was above fourty years old, on whom this miracle of healing was shewed.

v. 23. And being let go, they went to their own company, and reported all that the chief priests and elders had said unto them.

v. 24. And when they heard that, they lift up their voice to God with

one accord, and said, Lord, thou art God which hast made heaven and earth and the sea, and all that in them is,

v. 25. Who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things?

v. 26. The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ.

v. 27. For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel were gathered together.

v. 28. For to do whatsoever thy hand and thy counsel determined before to be done.

v. 29. And now Lord, behold their threatnings, and grant unto thy servants, that with all boldness they may speak thy word,

v. 30. By stretching forth thine hand to heal: and that signs and wonders may be done by the Name of thy holy child Jesus.

v. 31. And when they had prayed, the place was shaken where they were assembled together, and they were all filled with the holy Ghost, and they spake the word of God with boldness.

v. 32. And the multitude of them that believed, were of one heart, and of one soul: neither said any of them, that ought of the things which he possessed, was his own, but they had all things common.

v. 33. And with great power gave the Apostles witness of the resurrection of the Lord Jesus, and great grace was upon them all.

v. 34. Neither was there any among them that lacked: for as many as were possessors of lands, or houses, sold them, and brought the prices of the things that were sold,

v. 35. And laid them down at the Apostles feet: and distribution was made unto every man according as he had need.

v. 36. And Joses, who by the Apostles was surnamed Barnabas, (which is, being interpreted, The son of consolation) a Levite, and of the country of Cyprus,

v. 37. Having land, sold it, and brought the money, and laid it at the Apostles feet.

v. 5. Seniores] idem quod Senatores, & consules urbium. Scribæ, qui apud Jeremiam Juris-consulti, & interpretes legis, qui in medio consessûs responsa dabant de jure. Quidam Scribæ erant interpretes legis forensis, & potius politicæ vocationis quam ecclesiasticæ.

v. 6. Quotquot erant ex genere Pontificio] h. e. Quorum majores summo sacerdotio non ita pridem functi fuerant; Quæ magna nobilitas fecerat ut Synedrio magno asciberentur, *Grot.*

v. 9. De beneficientiâ hominis infirmi] h. e. in eum collatâ. Genitivus modo causam efficientem, modo rem, aut personam recipientem notat, ut hic.

v. 11. ὁ λίθος ὁ ἐξουθενηθεὶς] in Psal. 118. 22. 'tis λίθος ὃν ἀπεδοκίμασαν, the stone, whom they refused. So 'tis also *Mat.* 21. 42. and that according to the Hebrew text. But here the Apostle heightens the expression, that he may set home their refusing Christ the nearer to their hearts.

v. 12. Non est aliud nomen] *nomen* pro ipsâ personâ, aut re ponitur: sic nomen Christi est Christus ipse, quod etiam Ethnicis in usu. Tibullus, *nec fidum fœmina nomen.* Sic Virgil. 6. Æneid. Silvius *Albanum nomen* h. e. Albanus homo. Nomen aliquando ponitur pro dignitate, & eminentiâ. ut *Phil.* 2. 9, 10.

v. 13. ἰδιῶται hic opponitur πεπαιδευμένοις, h. e. peritis, & intelligentibus.

Agnoscebant eos cum Jesu fuisse] Non mirum, cum Senatorum quidam interdum Jesum suis discipulis comitatum adiissent, & allocuti essent, Mat. 21. 23. Luc. 10. 18. Joh. 12. 42.

v. 20. Non possumus, quæ vidimus, non loqui] h. e. Non debemus silere verbum potestatis non raro pro verbo *debiti*, & *juris* accipitur; non possum, *i. e.* non jure, ligetimè, honestè, & bonâ conscientiâ. *Id possum, quod jure possum.*

SECT. VII.

ANanias and *Sapphira* (*a*) his wife pretending to follow this example fraudently kept back by joynt consent part of the price for which they had sold a possession, and yet pretended to lay down all the price it was sold for at the Apostles feet. For which Hypocrisie, and lying to, or in the presence of the Holy Ghost, and thinking to go undiscovered of that Spirit, which wrought so powerfully in the Apostles, and to impose upon God himself, as if he saw not what men secretly did, and presumptuously tempting him, and trying (as it were) whether he would be so severe to punish it, or no, they are stricken dead, and great fear fell on all that heard of these things.

(*a*) They had the formality to sell their lands as others did, but had not the sincerity to part with the money, as others had: their double dealing both in word and deed is fearfully punished with sudden death at the beginning of the *Christian Church*, as *Nadab*, and *Abihu*, and the *Sabbath-breaker* were at the beginning of the *Jewish*, that in future times others might beware of dissembling with God, *Lightfoot.* in loc.

Nota in quibus peccaverit Ananias præcipuè. 1. Non propter Dei gloriam, & proximi utilitatem vendidit agrum, sed ut venaretur sibi sanctitatis, & pietatis laudem. 2. Asseverat quod totum pretium deposuerit, cum tamen partem ejus maximam sibi retinuisset. Concurrunt igitur hîc Dei contemptus, ambitio, diffidentia, mendacium, hypocrisis, *Freidl.*

Quod Ananias voto jam ante totum agrum Deo consecraverit, votoque illo violato sacrilegus evaserit, ex textu colligi non videtur; sed tantum quod cum per ambitionem totius pretium donasse videri voluerit partem ejus suppresserit, quod hypocriseos erat, & mendacii, *De Dieu.*

Petrus antehac majestatem, & exaltationem Christi testatus est per miraculum beneficentiæ in homine claudo. Nunc eam testatam reddidit per miraculum severitatis in homine hypocritâ. Interpretes vulgo hunc actum comparant cum facto Pauli, *Act.* 13 9, 10, 11. & cum facto Eliæ, 2 *Reg.* 1. 9, 10.

Peccatum Annaniæ erat peccatum nullius necessitatis, quod facillimè potuisset omittere. Non opus habebat quicquam dare, & potuisset totum retinere. Hinc videmus quod bona vendere, & dare omnia pauperibus, non fuit res necessitatis in primitivâ Ecclesiâ, sed libertatis. Carebat tum temporis Ecclesia protectione Magistratûs, & propriis armis Spiritualibus se defendebat, quæ cum ordinariè sunt invisibilia, tunc visibilia fuerunt ad majorem terrorem impiorum, tum intra, tum extra Ecclesium.

Act. 5. 1. But a certain man named Ananias, with Sapphira his wife, sold a possession,

v. 2. And kept back part of the price, his wife also being privy to it, and brought a certain part, and laid it at the Apostles feet.

v. 3. But Peter said, Ananias, Why hath Satan filled thine heart to lye to the holy Ghost, and to keep back part of the price of the land?

v. 4. Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God.

v. 5. And Ananias hearing these words, fell down and gave up the ghost: and great fear came on all them that heard these things.

v. 6. And the young men arose, wound him up, and carried him out, and buried him.

v. 7. And it was about the space of three hours after, when his wife not knowing what was done came in.

v. 8. And Peter answered unto her, Tell me whether ye sold the land for so much. And she said, Yea for so much.

v. 9. Then Peter ſaid unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? Behold, the feet of them that have buried thy husband are at the door, and ſhall carry thee out.

v. 10. Then fell ſhe down ſtraitway at his feet, and yeilded up the ghoſt: and the young men came in, and found her dead, and carrying her forth, buried her by her husband.

v. 11. And great fear came upon all the church, and upon as many as heard theſe things.

v. 2. ἐνοσφίσαντο] Verbum factum ex νόσφι ſeorſim, notat clam, & callidè quippiam ſurripere, & ſuffurari.

v. 3. *Quare implevit Satanas cor tuum*] h.e. Cur occaſionem præbuiſti Satanæ, ut veneno ſuo cor tuum impleret, & ad hoc mendacium impelleret? Quare te ita regi, & impelli paſſus es à Satana? *Implere cor alterius* eſt *audacem eum reddere, implere cor ſuum* audacem fieri. Confer *Eſth.* 7. 5. *Quis eſt hic, qui implevit cor ſuum* (vel quem implevit cor ejus) *ad faciendum eſt? i. e.* qui tam audacis animi ſit, ut hoc facere ſuſtineat. Vide etiam, *Eccleſ.* 8. 11. Nihil enim metuit cor Spiritibus plenum, *De Dieu.*

Ψεύσασθαι τὸ πνεῦμα τὸ ἅγιον] *i. e.* in Spiritum Sanctum.

Eliſis præpoſitionis εἰς. Hinc elicitur Teſtimonium ad demonſtrandam Spiritus Sancti Deitatem. *v.* 4. Non es mentitus hominibus tantùm, ſed cum primis Deo. Idem eſt mentiri Deo, & Spiritui Sancto. Mentiri Deo aut Spiritui Sancto is dicitur, qui ſperat ſe Apoſtolos fallere poſſe Spiritu Sancto inſtructos, *Grot.*

v. 4. οὐχὶ μένον, ſcilicet in tuâ poſſeſſione, σοὶ ἔμενε ad tuos uſus manebat, & venundatum in tuâ erat poteſtate.

Τί ὅτι ſcilicet γέγονεν] Quid eſt quod potuiſti, &c.

SECT.

SECT. VIII.

THE Apoſtles having thus manifeſted the power of Chriſt, and his Juſtice in this example of *Ananias* and *Sapphira*, they alſo manifeſted his graciouſneſs and mercy in working many miraculous cures in his Name, in healing the diſeaſed, and delivering the poſſeſſed; inſomuch, that the people brought forth their ſick into the ſtreets, and laid them on beds and couches, that at leaſt the *ſhadow* (*a*) of *Peter* paſſing by, might overſhadow ſome of them. And theſe acts of mercy were as neceſſary for the propagating of the Goſpel, and to invite people to believe in Chriſt, as thoſe other of ſeverity were for the reſtraining thoſe corruptions wherewith Satan would otherwiſe have infected the Church in its minority; and to prevent the intruſion of Hypocrites (*b*). The Apoſtles and Believers had at this preſent their place of meeting and aſſembling to preach the Goſpel in *Solomon's* Porch *, which was the Eaſt-Cloyſter of the Mount of the Temple [See 1 *King.* 6. 3.], in part of which the *Sanhedrim* uſed to ſit, and yet they are not afraid to come ſo nigh unto them. But ſuch of their hearers as were not ſincere, durſt not join themſelves to them, having ſeen the ſeverity on *Ananias* and *Sapphira* for their Hypocriſie; yet multitudes of others were added to the Church daily; and the common people ſeeing the wonders that were done by them, and their eminent gifts and endowments, could not but extol and magnifie them (*c*). *From ver.* 12, *to* 17.

(a) Pontificii ſuper hanc umbram Petri ædificant ſuperſtitionem ſuam circa reliquias Sanctorum. Si ſola, inquunt, umbra Petri tot morbos potuit ſanare, quid non poſſint reliquiæ veſtimentorum, vel corporis? Si Pauli ſudoriola, *Act.* 19. Si Chriſti fimbria, *Mat.* 9, ſanarunt morbos; Si oſſa *Eliſæ* mortuos excitarunt, 2 *Reg.* 13. Quid non poterunt lignum crucis, ſepulchrum Chriſti, tunica Chriſti, lac & crines Mariæ, caligæ Joſephi, &c.? vid. *Streſ.* in loc. Chriſtus fimbriæ tactu ſanavit morbos; Petrus etiam umbræ contactu: ſic impletum eſt quod dixerat Chriſtus, *Joh.* 14. 12. *Grot.*

(*b*) Pœna Ananiæ, & *Sapphiræ* non parum valebat terrendis impiis, nè temerè prorumperent in eorum cœtum, ubi Deus tam ſeverum vindicem ſe oſtenderat. *Calv.* in loc.

* See *chap.* 2. *ver.* 46.

(*c*) Erant, (inquit Chryſoſt.) Apoſtoli ſicut Angeli, admirabiles, interriti ad minas, & pericula, & deliciis ſuperiores, ſpirantes ignem divinum, gravitate & vultu venerabiles, affabilitate amabiles, charitate fervidi, oratione cœleſtes, moribus divini. *Corn. a Lap.* in loc.

Hereupon the High-Prieſt, and thoſe that were with him (moſt of them of the Sect of the *Sadduces*) ſet themſelves very zealouſly againſt them; and apprehending them, put them into the common Gaol; from whence being freed the night following by an Angel, they are commanded by Him to go again, and preach boldly in the *Temple* the Doctrine of Chriſt, which declares unto men the right way unto eternal life (*d*). The Council meeting next morning, ſent to the Priſon for them, but find them not there; for they were preaching in the Temple; from thence they are brought before them by the Captain and Officers, yet without violence: for they feared the people would ſtone them, if they uſed ſuch perſons harſhly who had done ſo many cures among them. Being

(*d*) Vocat Evangelium *verbum vitæ hujus*: non hujus terrenæ, ſed q. d. hujus vitæ propter cujus ſpem captivi erant Apoſtoli.

now again brought before the Council, they are here accused of two things. 1. Of *Contumacy*, in persisting to preach the Gospel, notwithstanding they were strictly forbidden. 2. Of *Sedition*, as if they endeavoured to stir up the people to avenge the blood of Jesus upon the Rulers, perswading them it was by them most unjustly shed. *Peter*, in the name of the rest, answers to the first of these, acknowledging they had not obeyed them in that their Injunction, because they had commanded that which was contrary to God's Command; and in such a case it was just and reasonable, that God should be obeyed, and not they. He tells them, That though they had dealt most injuriously and maliciously with Jesus of *Nazareth*, and had crucified him; yet God had raised him again from the dead, and exalted him (*e*) to his right hand in Heaven, and instated him in his Regal Power, that he might, as a *Spiritual Prince*, rule and protect his Church; and, as a *Saviour*, send his Spirit into the Hearts of Sinners, to draw them to Repentance, and belief in himself (*f*) that so they might receive remission of sins, and all the blessed consequents thereof. He declares, that *they his Apostles* did bear their testimony to the truth of these things; and so did the *Holy Ghost* *, who descending upon them, and others also (who believed in Christ, and yielded obedience to him), endowed them with extraordinary gifts (*g*), and enabled them to do miraculous cures: And if their testimony were false, certainly it would never have been so confirmed. From *Ver.* 12, *to* 30.

(*e*) *Ante exaltationem* Christus erat Salvator, quia salutem pro nobis merebatur: *post exaltationem* est Salvator, quia salutem in nobis operatur. Christus erat Rex noster in medià sua exinanitione, ut de se fatetur, *Joh* 18.37. Erat enim unctus in Regem sed tamen, durante exinanitione, non ita evidenter functus est officio Regio, ac post exaltationem. Sicut David erat Rex ab ipso unctionis momento, 1 *Sam.* 16. 13. Sed tamen diu in exilio passus est, antequam Regium solium ascendit; ita Christus, &c.

(*f*) Religio piorum in V.T. nullâ aliâ in re fuit posita quàm, 1. In humili confessione propriæ indignitatis, & corruptionis, & impotentiæ. 2. In confugio fiduciali ad misericordiam Dei, in sacrificio & satisfactione promissi Mediatoris fundatam. 3. In sincero studio emendationis, & gratitudinis, ac patientiâ, ac spe resurrectionis & vitæ æternæ: Conversio ergo generalitèr sumpta dividitur in tres partes, *viz.* contritionem fidem, & emendationem.

* See *Joh.* 15. 26. and 16. 13, 14.

(*g*) Spiritus Sanctus duplici modo de Christo testatur. 1. *Inartificialiter* per modum *testis*; cum ita operatur in animos fidelium, ut eis persuadeat de veritate verbi divini, & verbum illud, quod ipse revelavit, esse veritatem. Spiritus Sanctus non tantum est *Auctor* verbi, sed *Testis* verbi. Verum hoc testimonium est *internum*, quo non possunt uti fideles ad convincendos alios, & quod non potuissent allegare Apostoli ad convincendos hos judices. 2. *Artificialiter*, per modum argumenti, cum scilicet iis qui Christo obediunt, largitur tam mirabilia dona, ex quibus tanquam certissimo argumento possunt omnes homines concludere, Christum non esse nunc mortuum, sed vivum, & exaltatum. Hoc testimonium hoc loco allegant Apostoli ad convincendos hos judices.

(*h*) Hæc concio Petri eadem est quantum ad substantiam cum illâ, *Act.* 2, tamen longè alius effectus illius ac hujus. Illam audientes κατενύγησαν compungebantur, hanc audientes διεπρίοντο dissecabantur.

* Fuerunt duæ *Theudæ*; alter prior, de quo hic Lucas; alter posterior, de quo Josephus scribit, *lib.* 20. *c.* 2. Is de quo hic agitur exstitit paulò ante finem Herodis, ut notat *Casaub. Exerc.* 17 Ostendens ita sensisse & Origenem. Non est mirum, diversis temporibus plures extitisse factiosos homines ejusdem nominis. *Grot.*

These words so enraged (*h*) the Council, and cut them to the heart, that they presently entred into consultation of putting the Apostles to death; but were diverted from that wicked intendment, by the advice of *Gamaliel*, a learn'd and grave Senator, and of much repute among them; who told them, that *if this work were of men, it would come to nought*; as he proves by two instances, one of *Theudas* *, who gave himself out to be some excellent person sent of God for the delivering of the Jews; and the other, of *Judas of Galilee* *, who in the time of the *Tax* laid by *Augustus* raised a Sedition, dissuading the people from paying it; Both which persons he tells them gathered many followers after them, but miserably miscarried in their enterprize. But he further shews them that if this work were of God, they could not possibly overthrow it, neither ought they to attempt it, least therein they should shew themselves to be fighters against God.

* Dictus fuit *Gaulonites* cujus meminit Josephus, *lib.* 18. *c.* 1. *lib.* 20. *c.* 5 Hic cum *Cyrenius* Præses Syriæ mitteretur ad censendum populum, seditionem concitavit, docens non alium esse Dominum quam Deum agnoscendum; censum nihil aliud esse quam manifestam servitutis professionem; & libero Judæorum populo indignum. Faciebat autem ista *Judas* ministerio *Sadoci* Pharisæi, quem sibi adjunxerat.

This advice being so *rational*, it prevailed with them to desist from their former intention. Yet notwithstanding sending for the Apostles again into the Court they appointed them to be scourged *, and strictly charging them not to preach any more in the name of Christ (*i*), dismissed them. But they were so far from being discouraged (*k*) by these things, that they went away rejoycing, that they were counted worthy * to suffer shame for his sake. And daily both in the Temple, and in private houses they ceased not to preach Jesus Christ.

* Non autem Apostolos intactos dimittunt: quod tamen æquum fuerat, & congruens iis quæ dixerat *Gamaliel*.

(*i*) Potest mundus impius ferre concionatores, qui prædicent legem, reprehendant vitia, hortentur ad virtutem. Illos tamen doctores non possunt ferre, qui concionantur in nomine Jesu, & docent, in solo Jesu esse omne id, quod ad salutem requiritur, in tantum ut nemo possit salvari nisi per justitiam Christi, & per tractionem, & conversionem Spiritus Sancti.

(*k*) Persecutio piorum est comœdia, quæ triste habet initium, tristesque processus, sed semper lætam catastrophen. Martyrium, & amissio vitæ corporalis non est exitus & finis, & catastrophe hujus fabulæ, sed coronatio, martyrium sequens. Tum demum finitur, cum cæsus coronatur, & cædens in ignem conjicitur.

* Magna virtus ipsam contumeliam honori ducere ob bonam causam. Ita in Apostolis, per elegans ὀξύμωρον, combinantur *summa dignitas*, & *indignè propter Christum tractari*.

Act. 5. *v.* 12. And by the hands of the Apostles were many signs, and wonders wrought among the people (And they were all with one accord in Solomons porch.

v. 13. And of the rest durst no man joyn himself to them: but the people magnified them.

v. 14. And believers were the more added to the Lord, multitudes both of men and women)

v. 15. Insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at least the shadow of Peter passing by, might overshadow some of them.

v. 16. There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one,

v. 17. Then the high priest rose up, and all they that were with him. (which is the sect of the Sadducees) and were filled with indignation.

v. 18. And laid their hands on the Apostles, and put them in the common prison.

v. 19. But the Angel of the Lord by night opened the prison doors, and brought them forth, and said,

v. 20. Go, stand and speak in the temple to the people all the words of this life.

v. 21. And when they heard that, they entred into the temple early in the morning, and taught: but the high priest came, and they that were with

with him, and called the council together, and all the ſenate of the childrenot Iſrael, and ſent to the priſon to have them brought.

v. 22. But when the officers came, and found them not in the priſon, they returned, and told,

v. 23. Saying, The priſon truly found we ſhut with all ſafety, and the keepers ſtanding without before the doors: but when we had opened, we found no man within.

v. 24. Now when the high prieſt, and the captain of the temple, and the chief prieſts heard theſe things, they doubted of them whereunto this would grow.

v. 25. Then came one and told them, ſaying. Behold, the men whom ye put in priſon, are ſtanding in the temple, and teaching the people.

v. 26. Then went the captain with the officers, and brought them without violence (For they feared the people, leſt they ſhould have been ſtoned)

v. 27. And when they had brought them, they ſet them before the council, and the high prieſt asked them,

v. 28. Saying, Did not we ſtraitly command you that you ſhould not teach in this Name? And behold, ye have filled Jeruſalem with your doctrine, and intend to bring this mans blood upon us.

v. 29. Then Peter, and the other Apoſtles anſwered, and ſaid, We ought to obey God rather than men,

v. 30. The God of our fathers raiſed up Jeſus, whom ye ſlew and hanged on a tree.

v. 31. Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Iſrael, and forgiveneſs of ſins.

v. 32. And we are his witneſſes of theſe things, and ſo is alſo the holy Ghoſt, whom God hath given to them that obey him.

v. 33. When they heard that, they were cut to the heart, and took counſel to ſlay them.

v. 34. Then ſtood there up one in the council, a Phariſee, named Gamaliel a doctor of law, had in reputation among all the people, and commanded to put the Apoſtles forth for a little ſpace.

v. 35. And ſaid unto them, Ye men of Iſrael, take heed to your ſelves, what ye intend to do as touching theſe men.

v. 36. For before theſe days roſe up Theudas, boaſting himſelf to be ſomebody, to whom a number of men, about four hundred, joyned themſelves: who was ſlain, and all, as many as obeyed him, were ſcattered, and brought to nought.

v. 37. After this man roſe up Judas of Galilee, in the days of the taxing, and drew away much people after him: he alſo periſhed, and all, even as many as obeyed him, were diſperſed.

v. 38. And now I ſay unto you, Refrain from theſe men, and let them alone: for if this counſel or this work be of men, it will come to nought.

v. 39. But if it be of God, ye cannot overthrow it, leſt haply ye be found even to fight againſt God.

v. 40. And to him they agreed: and when they had called the Apoſtles, and beaten them, they commanded that they ſhould not ſpeak in the Name of Jeſus, and let them go.

v. 41. And they departed from the preſence of the council, rejoycing that that they were counted worthy to ſuffer ſhame for his Name.

v. 42. And daily in the temple, and in every houſe they ceaſed not to teach and preach Jeſus Chriſt.

v. 13. τῶν δὲ λοιπῶν] Nemo eorum, qui extra eccleſiam erant, & fidem Chriſti nondum amplexi eſſent auderet ſe adjungere conſortio Apoſtolorum, ob recentem adhuc ex prodigioſo Ananiæ interitu metum; id tamen progreſſui Evangelii non obfuit.

v. 20. *Omnia verba vitæ hujus*] Vitæ nomine intelligit doctrinam, quæ ad vitam æternam ducit, *Joh.* 12. 50. & 17. 3.

v. 34.

v. 34. This *Gamaliel* was *Pauls* Tutor, *Act.* 22. 3. the Son of *Simeon*, that took Chriſt in his Arms, *Luc.* 2. and the Grandchild of the famous *Hillel*, *Lightf.*

v. 19. *Ne cum Deo pugnare comperiamini*]Ιανte μήποτε: ſubintelligitur *Cavendum eſt.*

SECT. IX.

THe number of Believers now increaſing at *Jeruſalem*, there aroſe (as it commonly happens among a multitude) a murmuring of the *Helleniſts* (*a*) (that is ſuch Jews as were diſperſed among the *Græcians*, and were born, or lived in Heathen Countries, and uſed the Greek Tranſlation of the Old Teſtament, and the Greek Tongue, yet ſavouring ſomething of the Hebrew Phraſes and manner of ſpeaking) againſt the Hebrews (who were ſuch Jews as inhabited *Judea*, and ſpake the Syriack Language) becauſe their Widdows* were neglected, and received leſs, than the Widdows of the Hebrews, in the daily diſtribution of the Churches moneys. The Apoſtles deſiring to have the poor well provided for, yet being themſelves taken up with diſpenſing the word, (the food of the ſoul,) and ſo not at leiſure to attend that other ſervice; by their advice, and the ſuffrages of the Church, there were Seven men of good report for wiſdom and the endowments of the Spirit, choſen out of the Hundred and Eight, mentioned before, *ch.* 1. to be Stewards of the Churches ſtock (*b*), unto which they were ordained by the impoſition of hands (*c*). Among thoſe *Stephen*, and *Philip* were the moſt eminent, whoſe ſtory is particularly related. Thus the Goſpel went on ſucceſsfully, and the number of the Diſciples increaſed daily, yea ſome of the Prieſts (*d*) themſelves (formerly bitter enemies to Chriſt) now embraced the faith, and were joined to the Church.

(*a*) Horum plerique Hebraica non intelligebant. Quorum fuit & *Philo*, quanquam Judæus ex Judæis ortus.

* Quod viduæ *Helleniſtarum* aut ægrotæ, aut infantibus oneratæ, minus acciperent quam viduæ in *Judæâ* natæ. Id autem accidebat quod (ut videtur) Apoſtoli ad hanc diſtributionem utebantur Judæis in Judæâ natis.

(*b*) Exemplo ſcilicet eorum qui in ſynagogâ dicebantur חוני׳כם

Epiphanio Ἀζανῖται. Totum primæ Eccleſiæ regimen conformatum fuit ad formam Synagogæ. Quæ bene ſe habebant nihil opus erat mutari, *Grot.*

(*c*) Signum mandati miniſterii.

(*d*) Caſaubonus exiſtimat vocem τινὲς hic deeſſe. Legendum igitur τινὲς τῶν ἱερέων, ut ſententia ſit, Multam populi turmam credidiſſe, & aliquos etiam è ſacerdotibus. Nam inſolens (inquit) videtur, ut dicatur ſacerdotum multa turba doctrinam Chriſti veram propter hoc factum eſſe amplexa.

Ὄχλος nihil nonnunquam præter eos qui, in numero aut turbâ, deſignat. Quomodo φαρισαῖοι ἀπὸ τῦ ὄχλυ, *Luc.* 19 39. καὶ τινὲς τῶν φαρισαίων ἀπὸ τῦ ὄχλυ εἶπον πρὸς αὐτόν. Sic ἱερεῖς ἐκ τῦ ὄχλυ omnes præter claſſium principes dicebantur. Vide *Joh.* 12. 42. *Heinſius.*

Act. 6. *v.* 1. And in thoſe days, when the number of the diſciples was multiplyed, there aroſe a murmuring of the Grecians againſt the Hebrews, becauſe their widows were neglected in the daily miniſtration.

v. 2. Then the twelve called the multitude of the diſciples unto them, and ſaid, It is not reaſon that we ſhould leave the word of God, and ſerve tables.

v. 3. Wherefore brethren, look you out among you ſeven men of honeſt report, full of the holy Ghoſt, and wiſdom, whom we may appoint over this buſineſs.

v. 4. But we will give our ſelves continually to prayer, and to the miniſtery of the word.

v. 5. And the ſaying pleaſed the whole multitude: and they choſe Stephen a man full of faith, and of the holy Ghoſt, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proſelyte of Antioch.

v. 6. Whom they ſet before the Apoſtles, and when they had prayed, they laid their hands on them.

v. 7. And the word of God increaſed, and the number of the diſciples multiplied in Jeruſalem greatly, and a great company of the prieſts were obedient to the faith.

v. 5. Cum Nicolaus dicitur fuiſſe ab *Antiochiâ* proſelytus, intellige נר צדק *i.e. circumciſum*, & legi, ſuâ voluntate, ſubditum. Hic eſt Nicolaus à quo nomen traxêre Nicolaitæ, *Apoc.* 2. 6. 15. à Patribus memorati, *Iren. lib.* 1. *c.* 27. *Euſeb. hiſt. l.* 3. *c.* 29. vid. *Grot.*

This Sect miſ-conſtrued the Doctrine of Chriſtian community, to all licentiouſneſs: but whether it began to be ſo miſ-conſtrued by *Nicolas* himſelf, or ſome of his followers, as the *Sadduces* abuſed the good Doctrine of *Sadoc* to a damnable Hereſie, it is difficult to determine, *Lightf.*

SECT. X.

Stephen being thus choſen to be one of the firſt Deacons, and being a man full of Faith, and power * to work Miracles, he accordingly does many wonders among the people, and ſtoutly defends the cauſe of Chriſt againſt ſeveral perſons of the Synagogue of the Libertins (*a*), and of ſome other Synagogues, that diſputed with him; who when they were not able to reſiſt the wiſdom, and ſpirit, by which he ſpake, they falſly accus'd him, and bringing him before the Council, ſet up falſe witneſſes (*b*) againſt him, who declared they heard him ſpeak blaſphemous words againſt *Moſes*, and againſt God, and that he ſhould ſay that Jeſus would deſtroy the Temple, and City *, and change the Cuſtoms, and Rites which *Moſes* had inſtituted, (*c*) and commanded from God.

* Per δυνάμεις intelliguntur Incitationes, & impulſus Spiritûs Sancti ex quibus poterant obſervare præſentiam, & promptitudinem Spiritûs ad perpetrationem miraculorum. Vide phraſim Scripturæ, *Jud.* 14. 6, 19. & 15. 14. 1 *Sam.* 10. 10. Cum Spiritus per hos volebat facere miraculum non ſolebat externo verbo promiſſionem edere, ſed irruebat in eos, *i. e.* Aliquo motu, & incitatione aliquâ præſentiam, & promptitudinem ſuam ad miraculum ipſis inſinuabat. & ſic promiſſionem miraculi ipſis dabat. Cum homines huic promiſſioni credebant, & illius fiduciâ miraculum edebant, fiebat miraculum. Cum autem ejuſmodi incitationes Spiritus non fiunt, etiamſi adſit fides, miracula tamen non fiunt. Tales igitur virtutes, *i. e.* tales impulſus, & incitationes Spiritus crebras fuiſſe ſuper *Stephanum* dicit Evangeliſta, quibus *Stephanus* credens & confidens, multa in populo fecit miracula, quibus doctrinam ſuam confirmavit, vid. 1 *Cor.* 12. 28. *Streſ.*

(*a*) Illi qui *Stephanum* adorti ſunt fuerunt homines de Synagogis ſeu Scholis, ſtudioſi, ſcilicet qui in Academiâ Hieroſolymitanâ, vel inſtituebant, vel inſtituebantur. Erat Hieroſolymæ Academia conſtans diverſis collegiis & variarum nationum Judæi hic erexerant collegium aliquod pro ſuâ quaque juventute. *Libertini* vocantur filii eorum Judæorum qui à *Pompeio* abducti, & in ſervitutem venditi, à *Tiberio* manumiſſi erant, iisque conceſſum partem urbis inhabitare. Judæus ergo manumiſſus vocabantur *libertus*, filius autem liberti *Libertinus*, vid. *Streſ.* in loc.

Libertini Romæ multi Judaicæ religionis. Eorum fuit *Cicilius* ille in quem eſt divinatio Ciceronis. *Tacitus Annal.* 2. ait, *Quatuor millia libertini generis, ſuperſtitione Judaicâ infecta, miſſa in Sardiniam.* Horum ſumptu ſtructa Hieroſolymis hæc ſynagoga, & poſiti in eâ magiſtri eruditi.

(*b*) Mixing

(*b*) Mixing true and falſe things together, as thoſe, who bare witneſs againſt Chriſt. *Stephen* might ſpeak of the deſolation of the City, and deſtruction of the Temple, from *Dan.* 9. 26. 27. and Chriſts own prædiction, *Luk.* 19. 43. 44. *Mat.* 23. 37. He might ſpeak that the *Ceremonies* and *Shaddows* muſt vaniſh, now the *Subſtance* is come, and of the diſanulling of the Moſaical rites to give way to a more excellent ſpiritual Worſhip, and yet not ſpeak theſe things with any abomination of the Temple or the Service thereof, as they poſſibly ſuggeſted.

* Vide ſimilem accuſationem, *Jeremiæ*, *c.* 26. 9. 11.

(*c*) Unde obſervamus quam facilè corda hominum externis ceremoniis adhæreant in cultu. Nulla acrior contentio eccleſiam exercuit, quam quæ eſt de Sacramentis, & externis ceremoniis. Ratio eſt, quia homines, ad verum, internum, & ſpiritualem cultum minimè proclives ſunt, tamen ad colendum Deum obligati, in externo ceremoniarum cultu, qui corporalis eſt, & animalis, adeoque naturali homini poſſibilis ac facilis, acquieſcunt, & in eo fiduciam ponunt, *Streſo* in loc.

v. 8. And Steven full of faith and power, did great wonders and miracles among the people.

v. 9. Then there aroſe certain of the ſynagogue, which is called the ſynagogue of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia, and of Aſia, diſputing with Steven.

v. 10. And they were not able to reſiſt the wiſdom and the ſpirit by which he ſpake.

v. 11. Then they ſuborned men, which ſaid, We have heard him ſpeak blaſphemous words againſt Moſes, and againſt God.

v. 12. And they ſtirred up the people, and the elders, and the ſcribes, and came upon him, and caught him, and brought him to the Council:

v. 13. And ſet up falſe witneſſes, which ſaid, This man ceaſeth not to ſpeak blaſphemous words againſt this holy place and the law.

v. 14. For we have heard him ſay, That this Jeſus of Nazareth ſhall deſtroy this place, and ſhall change the cuſtoms which Moſes delivered us.

SECT. II.

Stephen being thus brought before the Council, his face (*a*) appeared full of Majeſty, and Splendor, not unlike poſſibly to that which *Moſes*'s face had, *Exod.* 34.30. or ſuch as the Angels appeared with, *Mat.* 28. 3. An argument of a clear conſcience, and of the divine aſſiſtance, and preſence. Being permitted to ſpeak for himſelf, he in a long and grave oration applyes himſelf to anſwer the charge that was brought againſt him. And becauſe theſe his accuſers, and others of the Jews (as it ſeems) imagined that God was ſo delighted and pleaſed with the Temple, and the Temple-Service, and the Moſaical, Rites that he intended always to continue and perpetuate them, and that no other way of Worſhip could be acceptable to him; therefore by an hiſtorical deduction he ſhews them that God was worſhipped aright before either Tabernacle or Temple was made, or any of the Moſaical Rites inſtituted or ordained, and therefore the true Worſhip of God was not neceſſarily, and inſeparably annexed to any of theſe things. For the proof of this he begins at *Abraham*, and ſhews them how that he living of old at *Ur* of the *Chaldeans* in the midſt of Idolaters [*Joſh.* 24. 2, 3.] God was pleaſed of his free mercy to manifeſt himſelf to him (*) about the ſeventieth year of his age, and effectually to enlighten him by his grace, and ſavingly to draw him to own, and worſhip him the true God: and commanding him to leave his native Country, and go into a land which he would ſhew him, he promiſed to make of him a great nation, and that *in him, all the families of the earth ſhouldbe bleſſed. Abraham* obeying this command, drew on his father *Terah* alſo with him; and ſo they came from *Ur* to *Charran*, where he ſerved God till the death of his father, which was about five years after. His father being dead he was again called by God to leave that Country, and to go into *Canaan*, which accordingly he did, and there God promiſed *that to his ſeed he would give that land*, but they muſt firſt endure a long ſervitude in *Egypt*. After he had a good while ſojourned in *Canaan*, when he was Ninety nine years old (*) God made a Covenant with him, and inſtituted Circumciſion as the Seal thereof, ſo that from his firſt Call from *Ur*, when he was ſeventy years of age to this time when he was Ninety nine, he had ſerved God faithfully, yet without *circumciſion* to this preſent time. After this, *Abraham* begat *Iſaac*, and *Iſaac* begat *Jacob*, and *Jacob* the Twelve Patriarchs: and the Patriarchs moved with envy ſold *Joſeph* into *Egypt*, where the Lord was with him, and by his wonderful providence raiſed him up to be chief Governour of the country under *Pharaoh*

(*a*) Hoc de nativâ facie non dicitur, ſed potius de præſenti vultu, *Calv.* Deus cœleſti fulgore, & ſplendore faciem ejus induit, ut ita teſtimonium daret eſſe ſuum miniſtrum, utque hoſtes terrerentur. Sicut Moſis faciem fecit ſplendere, *Exod.* 34. 29, 30. & Chriſti faciem in transfiguratione, *Mat.* 17. Probabilior tamen eſt ſenſus, quod animus *Stephani* incredibili ſolatio Spiritûs fuerit adeo repletus, ut nullos terrores aliquo faciei pallore proderet, ſed potius lætitia ipſius in ipſo vultu reſulgeret, non ſecus ac ſi omni triſtitiâ exemptus inter Angelos Cæli in plenâ gloriâ fuiſſet conſtitutus. Sic poteſt Deus triſtitiam ex hominibus tollere, cum nondum vult homines ex triſtitiâ, vel miſeriâ tollere, *Streſo.*

* Gen. 12.

* Gen. 17.

raoh, ſo that in the time of the Famine he ſent for his father, and his family, being Seventy five ſouls, to come down into Egypt, and nouriſhed them there. *Jacob*, after ſome time ſpent there, died in Egypt, and ſo all the reſt of his ſons after him, and in teſtimony of their Faith, and belief of the Promiſe, that God had made unto *Abraham* of giving the land of *Canaan* to his Seed, they commanded that their bones (*b*) ſhould be carried into the land of *Canaan*, and buried there.

(*b*) Ex omnibus Patribus in Egypto mortuis, ſolus Joſephus Sichemam tranſlatus videtur, & Sichemæ ſepultus, *vid. Heb.* 11. 12. Ergo hic eſt Synecdoche *pluralis pro ſingulari* ſcilicet tranſlati & poſiti, pro tranſlatus & poſitus fuit in Sichem, prout docemur, *Joſh.* 24. 32. Huic opinionem amplectitur Calvinus, & multis exemplis illuſtrat Lorinus, nimirum, *Mat.* 26. 8. *murmurabant diſcipuli*, plurale hoc intelligitur de uno ſingulari Judâ Iſcariote, qui ſolus indignabatur ob profuſum unguentum prout exponit Johannes, cap. 11. & 12. Sic etiam Mat 27. 44. *Latrones* dicuntur *obloquuti Chriſto in cruce*; quod verum non fuit niſi de *uno Latrone*. Joſephus Antiq. lib. 2. ca. 4. poſt hiſtoriam de morte Joſephi patriarchæ hæc ſubjungit de fratribus. *Sed & obierunt fratres ipſius cum in Egypto feliciter vixiſſent: atque eorum quidem corpora cum poſt aliquod tempus poſteri exportaſſent, Chebrone ſepelierunt.* Quod ex vetuſtiorum Judæorum traditione hauſit Joſephus, quamvis in eo fallatur quod Chebronem ſcripſit pro agro Sichemitarum.

Hieronymus teſtatur Jacobi duodecim filios Sepulchra habuiſſe prope *Sichemam* cum Epiſtolâ 27 ad Euſtachium, ſcribit de Paulâ matre. *Tranſivit Sichem*, &c. *atque inde divertens vidit duodecim Patriarcharum ſepulchra.* Merito igitur Stephanus de Patriarchis μετετέθησαν εἰς συχέμ tranſlati ſunt Sichemam, id eſt, propè Sichemam ut *Heb.* 9. 4. In arcâ erat urna aurea, & virga Aaronis, *i. e.* prope arcam. Nam præciſè loquendo, nihil fuit in arcâ præter duas legis tabulas, 1 *Reg.* 8, 9. *Bochartus.*

The Children of Iſrael now growing, and encreaſing to a vaſt multitude in Egypt, in tract of time, there aroſe a *Pharaoh*, that *knew not Joſeph*, who fearing the number, and ſtrength of the Iſraelites, exceedingly oppreſſed them; and to prevent their encreaſing, made a barbarous Edict, that their male children ſhould be killed as ſoon as they were born, or elſe drowned in the river *. In the time of this Edict, *Moſes* was born to *Amram* and *Jochebed* his wife, who being a very lovely child, his Parents hid him three months in their houſe; but at laſt not daring to conceal him any longer, they put him in a baſket of Bulruſhes, daubed over with ſlime and pitch, and laid it in the flags by the ſide of the River. Here the Kings Daughter finds him; and moved with compaſſion towards the Infant, nouriſheth him up for her own ſon, putting him out to his own Mother to nurſe: and cauſed him to be educated in all the *learning* of the *Egyptians*, ſo that he proved a perſon of great abilities above other men, being very able both to give counſel, and to act any great affair. When he grew to the age of Forty, it came into his mind to viſit his brethren the Iſraelites; and among other things that evidenced to him their ſad condition, he ſaw an Egyptian ſmiting an Iſraelite, which ſo ſtirred up his ſpirit, that he ſlew the Egyptian who did the wrong, thereby giving the Iſraelites the firſt intimation, that God would deliver them by his hand, (which it ſeems God had by inſtinct, or revelation made known unto himſelf,) but they underſtood it not. The next day ſeeing two Iſraelites at variance, he would have made them friends, and ſet them *at one* again. But he, who did the wrong upbraided him for it, and ſaid, *Who made thee a ruler, and a judg over us? wilt thou kill me as thou didſt the Egyptian yeſterday? Moſes*

perceiving hereby, that what he had done to the Egyptian was known, and that the King hereupon would seek his life, he fled from thence into the land *Midian*, where he spent other Forty years of his life, and married *Zippora*, *Jethro*'s daughter, and by her had two Sons. The children of Israel continuing still under sore bondage in Egypt; it pleased the Lord now at length to compassionate them, and to resolve to deliver them. Wherefore, when *Moses* had been Forty years in *Midian*, as he was keeping his father-in-laws sheep about *Horeb*, or *Sinai*, the Angel of the Lord appeared to him out of a burning Bush, and called him to go to *Pharaoh*, requiring him to deliver his people Israel. *Moses* after he had shewed many signs and wonders in *Egypt* at last brought them out. And leading them through the red Sea, he brought them into the wilderness to Mount *Sinai*, where God gave them his law, and appointed *Moses* to make a Tabernacle for his worship according to the pattern he had shewed him in the Mount. So that to this day for above Four hundred years, he shews them, the Fathers had worshipped God without any Tabernacle at all.

He further shews them, that though *Moses* was a person highly to be regarded, whose memory ought always to be precious to them, having had intimate converse with God, and having received the law from his mouth, yet they might remember to their humiliation how their impious Ancestors would not obey him; but contrary to his mind, during his absence in the Mount, made a golden Calf (*c*) and ador'd it. They might also call to mind how *Moses* told them before hand, of a *great Prophet* the Lord would raise up in due time, whom they were to hear, and obey in all things. And *this great Prophet*, who was no other person than the *Messias*, was now come. Moreover they might consider how that when the Tabernacle was made by *Moses*, and all the worship of God appertaining to it appointed, their rebellious Ancestors notwithstanding, did not long continue faithfull to it, but God for their sins leaving them to themselves, and to their own hearts lusts, they fell to worship the Host of Heaven * the *Sun*, *Moon*, *and Stars*, upon which it was that the Lord so highly expostulates with the people of Israel, *Amos* 5. 25. denying that their Ancestors offer'd such sacrifice to him in the wilderness as was pleasing in his sight. And though they made shew of serving him by carrying his Tabernacle, and all things belonging to it, yet they hankred after their Idols, which they not only bare in their hearts, but also carried about with them representations of them. For it seems they had gotten the Shrines, or Chaplets, wherein the mages of *Moloch* and *Saturn* were kept and inshrined, and carried them about with them, and worshipped them. Which Idolatry of their Ancestors not sufficiently bewailed, and repented of, together with the consequent sins of their children in succeeding ages, at last provoked God to bring the captivity of *Babylon* upon them (*e*). But to return to the Tabernacle, (where God used to witness, and evidence his glorious presence, and where the Ark of the Covenant was, and the Law, and the Testimonies, evidences of Gods will how he would be served) he shews, their Fathers indeed carried it with them all along through the wilderness, and at last brought it into *Canaan*, where it continued all the days of *David*, and to the beginning of *Solomons* reign; and then it ended, and gave way to the Temple: which though *David* desired to build for the Service of God, yet that honour was reserved for *Solomon* his Son, who accordingly built it in a very sumptuous and magnificent manner. Now when the Temple was built, God himself declared by the mouth of his Prophet *Isaiah*, *ch.* 66. 1, 2. That he delighted not to dwell in Temples made with hands, as if he were included therein, and bound thereto. And therefore they were not fondly to conceive that after the Temple was built the worship of God was so tyed to that place as he could not be worshipt acceptably any where else —. As *Stephen* was thus going on, and (as 'tis probable) would have spoken much more fully to the point in hand, the Council it seems interrupted him, apprehending him to speak in a way of diminution of the Temple. Therefore breaking off his former discourse, and turning his speech to them, he sharply reprehends them for several things *. 1. For their rebellion, and resisting the Spirit of God, which spake to them by the Apostles and by him. 2. For their imitating their cruel Ancestors, who killed the old Prophets in killing the Lord of life. 3. For their horrible violating the holy law of God given them by the glorious ministry and proclamation of Angels (*f*). At these words they were extreamly inraged at him, and gnashed on him with their teeth. But he being full of courage and faith looked up to Heaven, and had an extraordinary Vision of the glory of God, and of Jesus Christ standing on his right hand, and accordingly declared unto them what he saw. They hearing this, without any more ado, in a violent furious manner ran upon him as a Blasphemer: and though the

(*c*) *v.* 39. Certum est Judæos dum Ægyptiis serviebant, eorum quoque Diis serviisse. In quam rem diserte, *Josh. c.* 24. 14. & *Ezek.* 20. 7, 8. & 23. 3, 8. Ex quibus videtur sequi, Judæos ad Ægyptiorum exempla se composuisse cum vitulum aureum in deserto fusum adorârunt. Rectè igitur de iisdem *Lactantius*, lib. 4. c. 10. *Ad prophanos Ægyptiorum ritus animos transtulerunt, & aureum caput Bovis, quem vocant Apim, quod eos signo præcederent, figurârunt.* Et Heron. in Oseæ 4. *Videtur mihi populus Israel in solitudine sibi fecisse caput vituli, quod coleret, & Jeroboam vitulos aureos fabricatus, ut quod in Ægypto didicerant, ἄνωθεν κὰι μυεῖν, qui sub figurâ boum coluntur, esse Deos, hoc in suâ superstitione servarent. Hi sunt Dii tui, O Israel.* Ibi plurale pro singulari usurpatur, quod sæpè fit cum de Deo res est, vid. Gen. 35. 7. Psal. 149. 2. Eccles. 12. 1. vide etiam, *Neh.* 9. 18. Hic est Deus tuus qui eduxit te ex Egypto, *i. e.* imago seu symbolum illius unici Dei, *Boch p.* 347.

* See *Deut.* 17. 3. 2 *King.* 23 5. 2 *King.* 17. 16. *Jer.* 19. 13.

(*d*) Hoc contigisse videtur, cum populus appulit ad terram *Moab. Psal.* 106. 28. *Numb.* 25. 2. *Torricatus est populus cum filiabus Moab quæ vocaverunt eos ad sacrificia sua. At illi comederunt, & adoraverunt Deos earum.* In his erat *Moloch*, qui Deus erat Moabitarum uti & Ammonitarum, à quibus illi acceperant, & loci & sanguinis propinquitate conjuncti, *Glass.*

Sicut *Baal* in genere de omnibus Diis dicitur, ita *Melech* vel *Moloch* est nomen Diis omnibus commune. In Amoso extat vox *Chiun*, quæ *Saturnum* designat. Cum autem nomen hoc minùs fortè notum, & sacrorum tantum esset, LXX substituerunt appellationem ejusdem Dei Saturni magis notam & familiarem, quæ in promiscuo usu esset apud plebem, scilicet Rephæ. *Salmasius* ῥεφὰν in linguâ Egyptiacâ Saturnum significare testatur. Capellus putat intelligi Regem Ægypti *Remphin* quem existimat eundem esse cum *Pharaone* cujus tempore vixit Joseph, qui quòd Ægyptum servasset, ab Ægyptiis intra astra fuerit collocatus, & pro Deo cultus, & fortè etiam à quibusdam Israelitarum Idolatris. Ut id hoc loco dicatur, *Sacrificia illa quæ in deserto obtulistis, non mihi, sed idolis vestris, & Diis fictitiis, quos occultè animo fovebatis, & colebatis, obtulistis. Tabernaculum quod ibidem humeris bajulastis non meum fuit, sed Molochi vestri*, i. e. *Non me in eo Tabernaculo coluistis, sed Idolum, quod vos tacitè agitabatis.* vid. *Freidl.* in loc.

(*e*) Amos 5. 27. *Migrare vos faciam trans Damascum*, hic *v.* 43. id ita effertur, Transferam vos ultra *Babylonem*, utrumque est impletum. Neque enim in Syriam tantum, cujus Metropolis Damascus est, sed etiam trans *Babylonem* in Persiam, & Caspiam Israelitæ fuere abducti ut ex *Ezra* 8. 17. constat. Minùs ergo dixit Amosus, plus significavit. Assyria, & Media quæ ultra *Babylonem* sunt, multò magis sunt ultra Damascum.

* Cum animæ pericliantur, non lenitate, sed sale, & acore opus est, quod nonmagis repugnat charitati, quam cum medicus in extremitate morbi adhibet rodentia. Qui metuit acritudinem reprehensionis, caveat putredinem malitiæ.

(*f*) Inter quos erat caput Angelorum, ipse Filius Dei, *Stref.*

Romans permitted them not to put any man to death, yet in a popular rage, they hurried him away out of the City, and there stoned him. And they that witnessed against him*, (and were therefore by the Law to cast the first stone at him, *Deut.* 17. 7.) put off their upper garments to fit themselves for the work, and a young man called *Saul* undertook to look to them, who consequently had an hand in stoning of him. *Stephen* devoutly commending his Soul into the hands of Christ, and praying for his murderers, that this sin might not be laid to their charge so as to obstruct their repentance (g), gave up the Ghost.

See *ch.* 6. 13.

(g) That this prayer was heard appears by Gods special mercy to *Saul.*

Act. 6. v. 15. And all that sat in the council, looking stedfastly on him, saw his face as it had been the face of an Angel.

Act. 7 v. 1. Then said the high priest, Are these things so?
v. 2. And he said, Men, brethren, and fathers, hearken: The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran,
v. 3. And said unto him, * Get thee out of thy country, and from thy kinred, and come into the land which I shall shew thee.
v. 4. Then came he out of the land of the Chaldeans, and dwelt in Charran: and from thence, when his father was dead, he removed him into this land wherein ye now dwell.
v. 5. And he gave him none inheritance in it, no not so much as to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child.
v. 6. And God spake on this wise, that his seed should sojourn in a strange land, and that they should bring them into bondage, and intreat them evil four hundred years.
v. 7. And the nation to whom they shall be in bondage, will I judg, said God: And after that shall they come forth, and serve me in this place.
v. 8. And he gave him the covenant of circumcision: and so Abraham begat Isaac, and circumcised him the eighth day: and Isaac begat Jacob, and Jacob begat the twelve patriarchs.
v. 9. And the patriarchs moved with envy, sold Joseph into Egypt: but God was with him,
v. 10. And delivered him out of all his affliction, and gave him favour and wisdom in the sight of Pharaoh king of Egypt: and he made him governour over Egypt, and all his house.
v. 11. Now there came a dearth over all the land of Egypt and Canaan, and great affliction, and our fathers found no sustenance.
v. 12. But when Jacob heard that there was corn in Egypt, he sent out our fathers first.
v. 13. And at the second time Joseph was made known to his brethren, and Josephs kinred was made known to Phraoh.
v. 14. Then sent Joseph, and called his father Jacob to him, and all his kinred, threescore and fifteen souls.
v. 15. So Jacob went down into Egypt, and died, he, and our fathers.
v. 16. And were carried over into Sichem, and laid in the sepulchre that Abraham bought for a sum of money of the sons of Emor the father of Sichem.
v. 17. But when the time of the promise drew nigh, which God had sworn to Abraham, the people grew and multiplied in Egypt,
v. 18. Till another King arose, which knew not Joseph.

v. 19.

v. 19. The same dealt subtilly with our kinred, and evil-intreated our fathers, so that they cast out their young children, to the end they might not live.
v. 20. In which time Moses was born, and was exceeding fair: and nourished up in his fathers house three months:
v. 21. And when he was cast out, Pharaohs daughter took him up, and nourished him for her own son.
v. 22. And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds.
v. 23. And when he was full fourty years old, it came into his heart to visit his brethren the children of Israel.
v. 24. And seeing one of them suffer wrong, he defended him, and avenged him that was oppressed, and smote the Egyptian:
v. 25. For he supposed his brethren would have understood, how that God by his hand would deliver them: but they understood not.
v. 26. And the next day he shewed himself unto them as they strove, and would have set them at one again, saying, Sirs, ye are brethren, Why do ye wrong one to another?
v. 27. But he that did his neighbour wrong, thrust him away, saying, Who made thee a ruler and a judg over us?
v. 28. Wilt thou kill me as thou didst the Egyptian yesterday?
v. 29. Then fled Moses at this saying, and was a stranger in the land of Madian, where he begat two sons.
v 30. And when forty years were expired, there appeared to him in the wilderness of mount Sinai, an angel of the Lord in a flame of fire in a bush.
v. 31. When Moses saw it, he wondred at the sight: and as he drew near to behold it, the voice of the Lord came unto him,
v. 32. Saying, I am the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob. Then Moses trembled, and durst not behold.
v. 33. Then said the Lord to him, Put off thy shoes from thy feet: for the place where thou standest is holy ground.
v. 34. I have seen, I have seen the affliction of my people which is in Egypt, and I have heard their groaning, and am come down to deliver them: And now come, I will send thee into Egypt.
v. 35. This Moses whom they refused, saying. Who made thee a ruler and a judg? the same did God send to be a ruler and a deliverer, by the hands of the angel which appeared to him in the bush.
v. 36. He brought them out, after that he had shewed wonders and signs in the land of Egypt, and in the Red sea, and in the wilderness fourty years.
v. 37. This is that Moses which said unto the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren like unto me: him shall ye hear.
v. 38. This is he that was in the church in the wilderness with the angel, which spake to him in the mount Sinai, and with our fathers: who received the lively Oracles to give unto us.
v. 39. To whom our fathers would not obey but thrust him from them, and in their hearts turned back again into Egypt,
v. 40. Saying unto Aaron, Make us gods to go before us: For as for this Moses which brought us out of the land of Egypt, we wot not what is become of him.
v. 41. And they made a calf in those days, and offered sacrifice unto the idol; and rejoyced in the works of their own hands.
v. 42. Then God turned and gave them up to worship the host of heaven, as it is written in the book of the prophets, O ye house of Israel, have

ye

ye offer'd to me slain beasts, and sacrifices, by the space of forty years in the wilderness?

v. 43. Yea, ye took up the tabernacle of Moloch, and the star of your god Remphan, figures which ye made, to worship them: and I will carry you away beyond Babylon.

v. 44. Our fathers had the tabernacle of witness in the wilderness, as he had appointed, speaking unto Moses, that he should make it according to the fashion that he had seen:

v. 45. Which also our fathers that came after, brought in with Jesus into the possession of the Gentiles, whom God drave out before the face of our fathers, unto the days of David.

v. 46. Who found favour before God, and desired to find a tabernacle for the God of Jacob.

v. 27. But Solomon built him an house.

v. 48. Howbeit the most High dwelleth not in temples made with hands, as saith the prophet,

v. 49. Heaven is my throne, and earth is my foot-stool: what house will ye build me, saith the Lord? or, what is the place of my rest?

v 50. Hath not my hands made all these things?

v. 51. Ye stiff-necked, and uncircumcised in heart, and ears, ye do always resist the holy Ghost: as your fathers did, so do ye.

v. 52. Which of the prophets have not your fathers persecuted? And they have slain them which shewed before of the coming of the just One, of whom ye have been now the betrayers and murderers:

v. 53. Who have received the law by the disposition of angels, and have not kept it.

v. 54. When they heard these things, they were cut to the heart, and they gnashed on him with their teeth.

v. 55. But he being full of the holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God,

v. 56. And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God.

v. 57. Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord.

v. 58. And cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young mans feet, whose name was Saul.

v. 59. And they stoned Stephen, calling upon God, and saying, Lord Jesus receive my spirit.

v. 60. And he kneeled down, and cryed with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.

Chap. 7. *v.* 2. Videtur *Ur* fuisse in Mesopotamiâ. Mesopotamiam Stephanus vocat non modo eam regionem, quæ Euphrate, & Tigride includitur, sed etiam Babyloniam cujus pars est Chaldæa, Beza. So that *Chaldæa* was also reckoned to *Mesopotamia*.

v. 5. *Abraham* was forc'd to buy a place of Burial, though all the land was given him by promise. Duo mihi Stephanus contribulibus suis in Patriarchâ Abrahamo consideranda proponere videtur, quibus fidem ejus Deus vehementèr exercuit. Primum, quod in terram Canaan & in Judæam eum transtulerit, nec tamen ullam possessionem, ne vestigii quidem pedis ei dederit. Alterum, quod hanc terram ipsi, & semini ejus obtinendam promiserit, quum semen non haberet, *De Dieu*.

v. 6. There is a double summ of years mentioned concerning the seed of *Abraham*'s sojourning, namely Four hundred years, *Gen.* 15. 13. and Four hundred and thirty *Exod.* 12. 40. *Gal* 3. 17. The Four hundred are to be reckoned from the birth of *Isaac*, who was born in the hundreth year of *Abraham*, and had *Jacob* when he was sixty years old. *Jacob* when he was an hundred and thirty went into *Egypt*, from thence to the delivery out of *Egypt* reckon two hundred and ten years, and the summ will be four hundred. To which add twenty five years of *Abraham* since he came from *Haran* (for he came from thence in the seventy fifth year of his age) and five more since he came from *Ur* of the *Chaldees* to *Haran*, and the sum will be four hundred and

and thirty. The *Septuagint* on *Exod.* 12. 40. thought fit to express their sense in this Paraphrase. *The sojourning of the children of Israel, which they and their fathers sojourned in the land of Egypt and Canaan was four hundred and thirty years.* So that *Stephen* must be understood to say, that the children of Israel were to suffer, and be oppressed till the end of four hundred years from the birth of *Isaac*.

v. 14. *Joseph accersivit Patrem suum Jacob & omnem cognationem ejus in animabus Septuaginta quinque.* Scilicet, constantem, consceptam ex animabus 75. Multum torsit interpretes conciliatio hujus loci cum illo, *Gen.* 46. 27. & *Deut.* 10. 22. ubi 70 solum animas domûs Jacobi, quæ intrarunt in Egyptum commemorat Moses. At difficultatis parum est, si dicamus non esse loca Parallela. Moses enim catalogum texit in quo unà cum Jacobo soli ejus posteri, & quidem ex famore ejus egressi, exceptis diserte filiorum uxoribus, *v.* 26. comprehenduntur: Ob quam causam non ii solum qui cum ipso Egyptum actu sunt ingressi, sed & Joseph cum duobus filiis *Ephraim*, & *Manasse* in septuagenario numero continentur, etsi jam ante in Egypto essent, quia ex famore Jacobi nati, & è terrâ Canaan orti, peregrini in Egypto degerent, adeoque merito haberentur quasi cum Jacobo Egyptum intro issent: Specialisque in eo catalogo rationis est, quod Judæ duo nepotes ex Phare, *Hezron* scilicet & *Hamul*, etsi post in Egypto nati in numerum illum, *v.* 12. referantur, ut nempe duorum filiorum Judæ *Er*, & *Onan* jam defunctorum locum supplerent. At in oratione Stephani non genealogia Jacobi instituitur, sed quosnam Josephus è terrâ Canaam in Egyptum advocaverit, docetur. Plures enim quam è famore Jacobi ortos accersivit, neque omnes è famore Jacobi ortos accersivit. Excludendi ibi sunt primo duo nepotes Judæ, deinde ipse Joseph cum duobus filiis: Illos enim, quippe nondum natos, & se suosque filios, quippe jam in Egypto degentes, accersere non potuit. Separatis itaque istis quinque, deinde, & patre Jacobo, qui seorsim à Stephano commemoratur, restant ex septuagenario Mosis numero 64, nempe undecim fratres, una soror Dina, & 52 fratrum filii: quibus si adjungas undecim fratrum, undecim uxores, quas necessariò Josephus unà cum maritis accersivit, quæque ad ἐ συγγένειαν pertinebant, habes *omnem cognationem ejus in 75 animis.* Unde consequitur corruptum esse textum LXX interpretum, qui *Gen.* 46. 27. pro 70. habent 75. *De Dieu.* Non tantum ἐκ συγκαταθέσεως fuit, quod scriptores sacri, N. T. versionem Græcam LXX sequuti sunt, sed ex purâ necessitate. Nam aliter impossibile erat, ut allegationes eorum ex Lege, & Prophetis à gentilibus (ut pote Hebraica non callentibus) examinarentur. Et, si Judæus in manu habens N. T. queratur, & cavilletur quod receditur in allegationibus à textu Hebræo, in promptu adest, quod respondeatur; Hæc ipsa versio, quæ citatur, ipsissima vestra est, quam vos exaratis, edidistis, & mundo proposuistis, ut symbolum, & tesseram Legis, & religionis vestræ, ut ipsissima Biblia vestra. Dr. *Lightf.* in *Heb.* ad Epist. prima ad *Corinth.*

v. 16. Quomodo *Abraham* Emeril à filiis *Emor* monumentum? Cum hocde *Jacobo* dicatur, *Gen.* 33. 19. & *Josh.* 24. 32. *Masius* multique alii textum putant à librariis corruptum, & nomen *Abrahami* irrepsisse, additum à quodam sciolo descriptore, cum nomen *Jacobi* à prioribus repetitum rectè conveniat cum verbo *emerit.* Ludovicus Capellus vult loco *Abraham* legendum ὁ τῦ Ἀβραὰμ ἔκγονος, nepos scilicet *Abrahamî Jacobus.* *Rivetus* facit nomen Patronymicum *Abraham* pro *Abrahamides* & hujusmodi phraseos varia *Salmeron* & *A Lapide* exempla afferunt, tùm ex sacris tùm ex profanis literis. Vide plura in *Rob. Bailii* opere Hist. & Chronolog. Sunt qui *Abrahamum* putant ideo pro Jacobo nominari, quia Parentes, & filii idem esse *moralitèr* censentur, atque inde esse quod 1 *Reg.* 12. 16. Populus *Roboamo* infensus, dicit, *quæ pars nobis in Davide? i. e.* in *Roboamo Davidis* nepote, & quod 1 *Reg.* 15. 6. Perpetuum bellum intercessisse legitur inter *Roboamum*, & *Jeroboamum* quamdiu hic fuit in vivis. Ubi *Roboami* nomine, qui pridem obierat, *Abias* filius intelligitur, qui gravitèr afflixit Israelitas usque ad obitum *Jeroboami.* 2 *Paral.* 13. 17, 18, 19, 20. Sic Christo tribuitur *Davidis* nomen, *Jer.* 30. 9. & *Ezek.* 34. 23. *Bochartus pag.* 435. ὃ ὠνήσατο Ἀβραὰμ verti solet quod emerat *Abrahamus* cum ex sacrâ historiâ constat non *Abrahamum*, sed *Jacobum* eum agrum emisse. At cum articulus non exprimatur tam dativus subintelligi potest, quam nominativus, ut sensus sit ὃ ὠνήσατο τῷ Ἀβραὰμ, quod emerat (scilicet *Jacob* de quo commate præcedente) *Abrahamo.* Etsi enim *Abrahamus* diem suum jam obiisset, ipsi tamen dici potest emptus iste ager, ad designandum scopum, quem in agri emptione habuit *Jacob*, qui non fuit duntaxat, ut eo pro sepulchreto uteretur (neminem enim illic *Jacobus* inhumavit, nec ipse ibi inhumatus est, sed in speluncâ Macpelæ, *Gen.* 49. 30. & 23. 16.) sed vel maximè, ut primitiæ quædam essent terræ Canaan cujus totius Hæreditatem *Abrahamo* Deus, & semini ejus promiserat, quippe cui primò facta est promissio, ut hæres mundi esset, *Rom.* 4. 13. Atque ibi simul causa latet cur non tantum Josephus sed (quod hic à St. Stephano discimus) reliqui etiam Patriarchæ à Posteris hæreditatem terræ promissæ jam capientibus, Sichemum sint translati, atque in ejus agro sepulti, nempe quia ager iste emptus erat *Abrahamo* tanquam pignus hæreditatis totius terræ, *Abrahamo* promissæ. *De Dieu.* *Gen.* 33. 19. *Jacob* emisse legitur partem agri filiorum *Hemor* ἑκατὸν ἀμνῶν centum agnis. Fortasse pro agnis, *nummi* intelligendi sunt *agni* effigie signati, quales cudisse legitur Servius Rex Romanorum: Fortasse argenti vel pecuniæ nomine eo loco censeri possit quicquid illâ ætate præstabat pecuniæ vices. *Bochart. lib.* 1. *cap.* 2. *de animalib.*

v. 26. *συνήλασσεν αὐτὲς*] Conatui datur nomen effectûs.

3 25. *ἐν χειρὶ ἀγγέλε*] ductu Angeli. Sensus est Deum, quum Mosen mitteret principem, & redemptorem & Mosis, & redemptionis per eum præstandæ regimen universum commisisse manibus hujus Angeli. Unde liquido constat Angelum istum, qui *Exod.* 3. apparuit Mosi in rubo, quique ibi aliquoties *Jehova*, ac *Deus patrum* nuncupatur, ac qui istic Mosen mittit, ac instruit, non fuisse *creatum Angelum*, sed ipsum filium Dei, per cujus manum Stephanus ait Deum, nempe Patrem, misisse Mosen : qui *Angelus vocatur* quia in hâc actione, ut & in totâ populi liberatione subserviit Patri. Est ille *Angelus faciei ejus* de quo *Isa* 63. 9. *Angelus fœderis* quem Mosi in deserto comitem fuisse eumque in Monte Sinai esse allocutum, Stephanus infra testatur, *v* 38. Vere ergo *princeps fœderis* qui populo Israelis tanquam suo, *legem* tulit in monte Sinai, qui se *principem exercitus Domini* meritò vocavit, *Josh.* 5. 14. Ideoque non Angelus modo fœderis, sed & ipse Dominus jure vocatur, *Mal.* 3. 1. Hic Angelus eduxit populum ex Ægypto, *Numb.* 20. 16. & duxit per desertum, *Exod.* 23. 20, & 33. 2. quem Christum fuisse testatur Apostolus, 1 *Cor.* 10. 9. *De Dieu.*

v. 38. *λόγια ζῶντα*] Respicitur locus, *Deut.* 32. 47. ubi lex dicitur esse vitæ, *i. e.* causa vitæ fælicis, quæ eximiè *vita* Hebræis. Hic *ζῶντα* pro *ζωοποιοῦντα*.

v. 41. Fecere juvencum, ad imitationem Ægyptiorum, apud quos Apidis cultus valdè est vetus, vid. *Tacit.* Hist. 5 & *Herodotum* lib. 2.

v. 43. *ῥεμφὰν* est *βεμβὰν* 2 *Reg* 5. 18. Sic Saturnum vocabant Syri, colebantque non in formâ Regis, sed in formâ Stellæ, in Hebræo est כִּיּוּן *Ciun* quod eandem Saturni stellam significat, sed Arabibus. *Grot. Vos portastis Saturnum, stellam Dei vestri*, idem est ac si dixisset *Vos portastis stellam Dei vestri Saturni* ; *figuras quas fecistis*, nempe Tabernaculum *Molochi*, scilicet imaginem Cæli, in quâ Sol, sive Moloch magnus ille astrorum Rex, tanquam in Tabernaculo continetur, & Saturni stellam, *De Dieu.* Præcipua Egyptiorum inter quos versati erant Israelitæ idolatria erat in veneratione astrorum, & præcipuè planetarum, quorum præcipui erant Sol, & Saturnus, vel Mars, qui Ægyptiacè appellabantur *Melech* & *Rempham*, vel *Rephan*, ut observant docti : Simulacra quædam horum astrorum solebant Sacerdotes includere certis tentoriolis, vel Tabernaculis, & cistis, eaque circumgestare humeris, populo acclamante, cantante, tripudiante. Hoc imitati sunt Israelitæ in deserto, *Exod.* 32. 4 5, 6. Etsi enim ibi non legimus nisi vitulum factum, altare ædificatum, lusum, & potum esse, tamen ex interpretatione Amosi, & Stephani clarum est, fuisse ibi quoque quandam circumgestationem idoli tabernaculo inclusi qualis olim fuit inter Ethnicos, *Strabo.*

v. 48. *Sensit* Origenes, Deum, cum Templum sibi fieri permisit à Solomone, pari id feciss propositio, quo & altare, & victimas indulsit, nempè ut se populi genio aptaret, ac eos ritus sibi vindicaret, quos alioqui populus falsis Diis erat impensurus. *Templum* Christianis est *corpus purum*, *altare* animus Sanctus, *Simulachra* verò omnis generis, *virtutes.* Vocabant ergo Christiani suorum conventuum loca modò *Ecclesias κατα συνεκδοχὴν*, modò *Basilicas*, & eodem sensu *Domos Dei* : *Templi* autem appellatione, destinatò abstinebant. *Grot.*

v 51. *Incircumcisi corde, & auribus*] *i. e.* Cor habentes plenum vitiosis affectibus, *Lev.* 26. 41. *Jer.* 9. 26. & quibus pruriunt aures ad ea audienda, quæ vitiis favent, *Jer.* 6. 10. Intellectûs stupiditas, voluntatis pertinacia, & indomiti affectus, præputium sunt, & membrum quod deponendum est, *Col.* 3. 5. & 2. 11. Non hic Judæis exprobratur naturalis corruptio, sed corruptio attracta, qua se ipsos magis, magisque induraverant, exacerbaverant, & præputium roboraverant per contemptum Evangelii.

v. 53 *εἰς διαταγὰς ἀγγέλων*] *εἰς* pro *inter.* Inter medios exercitus Angelorum. Ostendit quam magnificè data sit Lex inter multas Angelorum turmas. Respicitur locus *Deut.* 33. 2. *Grot. Accepistis legem ad ordinationes Angelorum*, i. e. ordinantibus Angelis vel secundum, & juxta ordinationes Angelorum : huic loco parallela sunt, *Gal.* 3. 19. *Heb.* 11. 2. *εἰς* respondet *τῷ* ל Hebr. Filius Dei, qui quamvis in se Deus, hic tamen *κατ' οἰκονομίαν* tanquam Angelus Dei, Cæterorumque Angelorum præfectus consideratus, è medio Angelorum, qui eum undique stipabant, legem in monte Mosi dedit, *De Dieu.*

Deus Pater legem per filium dedit. Filius usus est ministerio Angelorum. Angeli, nomine filii Dei Mosi legem tradiderunt, eique quid docere Israelitas debeat, præceperunt Moses *εἰς διαταγὰς* ad ordinationes seu secundum, vel juxta mandata Angelorum Israelitis legem dedit, seu secundum distributiones Angelorum, quibus legem disposuerunt, vel distribuerunt in decem præcepta, & decem præcepta in duas tabulas, totámque adeo legem in Moralem, Ceremonialem, Forensem. Distinguenda quoque circa legis promulgationem sunt hæc tria. 1. Promulgatio legis per vocem, quæ facta est, *Exod.* 19. in monte Sinai. 2. Scriptio legis in tabulis, quæ facta est post hanc promulgationem, *Exod.* 31, & 34. 3. Scriptio legis in libro quæ Mosi injungitur, *Exod.* 34. 27. ut lex ex isto libro populo quotidiè prælegeretur, dum tabulæ lapideæ autographæ manebant in arcâ fœderis. In solâ promulgatione usus est Angelorum ministerio, non in scriptione.

v. 57. *Irruerunt concorditèr in eum*] quasi ex judicio zeli quod stante repub. usurpare solebant, sed tantum in eos, qui Judæis auctores essent ad falsos cultus. Ad quod connivere solebant Sacerdotes, vid. *Josephus lib.* 15 c. 8. etiam cum sub Romanis essent. Peccabant autem isti homines hic dupliciter. 1. In legem, quæ etiam liberâ repub. judicium

judicium illud populare exerceri noluit nisi in auctores idolatriæ, qualis non erat Stephanus. 2. In Romanos, qui ipsis ademerant jus omne capitalium suppliciorum.

58. Testium erat, primos jácere lapides, ac sic semet, si quid falsi subesset fontes facere cædis, populum vero, qui ipsorum auctoritatem sequebatur, absolvere.

59. *Domine Jesu, recipe spiritum meum*] Hinc discamus immortalitatem animæ. Est hæc inter primas veritates, quod anima humana sit immortalis, vid. *Eccl.* 12. 7. *Mat.* 10. 28. *Luc.* 12. 4. 2 *Cor.* 5. 8. *Phil.* 1. 21, 22. 2 *Pet.* 1. 14.

v. 60. *μὴ στήσῃς.* Ne statuas illis hoc peccatum, & hoc Domini exemplo *Luc.* 23. 34. Peccata velut ante Deum stant, vindictam petentia. *Emman. Sa.*

SECT. XII.

STephen becoming thus the Protomartyr, and first, that under the Gospel sealed the Doctrine of Christ with his blood, he was carried to his burial by devout men, who made great Lamentation (*a*) over him. But the spite and cruelty of the Jews was not quenched by the blood of *Stephen*, but rather inflamed. For immediately after this, they raised a great persecution against the whole Church at *Jerusalem*, wherein *Saul* (the young man before mentioned) was very active. This mans Parents were both *Jews*, so that he was an *Hebrew* of the *Hebrews* ; he was of the Tribe of *Benjamin* born * at *Tarsus* (*b*) in *Cilicia* ; by Sect a *Pharisee*, and the Son of a *Pharisee* (*), and studied at that time (as it seems) at *Jerusalem*, and frequented the School of *Gamaliel* a famous Doctor among the *Pharisees*. He was a very strict observer of the Law of *Moses*, and of the Traditions delivered to the Fathers, but a bitter, and fierce enemy against the Doctrine of Christ, and all those that owned him, and professed to believe in him. This man having received Commission from the Chief Priests impowring him to do this wretched work, made miserable havock of the Church : for entring into Houses, he haled thence both men and women, that believed in Christ, and bound them, and put them in Prison, and often caused to be beaten and scourged in the Synagogues ; and used all rigid means to make them deny Christ, and blaspheme him (as it seems) he himself did [1 *Tim.* 1. 13.] : And such as were constant to the faith, he forced to fly to heathen Cities, and then pursued them thither also.

(*a*) See *Gen.* 50. 10. *Deut.* 34. 8. 2 *Chron.* 35. 24, 25.

* He had a double Name, *Saul* as he was an *Hebrew* by birth ; and *Paul* as he was a *Roman*, being born at *Tarsus* a free City of the *Romans* : His Education was in the Schools of *Tarsus* ; which as *Strabo* reporteth, *lib.* 14. was then famous for the study of Philosophy, and the Liberal Sciences. Here he attained the *Greek* Language and Learning, and grew expert in their Philosophy and Poems, his skill wherein he sheweth, in alledging *Epimenides*, *Aratus*, *Menander*. From thence he was sent to *Jerusalem* for the study of Divinity and of the *Jewish* Law. In his youth, he learned the handicraft Trade of making Tents.

(*b*) This City had among other priviledges obtained of the *Roman* Emperor *Augustus* the freedom of the City of *Rome*, because that in his wars against *Brutus* and *Cassius* they held with him, and had suffered much, See *Act.* 21. 39.

* *Act.* 23. 6.

Act. 8. *v.* 1. And Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem, and they were all scattered abroad thorowout the Regions of Judea, and Samaria, except the Apostles.

v. 2. And devout men carried Stephen to his burial, and made great lamentation over him.

v. 3. As for Saul, he made havock of the church, entring into every house, and hailing men and women, committed them to Prison.

Phil. 3. v. 5. Circumciſed the eighth day, of the ſtock of Iſrael, of the tribe of Benjamin, an Hebrew of the Hebrews, as touching the law, a Phariſee.
v. 6. Concerning zeal, perſecuting the church: touching the righteouſneſs which is in the law, blameleſs.

Act. 22. v. 3. I am verily a man which am a Jew, born in Tarſus, a city in Cilicia, yet brought up in this city at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous towards God, as ye all are this day.
v. 4. And I perſecuted this way unto the death, binding and delivering into priſons both men and women.
v. 19. And I ſaid, Lord, they know I impriſoned and beat in every ſynagogue them that believed on thee,
v. 20. And when the blood of thy martyr Stephen was ſhed, I alſo was ſtanding by and conſenting unto his death, and kept the raiment of them that ſlew him.

Act. 26. v. 9. I verily thought with my ſelf, that I ought to do many things contrary to the Name of Jeſus of Nazareth:
v. 10. Which thing I alſo did in Jeruſalem, and many of the ſaints did I ſhut up in priſon; having received authority from the chief prieſts, and when they were put to death, I gave my voice againſt them.
v. 11. And I puniſhed them oft in every ſynagogue, and compelled them to blaſpheme; and being exceedingly mad againſt them, I perſecuted them even unto ſtrange cities.

Gal. 1. v. 13. For ye have heard of my converſation in time paſt in the Jews religion, how that beyond meaſure I perſecuted the church of God, and waſted it:
v. 14. And profited in the Jews religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers.
v. 23. But they had heard only, that he which perſecuted us in times paſt, now preacheth the faith, which once he deſtroyed.

Act. 9. v. 13. Then Ananias anſwered, Lord, I have heard by many of this man, how much evil he hath done to thy ſaints at Jeruſalem:
v. 21. But all that heard him were amazed, and ſaid, Is not this he that deſtroyed them which called on this Name in Jeruſalem, and came hither for that intent that he might bring them bound unto the chief prieſts?

SECT.

SECT. XIII.

THis perſecution diſpers'd in a manner the whole body of the Church, and ſcattered both the Members and Teachers thereof, (excepting the Apoſtles *a*) into divers Countries, which tended greatly to the advantage of the Goſpel. For the Apoſtles (who had an extraordinary Function, and therefore were bound to ſhew more than ordinary courage) remaining at *Jeruſalem*, and ſticking to their work there, till they ſhould be more manifeſtly called by God from thence; the reſt of the Diſciples (of which there were now ſome thouſands, as appears *Act.* 2. 41. and *ch.* 4. 4.) were ſcattered ſome into the Regions of *Judea* and *Samaria*, who ſpread the Goſpel whereſoever they came; ſome went to *Damaſcus*, among whom was *Ananias* a devout and religious perſon, *Act.* 9. 10. & 22. 12. Others, it's like, went to *Rome*, and among them *Andronicus* and *Junia*, who were of note among the Apoſtles, and kinſmen of the Perſecutor *Saul*, and had embraced the faith before him, as himſelf teſtifieth, *Rom.* 16. 7. Others travelled as far as *Phœnice*, and *Cyprus*, and *Antioch*, preaching the Goſpel to the *Jews* only [*Act.* 11. 19.] namely to thoſe *Jews*, that were diſperſed among the *Gentiles*, as may be gathered from *Jam.* 1. 1. and 1 *Pet.* 1. 1. Among them that went to *Samaria*, *Philip* was one, (the ſecond in order after *Stephen* among the ſeven Deacons). He coming into that City, preached Chriſt ſo effectually, that the people with one accord gave heed to the Doctrine he delivered, and ſeeing the Miracles (*b*) wrought by him, they were perſwaded to embrace the Goſpel. For out of many that were poſſeſſed, he caſt unclean Spirits who at their coming out, made loud acknowledgments of the irreſiſtableneſs of the power by which he acted. And others, that were taken with Palſies, or were lame he cured. Before this time, there had been in the City, one *Simon* a Magician, who had by Sorcery, and the help of the Devil done ſome ſtrange things among them, which ſo affected the ignorant people, that they cryed him up as a perſon in whom the great power of God did wonderfully manifeſt its ſelf. But they now ſeeing far greater Miracles done by *Philip*, they were converted to Chriſtianity, and many among them, both men and women believing, were baptized by him in the name of Chriſt. And among others *Simon Magus* himſelf was convinced, and believed (*c*), and was alſo baptized.

(*a*) *In gravi perſecutione neque omnes fugere, neque omnes manere debent*, inquit Auguſtinus. Quando autem fugere liceat, quando non liceat, generalibus regulis definiri non poteſt, ſed prudentis cujuſque permittendum eſt, ut ſecundum circumſtantias ita agat ne conſentiam lædat.

(*b*) Miracula ſolent comparari cum campanis, quibus homines convocantur ad verbum audiendum.

(*c*) Non puto fidem Simonis fuiſſe meram ſimulationem, ſed fidem hiſtoricam, quâ verè convictus credidit Jeſum Chriſtum (in cujus nomine Philippus prædicabat, & miracula faciebat) eſſe Deum, & ſe, ac Diabolo (cujus vi ipſe ſuas edebat præſtigias) majorem: Sicut Magi Ægyptiaci comparantes ſua miracula cum miraculis Moſis, credebant, & fatebantur per Moſen operari digitum Dei, *Exod.* 8. 19. *Streſ.*

Act. 8. *v.* 1. And Saul was conſenting unto his death. And at that time there was a great perſecution againſt the church which was at Jeruſalem, and they were all ſcattered abroad throughout the regions of Judea, and Samaria, except the Apoſtles.

v. 4. Therefore they that were ſcattered abroad, went every where preaching the word.

v. 5. Then Philip went down to the city of Samaria, and preached Chriſt unto them.

v. 6. And the people with one accord gave heed unto thoſe things which Philip ſpake, hearing and ſeeing the miracles which he did.

v. 7. For unclean ſpirits, crying with loud voice, came out of many that were poſſeſſed with them: and many taken with Palſies, and that were lame, were healed.

v. 8. And there was great joy in that city.

v. 9. But there was a certain man, called Simon, which before time in the ſame city uſed ſorcery, and bewitched the people of Samaria, giving out that himſelf was ſome great one.

v. 10. To whom they all gave heed from the leaſt to the greateſt, ſaying, This man is the great power of God.

v. 11. And to him they had regard, becauſe that of long time he had bewitched them with ſorceries.

v. 12. But when they believed Philip preaching the things concerning the kingdom of God, and the Name of Jeſus Chriſt, they were baptized, both men and women.

v. 13. Then Simon himſelf believed alſo: and when he was baptized, he continued with Philip, and wondred, beholding the miracles and ſigns which were done.

v. 8. Magnum gaudium factum eſt in illa civitate non tantum ob tot ſanatos obſeſſos, paralyticos, & claudos, ſed præcipuè ob manifeſtatam æternæ ſalutis viam.

v. 10. Οὗτός ἐστιν ἡ δύναμις τοῦ θεοῦ ἡ μεγάλη. Metalepſis pro ἐν τούτῳ ἢ τοῦ θεοῦ δύναμις ἐνεργεῖται.

v. 12. τὰ περὶ τῆς βασιλείας τοῦ θεοῦ] de regno illo, quod hic inchoatur, & conſummabitur poſt reſurrectionem.

v. 13. Simon qui totam urbem fallaciis ſuis infatuaverat, Dei veritatem ſimul cum aliis recipit. Quamquam non tam ſuâ unius, quam totius gentis causâ illuminatus fuit in Evangelii notitiam, ut ſcandalum tolleretur, quod imperitos morari poterat. Volnit enim Dominus hunc, quem pro ſemideo habebant Samaritæ in triumpho ducere: quod fit dum excuſſâ inani jactantiâ veris miraculis gloriam dare cogitur. Fides autem Simonis erat temporaria cujus meminit Chriſtus, *Mar.* 4. Sentit veram eſſe Evangelii doctrinam, & conſcientiæ ſuæ ſenſu ad eam recipiendam cogitur, ſed deeſt fundamentum, h. e. ſui abnegatio.

Et Baptizatus eſt] Hoc Simonis exemplo clarè patet non conferri, omnibus indifferentèr in baptiſmo gratiam, quæ illic figuratur. Nos ſciamus offerri nobis à Domino per ſacramenta quicquid ſonant annexæ promiſſiones, & non fruſtrà, & inanitèr offerri, modo fide ad Chriſtum directi ab ipſo petamus quicquid Sacramenta promittunt.

Adhærebat Philippo] Quod cum Philippus admiſit, in eo apparet, quam difficile ſit hypocritas diſcernere. Sic Demas temporarius Pauli comes, poſtea factus eſt perfidus deſertor. Cum igitur interdum improbi, & fraudulenti homines ſe nobis adjungunt, & ſe nobis acutè inſinuant, ſedulo cavenda eſt facilitas quoslibet ſine delectu admittendi, quæ ſæpè ignominiam aſpergit Evangelio atque eò prudentius attendere nos decet quando magnos viros deceptos fuiſſe audimus, *Calv.* in loc.

SECT.

SECT. XIIII.

THe Apoſtles which remained at *Jeruſalem* hearing of the ſucceſs of *Philip*'s preaching at *Samaria* thought fit to ſend *Peter* (*a*) and *John*, to confirm the new Converts there in the Faith, and to ſettle all convenient order among them. They accordingly coming thither, by their preaching and exhortation confirmed them in the Doctrine of the Goſpel. Theſe believing *Samaritans* had received the grace of the Spirit, whereby they were enabled to believe in Chriſt; but the miraculous gifts of the Spirit were not as yet fallen upon any of them; whereupon the Apoſtles by their earneſt prayer unto God obtained this mercy for them, and accordingly by the impoſition (*b*) of their hands upon certain perſons among them, whom they were directed by the Holy Ghoſt to lay their hands upon (as thoſe God had appointed to be preachers, and miniſters of the Goſpel, and whom by theſe their gifts he would enable to underſtand the language and ſenſe of the Scripture, and to be inſtructors of the people) thoſe miraculous powers were conferred on them. *Simon Magus* ſeeing this, and being touched with a ſecret Ambition to get this power of conferring theſe miraculous gifts of the Holy Ghoſt upon whomſoever he pleaſed, (which would have made him famous and renowned in the world) he offered the Apoſtles a ſum of (*c*) money to inable him to do it. *Peter* inflam'd with an holy indignation at this wretched motion, ſaid unto him, *Thy mony periſh with thee.* Aſſure thy ſelf, *No ſhare, or portion of ſo glorious a priviledg as this is, belongs unto thee.* For I perceive thou art not upright before God, but thy *hypocriſie* and *ambition*, by which thy heart is as it were bound and fettered, is as odious to him as the bitterneſs of Gall can be to any mans taſte. Repent therefore, and humble thy ſelf unfeignedly before the Lord for this wicked project of thine, and earneſtly ſeek his pardon, which if thou wilt do ſincerely 'tis not impoſſible but thou mayſt obtain it. *Simon* at this beſought *them* that they would pray for him, that God would pardon this wickedneſs of his, and not inflict on him ſuch puniſhments as they ſeemed to intimate, were like to fall upon him.

When theſe two Apoſtles had finiſhed their miniſtry in thoſe parts they returned to *Jeruſalem* preaching, and diſſeminating

(*a*) Hoc obſervatu dignum eſt, quod Petrus mittitur, & deputatur à cæteris Apoſtolis. Ubi igitur primatus Petri, cui Papa ſuperſtruit ſuum?

(*b*) Erat Apoſtolica prærogativa per impoſitionem manuum Eccleſiis impetrare chariſmata Spiritus Sancti ad ædificationem Eccleſiæ neceſſaria. Hi *Samaritani* habuerunt quidem antea Spiritum *regenerationis*, ſed non Spiritum *Prophetiæ*, ſeu dona illa, quæ quibuſdam in Eccleſiâ data erant ad Eccleſiam ædificandam, de quibus agitur 1 *Cor.* 12. 28. Et quum datus eſſet hic Spiritus, exercebat ſe per viſibilia effecta, e. g. per eloquutionem variarum linguarum per patrationem miraculorum, *&c. Struſ.* Lucas hic non de communi Spiritûs gratiâ loquitur, quâ nos ſibi Deus in filios regenerat, ſed de ſingularibus illis donis, quibus Dominus, initio Evangelii, quoſdam eſſe præditos voluit ad ornandum Chriſti regnum. Hic autem illorum erat uſus, ut quiſque pro facultatis ſuæ modo Eccleſiæ prodeſſet, *Calv.*

The impoſition of the Apoſtles hands mentioned here and elſewhere, was not upon all that believed, and were baptized, but on ſome certain perſons, whom they were directed by the Holy Ghoſt to lay hands upon, not for their confirmation in grace, but as thoſe God intended to imploy in the propagating of his Goſpel, See *Lightf.* in loc.

(*c*) From this deed of *Simons*, 'tis called *Simony* to ſeek to buy ſpiritual gifts or offices, with money or gifts.

the Goſpel, in the Villages of *Samaria* as they paſſed along.

Act. 8. *v.* 14. Now when the Apoſtles which were at Jeruſalem, heard that Samaria had received the word of God, they ſent unto them Peter and John.

v. 15. Who when they were come down, prayed for them, that they might receive the holy Ghoſt.

v. 16. (For as yet he was fallen upon none of them: only they were baptized in the Name of the Lord Jeſus)

v. 17. Then laid they their hands on them, and they received the holy Ghoſt.

v. 18. And when Simon ſaw that through laying on of the Apoſtles hands, the holy Ghoſt was given, he offerred them money,

v. 19. Saying, Give me alſo this power, that on whomſoever I lay hands, he may receive the holy Ghoſt.

v. 20. But Peter ſaid unto him, Thy money periſh with thee, becauſe thou haſt thought that the gift of God may be purchaſed with money.

v. 21. Thou haſt neither part nor lot in this matter, for thy heart is not right in the ſight of God.

v. 22. Repent therefore of this thy wickedneſs, and pray God, if perhaps the thought of thine heart may be forgiven thee.

v. 23. For I perceive that thou art in the gall of bitterneſs, and in the bond of iniquity.

v. 24. Then anſwered Simon, and ſaid, Pray ye to the Lord for me, that none of theſe things, which ye have ſpoken, come upon me.

v. 25. And they, when they had teſtified and preached the word of the Lord, returned to Jeruſalem, and preached the goſpel in many villages of the Samaritans.

v. 16. *In nomen Jeſu*] i. e. in hunc finem, ut teſtarentur ſe credere in Dominum Jeſum, nec non in Deum Patrem & Spiritum Sanctum, qui ſimul hic intelligendi ſunt per Synecdochen membri, *Mat.* 28. 19.

v. 17. *Manus impoſuerunt illis*] Fuit hæc ceremonia antiquitùs uſitata cum alicui aliquod bonum apprecarentur, & alicui benedicerent, *Gen.* 48. 14. Non quod in Ceremoniâ aliqua vis eſſet; ſed quod eſſet viſibile ſignum cordialis, ac ſinceræ compreca-tionis, vel benedictionis.

v. 20. q. d. Apoſtolus, Malim te, & pecuniam tuam perire, quàm me acceptatione illius pollui, vide 2 Reg. 5. 16, 17. Pecunia tua tecum maneat in exitium, *i. e.* tibi maneat, & tibi cedat in exitium, *Piſc.*

v. 21. Non eſt tibi pars neque ſors ἐν τῷ λογῳ τούτῳ] λόγος pro re. Rom. 9. 28. Hinc interpretor in *hac re*, nempe in dono Spiritus Sancti. Tu poteſtatem tribui cupis etiam aliis donandi Spiritum Sanctum? Abſit. Nam ne ipſe quidem portionem ullam habes in *hac re*, *De Dieu.* Secundum aliquos, λόγος hic ſignificat beneficia per ſermonem Evangelii promiſſa.

v. 22. ἡ ἐπίνοια τῆς καρδίας] interna cogitatio, conſilium, & machinatio cordis. *Si forte remittatur*] Apoſtolus non docet dubitantèr precari, ſed vehementèr precari, & Simonem eò magis ad pœnitendi ſtudium inflammat.

v 23 εἰς γὰρ χολὴν πικρίας] εἰς pro ἐν χολῇ πικρίας. Vocatur πικρία χολῆς amaritudo tanta quanta eſt fellis, vel veneni. De felle amaritudinis, vid. Deut. 29. 18. ubi ſimilis phraſis, & Heb. 12. 15. De nexu injuſtitiæ, Iſa. 58. 6. 2 Tim. 2. 26. Hiſce verbis deſcribit malitiam Simonis, ſcilicet, hypocriſin, & ambitionem, qua animus ejus veluti devinctus erat, quâque Deum graviſſimè offendebat, ut amaritudo fellis offendit hominis guſtum, *Piſc.*

v. 24. Senſit ſe talem eſſe intus, qualem Apoſtoli dixerant. Itaque cum ipſos judicet Deo charos, eorum deprecatione uti vult, ut Jobi deprecationi, qui eum læſerant. *Grot.*

SECT.

SECT. XV.

FRom *Samaria*, *Philip* is warned of an Angel (*a*) in a Viſion, that he ſhould go to *Gaza*, but he muſt not travel the ordinary road; but the other way which was through the deſart, and lay through the mountains. In this way he meets with a *great man* an *Eunuch*, Treaſurer of *Candace* Queen of the *Æthiopians* (*b*) returning in his Chariot from *Jeruſalem* where (being as it ſeems a proſelyte) he had been to worſhip (*c*) at the feaſt of *Pentecoſt*. *Philip* by the inſtinct, and motion of the Spirit joining himſelf to his Chariot, finds him well imployed (*d*) namely reading the Fifty third Chapter of the Prophet *Iſaiah*, and being courteouſly invited by him to come up into his Chariot (*e*) and to interpret that Scripture to him, (which he acknowledges he did not well underſtand) *Philip* accordingly expreſſes himſelf ready to ſerve him therein. The words (*f*) the *Eunuch* was reading are the ſeventh and eighth verſes of that Chapter. *He was led as a ſheep* (*g*), *ſo opened he not his mouth.* The next clauſe in the Hebrew Text was this. *He was taken from priſon, and from judgment* (*h*), that is, hurried from thence to execution; but the Septuagint (which *Luke* follows, and poſſibly the *Eunuch* at this time read) hath inlarged the ſenſe, by change of the phraſe, reading it thus, *In his depreſſion, or humiliation, his judgment was taken away*, that is, his *right* was taken away, and no right at all done him, and *Who can ſufficiently declare the wickedneſs of that generation, which dealt ſo unjuſtly with him, as to take and cut him off from the land of the living, who was ſo innocent a perſon.* *Philip* ſhews him that the Prophet in this place ſpeaks not of any other perſon but the *Meſſias*, who was now come into the world, and had done and ſuffered all that was propheſied of him. And having largely inſtructed him in the Doctrine of Chriſt, and (as 'tis probable) concerning Baptiſm alſo, the *Eunuch* deſired to be baptized, profeſſing his Faith in Chriſt. Thereupon *Philip* immediately baptized him, which when he had done, he was ſtrait-way tranſported, and carried out [a] of his ſight by the Spirit (*i*)

(*a*) Miniſterium verbi digniſſimum eſt officium, cum Angelorum interventu ad id vocentur homines. Speciali mandato Angeli, & ſpeciali inſtinctu Spiritus Sancti, *v.* 29. mittitur Philippus ad *Æthiopem*. Sic Petrus ſpeciali viſione & inſtinctu mittitur ad *Cornelium*, *Act.* 10. Sic Paulus, & Barnabas ſpeciali mandato mittuntur ad Macedones, *Act.* 16

(*b*) Æthiopia eſt regio inter Arabiam, & Ægyptum, ſub zonâ torridâ.

(*c*) Fuit vir pius, ſed opus habuit majori illuminatione, & ſpeciali receptione Meſſiæ exhibiti.

(*d*) Qui cupit Deum habere comitem itineris, in divinis ſit occupatus.

(*e*) En ſignum animi diſcendi cupidi, & de ſalute ſolliciti.

(*f*) περικοπή propriè comprehenſio, *i. e.* pars ſermonis, quâ continetur certum pronunciatum, certâ ve pronunciata.

(*g*) Chriſtus non tantum paſſus eſt, ſed patienter paſſus eſt.

(*h*) *Iſa.* 53. *v.* 8. In Hebræo eſt מעוצר וממשפט לוקח *a coarctatione & à judicio tollitur*: in LXX ἐν τῇ ταπεινώσει αὐτοῦ ἡ κρίσις αὐτοῦ ἤρθη. *In ipſius depreſſione judicium ejus ſublatum eſt. Judicium* aliquando pro *jure* ſumitur, *Job* 34. 5. *vid. Light.* in loc. Aliqui hæc verba ſic exponunt, *De angeliâ, & judicio ſublatus eſt*, hoc eſt, à paſſionis vinculis, & morte ſolutus eſt, & liberatus per Patrem ſuum, cum à mortuis reſurgeret: & in *depreſſione ejus*, *i. e.* cruce & morte, *judicium ejus*, *h. e.* jus, ſeu cauſa ejus aſſerta eſt à Deo, vid. *Ireidl.* in loc.

[a] *See* 1 *King.* 18. 12. & 2 *King.* 2. 16.

(*i*) Inſigne exemplum quod miniſtri mittantur à Spiritu Sancto, quippe qui Philippum non tantum inſpiratione ſuâ ad Eunuchum perduxit, ſed & deinde tranſportavit in alium locum ubi concionari debebat.

of

of the Lord (which might be an evidence to him, that he was ſent to him of God, and was no mercenary perſon, ſeeing he ſtaid not to receive any reward) and found himſelf ſet down at *Azotus* or *Aſhdod*, one of the five Cities of the *Philiſtins* [See *Joſh.* 15.47.] The *Eunuch* went on his way rejoycing at this wonderful mercy of God in revealing Chriſt to him, in whom he believed for the remiſſion of his ſins; But *Philip* paſſing through the Country, whither the Spirit had carried him, he preached the Goſpel in all the Cities and Towns thereof, through which he went, till he came to *Cæſarea Stratonis* where it ſeems he ſtayed a great while. For fourteen years after *Paul* coming with the collections of *Aſia*, and *Achaia* to carry to *Jeruſalem* he found *Philip* there with his whole Family, and lodged with him, See *Act.* 21. 8.

Act. 8. *v.* 26. And the angel of the Lord ſpake unto Philip, ſaying, Ariſe, and go toward the South, unto the way that goeth down from Jeruſalem unto Gaza, which is deſert.

v. 27. And he aroſe, and went: and behold, a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treaſure, and had come to Jeruſalem for to worſhip,

v. 28. Was returning, and ſitting in his chariot, read Eſaias the prophet.

v. 29. Then the Spirit ſaid unto Philip, Go neer, and joyn thy ſelf to this chariot.

v. 30. And Philip ran thither to him, and heard him read the prophet Eſaias, and ſaid, Underſtandeſt thou what thou readeſt?

v. 31. And he ſaid, How can I except ſome man ſhould guide me? And he deſired Philip, that he would come up, and ſit with him.

v. 32. The place of the Scripture which he read, was this: He was led as a ſheep to the ſlaughter, and like a lamb dumb before the ſhearer, ſo opened he not his mouth:

33. In his humiliation, his judgment was taken away; and who ſhall declare his generation? For his life is taken from the earth.

v. 34. And the Eunuch anſwered Philip, and ſaid, I pray thee, Of whom ſpeaketh the prophet this? of himſelf, or of ſome other man?

v. 35. Then Philip opened his mouth, and began at the ſame Scripture, and preached unto him Jeſus.

v. 36. And as they went on their way, they came unto a certain water: and the Eunuch ſaid, See, here is water, what doth hinder me to be baptized?

v. 37. And Philip ſaid, If thou believeſt with all thine heart, thou mayſt. And he anſwered, and ſaid, I believe that Jeſus Chriſt is the Son of God.

38. And he commanded the chariot to ſtand ſtill: and they went down both into the water, both Philip and the Eunuch, and he baptized him.

v. 39. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch ſaw him no more: and he went on his way rejoycing.

v. 40. But Philip was found at Azotus: and paſſing thorow, he preached in all the cities, till he came to Ceſarea.

v. 27. *Candaces* nomen commune Reginarum Æthiopiæ fuiſſe, à Plinio traditum eſt, *lib.* 6. *cap.* 29.

v. 40. Φίλιππος εὑρέθη εἰς Ἄζωτον] εἰς pro ἐν, ut ſuprà, *v.* 23.

CHAP.

Anno Chriſti 35. *Tiberii* 20.

CHAP. II.

Containing the Acts of the Apoſtles, *from* Saul's *Converſion to his Firſt Journey with* Barnabas.

SECT. I.

SAul (*a*) having for ſome time made havock of the Church, and ſtill breathing out threatnings and ſlaughter againſt the Diſciples of Chriſt, went at length to the *Sanhedrim* the ſupream Council at *Jeruſalem*, wherein the Prieſts made a great part, and were the moſt active men, (which Council had the Cognizance, and ſupream Judgment of all matters appertaining to the *Jewiſh* Religion and that in the Synagogues, which were without * the land of *Judæa*, as well as thoſe within) and obtained of them *letters of Commiſſion* to the Synagogues of *Damaſcus* (*b*), that if he found any there that profeſt Chriſt, he ſhould bring them bound to *Jeruſalem*, that they might be puniſhed. And journeying towards *Damaſcus* to proſecute this cruel deſign, when he came nigh to the City, at midday, a Light from Heaven above the brightneſs of the Sun, ſhone round about him (*c*), and thoſe that journyed with him. When they were all fallen proſtrate on the earth, he heard a voice ſpeaking to him (*d*) in the Hebrew tongue, *Saul, Saul, why perſecuteſt thou me? Saul* trembling, and full of fear, ſaid, *Lord, Who art thou?* The Lord ſaid, *I am Jeſus whom thou perſecuteſt; 'Tis hard for thee to kick againſt the pricks. Saul* ſaid, Lord what wilt thou have me to do? Jeſus anſwered, *Ariſe go into the City, and there it ſhall be told thee what thou muſt do.* The men, that journeyed with *Saul* riſing up from the earth were greatly amazed, and ſtood ſpeechleſs, having ſeen indeed a great Light, and heard a ſound of words (*e*), but neither ſaw Chriſt who ſpake, (as *Saul* did)

(*a*) Saulus erat ex tribu Benjamin, in quâ tribu hoc nomen videtur uiſſe uſitatum, quod primus Rex Iſraelis hoc nomen habens, ex eâdem tribu erat. Notat *nomen* aliquem, quem Parentes precibus à Deo impetrarunt.

* See 2 *Chron.* 19 8 9. 10.

(*b*) This was the chief City of *Syria* ſituate on one ſide of Mount *Libanus*, about five or ſix days journey from *Jeruſalem*, a Heathen City but wh re many of the diſperſed *Jews* dwelt, and had Synagogues. Hi Judæi etſi extra Judæam habitabant, tamen communionem ſuam colebant com Templo & Synedrio Hieroſolymitano. Itaque à ſummo ſacerdote, Synedrii præſide, literas petiit Saulus ad Synagogas Damaſcena, ut harum operâ, & interceſſione à Damaſcenorum Rege impetraret libertatem inquirendi ſi qui eſſent Damaſci Chriſtiani, eoſque vinciendi, & Hieroſolym m perducendi *Romani* Synedrio permittebant *jus prehenſionis, & verberum*; non tantum in Judæos Paleſtinæ, verum etiam extra Palæſtinam, ubi erant Synagogæ, quæ ſponte ſuâ juriſdictionem *Synedrii* in rebus ad religionem ſpectantibus agnoſcebant. *Grot.*

(*c*) Hinc diſcendum quod gratia converſionis non datur ſecundum prævia merita, aut prævias bonas diſpoſitiones.

(*d*) Exemplum raræ clementiæ, quæ eſt in Chriſto, qui hunc ſuum perſecutorem ex cœlo dignatur inſtituere, eique ſe manifeſtare. Multum erat quod *incredulitati Thomæ* ita ſuccurrit, ut ei latera ſua, & cicatrices oſtenderet, ſed hic infidelitati Saulis ita occurrit, ut ſe ex cœlo ipſi conſpiciendum exhibeat & propriâ voce ſeipſum ei prædicet.

(*e*) Comites Pauli viderunt lucem, & audiverunt vocem, ſed non intellexerunt articulatum ſenſum, qui cum illâ voce permixtus erat, & à ſolo Saulo audiebatur, viz. *Joh.* 12. 28. 29.

Erant proſtrati, & tamen dicuntur ſtetiſſe muti. Proſtrati ſurrexerunt quidem, attamen manſerunt in loco attoniti. Comites percelluntur, ut Judæis teſtarentur vocem ex cœlo factam ad Saulum.

(*f*) Squamæ oculis ejus inductæ ipſum effecerant cæcum, ut per corporalem cæcitatem, cæcitatem mentis diſceret. Hactenus non fuerat cæcus, i. e. non agnoverat cæcitatem ſuam in rebus fidei, ſed viſus ſibi fuerat ſapientiſſimus, *Gal.* 1. 14. vid. *Job.* 9. 39. 41.

* See *Mat.* 15. 32. & *Mark* 8. 2.

did) nor underſtood *diſtinctly* any thing he ſpake. *Saul* alſo being riſen up, there were Scales (*f*) come over his eyes, ſo that when he opened them, he could ſee nothing; Chriſt teaching him by this bodily blindneſs the blindneſs of his ſoul in ſpiritual things, which he was before inſenſible of. Being led therefore by the hand into *Damaſcus* he was there *three days* without ſight, and did neither eat, nor drink *, (men being better able in thoſe hot Countries to endure long faſting, than in our colder Climate) and probably he ſpent a great part of that time in prayer, and humbling his Soul before the Lord for his former ſins, and particularly his violent perſecution of the Church of Chriſt. And in this time, (as ſome learned * men think) he had that *extaſie*, and was rapt up into the third Heaven, where he ſaw, and heard, what was not lawful for him to utter, 2 *Cor.* 12. 2, 3, 4. For from his Converſion to the writing of that Epiſtle, fourteen years intercurr'd.

* vid. *Ludov. Capell.* hiſtoriam Apoſt. pag. 8.

Now there was at this time a certain Diſciple at *Damaſcus*, named *Ananias* * to whom the Lord ſpake in a Viſion (*g*), that he ſhould go into the ſtreet that is called *Straight* and inquire in the houſe of *Judas* for *Saul*, telling him that he was then in prayer, and had it revealed to him he ſhould receive his ſight. *Ananias* is ſtartled at this command, being afraid to go to him, becauſe of his former violent perſecution of the Saints, and his preſent commiſſion and authority from the chief Prieſts to purſue that bloody deſign; but Chriſt tells him, he was a choſen Veſſel, one whom he had choſen to conveigh the Divine Treaſure of his Goſpel, not only to the *Jews* but the *Gentiles* alſo, even to the greateſt and higheſt among them, and that he ſhould *do* and *ſuffer* great things for his Name ſake. *Ananias* hereupon went to him, and laying his hands on him, ſaid, Brother *Saul*, the Lord Jeſus who appeared unto thee in the way as thou cameſt hither, hath ſent me to thee, that thou ſhouldſt receive thy ſight (*h*); and be filled, and endued with thoſe admirable gifts of the holy Ghoſt, which may enable thee in the diſcharge of that divine Office to which thou art called, and confirm thee in the faith and belief of Jeſus. Ariſe therefore, and be baptized for a Sign and Seal (*i*) that thy ſins are waſhed away in the Blood of Chriſt. and by ſuch an open owning and profeſſing of him, declare thy ſelf to be his true Diſciple, *Ananias* having thus ſpoken, ſtraitway there fell from *Sauls* eyes as it were Scales, and he received his ſight, and was baptized, and when

* See Sect. 13. of ch. 1.

(*g*) Ananiam allocutus eſt per repræſentationem aliquam internam; qualis fieri ſolet in ſomniis, vel in extaſibus.

(*h*) Non eſt putandum Ananiam non plura dixiſſe Paulo, quàm quæ hic narrantur. Nam non tantum ad ſanandum, ſed etiam ad docendum Paulum fuit miſſus. Et quod *Act.* 26. 16, 17, 18. Chriſtus ſcribitur dixiſſe Paulo, id forſan non immediatè ex cælo ſed per hunc Ananiam dixit. Plurima igitur Ananias dixit Paulo quibus ipſum tum de Chriſtianiſmo, tum de Apoſtolatu ejus latè, inſtituit.

(*i*) Sacramenti vis non eſt alia, quam obſignatio promiſſionum Evangelii, & medium roborandi fidem.

when he had received meat he was ſtrengthened. And then he continued with the Diſciples there certain days.

Act. 9. v. 1. And Saul yet breathing out threatnings and ſlaughter againſt the diſciples of the Lord, went unto the high prieſt,

v. 2. And deſired of him letters to Damaſcus, to the ſynagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jeruſalem.

v. 3. And as he journeyed, he came neer to Damaſcus, and ſuddenly there ſhined round about him a light from heaven.

v. 4. And he fell to the earth, and heard a voice ſaying unto him, Saul, Saul, why perſecuteſt thou me?

v. 5. And he ſaid, Who art thou Lord? And the Lord ſaid, I am Jeſus whom thou perſecuteſt: It is hard for thee to kick againſt the pricks.

v. 6. And he trembling and aſtoniſhed, ſaid, Lord, what wilt thou have me to do? And the Lord ſaid unto him, Ariſe, and go into the city, and it ſhall be told thee what thou muſt do.

v. 7. And the men which journeyed with him, ſtood ſpeechleſs, hearing a voice, but ſeeing no man.

v. 8. And Saul aroſe from the earth, and when his eyes were opened, he ſaw no man: but they led him by the hand, and brought him into Damaſcus,

v. 9. And he was three days without ſight, and neither did eat nor drink.

v. 10. And there was a certain diſciple at Damaſcus, named Ananias, and to him ſaid the Lord in a viſion, Ananias. And he ſaid, Behold, I am here, Lord.

v. 11. And the Lord ſaid unto him, Ariſe, and go into the ſtreet which is called Straight, and enquire in the houſe of Judas, for one called Saul of Tarſus: for behold, he prayeth,

v. 12. And hath ſeen in a viſion a man named Ananias coming in, and putting his hand on him, that he might receive his ſight.

v. 13. Then Ananias anſwered, Lord, I have heard by many of this man, how much evil he hath done to thy ſaints at Jeruſalem:

v. 14. And here he hath authority from the chief prieſts, to bind all that call on thy Name.

v. 15. But the Lord ſaid unto him, Go thy way: for he is a choſen veſſel unto me, to bear my Name before the Gentiles, and kings, and the children of Iſrael.

v. 16. For I will ſhew him how great things he muſt ſuffer for my Names ſake.

v. 17. And Ananias went his way, and entred into the houſe, and putting his hands on him, ſaid, Brother Saul, the Lord, (even Jeſus that appeared unto thee in the way as thou cameſt) hath ſent me, that thou mighteſt receive thy ſight, and be filled with the holy Ghoſt.

v. 18. And immediately there fell from his eyes as it had been ſcales, and he received ſight forthwith, and aroſe, and was baptized.

v. 19. And when he had received meat, he was ſtrengthened. Then was Saul certain days with the Diſciples, which were at Damaſcus.

v. 5. *Adverſus ſtimulos calcitrare.* Eodem adagio & Euripides & Pindarus, & Menander apud Stobæum utuntur. A bobus deducta metaphora, qui cùm ζυγὸν τροῖς, aut ſtimulis recalcitrant, ſeipſos lædunt.

v. 7. Viri comites vocem quidem audiverunt, ſed neminem viderunt. At Saulus vidit aliquem, quem comites non videbant. Videtur ipſum glorioſum corpus Domini Jeſu vidiſſe, ſicut Stephanus Act. 7. & ſicut aliâs, Act. 22. 18. & 23. 11. & 2 Cor. 12. 2. Dicit enim ipſemet expreſſe, quod Chriſtum viderit poſt reſurrectionem, 1 Cor. 15. 8. 1 Cor. 9. 1. That Chriſt at this time was ſeen of *Paul* appears *v.* 27. & *ch.* 22. 14.

but

but whether this was done by a Vision of the Spirit only, as it happened *ch* 22. 18. or with the eyes of his body before he was blinded, is not made known unto us. Certain it is, God could as well strengthen the sight of *Paul*, that he might see Christ in Heaven opened, as he did the sight of *Stephen*, *Act.* 7. 56.

v. 9. Pœnitentiam sic ostendens sævitiæ in Ecclesiam exercitæ. Hoc est quod Hebræi dicunt τπεινῦν τὴν ψυχὴν ἀυτῦ.

v. 15. Βεβάσαι τὸ ὄνομα χειῦ, est, prædicatione Evangelii Christum ejusque beneficia mundo commendare; sed quod de Regibus dicitur quomodo impletum? Nusquam legitur quod Regibus Evangelium prædicaverit, nisi soli Agrippæ, Act. 26, quem tamen lucratus non est: sed non tantum hic intelliguntur Reges, sed Magnates, quorum multis Evangelium prædicavit, tandem etiam fortassis ipsi Imperatori, Act. 27. 24. Et deinde virtus ministerii Paulini non est restringenda ad tempus vitæ ipsius. Candela enim, quam vivus accendit, etiam post mortem ejus multis illuxit, *parvis*, & *magnis*, eosque ad fidem Christi adduxit.

Act 22. *v.* 5. As also the high priest doth bear me witness, and all the estate of the elders: from whom also I received letters unto the brethren, and went to Damascus to bring them which were there, bound unto Jerusalem, for to be punished.

v. 6. And it came to pass, that as I made my journey, and was come nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me.

v. 7. And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me?

v. 8. And I answered, Who art thou, Lord? and he said unto me, I am Jesus of Nazareth whom thou persecutest.

v. 9. And they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake to me.

v. 10. And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus, and there it shall be told thee of all things which are appointed for thee to do.

v. 11. And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus:

v. 12. And one Ananias, a devout man according to the law, having a good report of all the Jews which dwelt there,

v. 13. Came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same hour I looked up upon him.

v. 14. And he said, The God of our fathers hath chosen thee, that thou shouldst know his will, and see that just One, and shouldst hear the voice of his mouth.

v. 15. For thou shalt be his witness unto all men of what thou hast seen and heard.

v. 16. And now, why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord.

Act. 26. *v.* 12. Whereupon as I went to Damascus with authority and commission from the chief priests,

v. 13. At mid-day, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me, and them which journeyed with me.

v. 14. And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? It is hard for thee to kick against the pricks.

v. 15. And I said, Who art thou Lord? And he said, I am Jesus whom thou persecutest.

v. 16. But arise, and stand upon thy feet, for I have appeared unto thee for this purpose, to make thee a minister and a witness, both of these things which thou hast seen, and of those things in the which I will appear unto thee.

v. 17. De-

v. 17. Delivering thee from the people, and from the Gentiles, unto whom I now send thee,

v. 18. To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.

SECT. II.

An. Christi 36, 37. *Tiberii* 21, 22.

THE Lord now reveales to *Saul* what he would have him do; and among other things, he was taught that he should not confer with flesh and blood, nor debate the matter, either with himself or others, (who might cause him to question the reality of his Call, or discourage him from yielding obedience to it, by representing dangers to him); nor go to *Jerusalem* to those that were Apostles before him (to consult with them and be instructed by them, or to obtain a permission or commission from them to discharge his Office, he being so extraordinarily, and immediately called, and instructed by Christ himself) but that he should go for some time into *Arabia*, and the places near *Damascus*. Being now therefore well instructed in the Doctrine of the Gospel, he begins straitway to preach *Christ* in the Synagogues of the *Jews* (*b*) in that City, and to declare to them, and convince them by plain demonstrations, that he is the *true Messias*, and the Son of God; the prædictions of the Prophets, concerning the *Messias* being exactly fulfilled in his person. They that heard him were amazed at this thing, knowing what he had done at *Jerusalem*, and with what intent he came up to *Damascus*. When he had for some time preached Christ here, he went into *Arabia*, where for the space of about three years he preached the Gospel, and then returning to *Damascus* again, and strenuously preaching the Doctrine of Christ in that City, the *Jews* being enraged at him consulted to kill him, and being encouraged by the Governours under *Aretas* King of *Arabia*, (who kept the City with a Garrison) they watched the gates day and night, that they might take him, and put him to death; but he being let down by the Disciples in a Basket * over the Wall in the night, escaped their hands.

(*b*) Semper enim Apostoli primùm Judæos affati sunt, ut aut eos converterent, aut omnem eis excusationem adimerent.

* See 1 *Sam.* 19. 12.

Gal. 1. *v.* 11. But I certifie you, brethren, that the gospel which was preached of me, is not after man.

v. 12. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.

v. 13. For ye have heard of my conversation in time past in the Jews religion, how that beyond measure I persecuted the church of God, and wasted it:

v. 14. And profited in the Jews religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers.

v. 15. But

v. 15. But when it pleased God, who separated me from my mothers womb, and called me by his grace,

v. 16. To reveal his Son in me, that I might preach him among the heathen, immediately I conferred not with flesh and blood.

v. 15. Hoc vult Apollos, Se non homines consulisse quid sibi esset faciendum, sed solo Spiritûs divini motu & instinctu actum, & ab ipso Christo in raptu triduano post conversionem suam edoctum, statim prædicasse Christum. Neque hoc est alicujus arrogantiæ, sed justæ defensionis contra criminationes aliorum, quasi non esset plenus Apostolus, utpote qui ipsum Christum, ut reliqui, non habuisset magistrum, *Freidl.*

v. 17. Neither went I up to Jerusalem, to them which were Apostles before me, but I went into Arabia, and returned again unto Damascus.

Act. 9. v. 20. And straightway he preached Christ in the synagogues, that he is the Son of God.

v. 21. But all that heard him were amazed, and said, Is not this he that destroyed them which called on this Name in Jerusalem, and came hither for that intent that he might bring them bound unto the chief priests?

v. 22. συμβιβάζων] Verbum συμβιβάζειν significat, efficere condescensionem ut sic dicam, *i. e.* argumentis propositis efficere ut aliquis tecum in eandem sententiam descendat. συμβιβάζων scilicet αὐτὸς *i. e.* assentiri eos cogens quòd hic Jesus sit Christus, *Pisc.*

v. 22. But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ.

v. 23. And after that many days were fulfilled, the Jews took counsel to kill him.

v. 24. But their laying await was known of Saul, and they watched the gates day and night to kill him.

v. 25. Then the disciples took him by night, and let him down by the wall in a basket.

Act. 26. v. 19. Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision.

v. 20. But shewed first unto them of Damascus, and Jerusalem, and thorowout all the coasts of Judea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance.

2 Cor. 11. v. 32. In Damascus the governour under Aretas the king, kept the city with a garison, desirous to apprehend me:

An. Christi 38. *Tiberii* 23. In which year he dyes, and *Caius Caligula* succeeds.

v. 33. And thorow a window in a basket was I let down by the wall, and escaped his hands.

SECT. III.

SAUL escaping in this manner at *Damascus*, he goes from thence to *Jerusalem*, to visit *Peter* (*a*), and the other Apostles, in the fourth year after his Conversion; but essaying to join himself to the Disciples there, they were all afraid of him, not believing him to be a true Disciple, and sincere Convert, till *Barnabas* (*b*) bringing him to *Peter*, and *James* the Kinsman of Christ (for of the rest of the Apostles he saw none, they being as it seems at this time gone abroad to propagate

(*a*) He desired to go see *Peter*, and to have some acquaintance with him; not for any homage to his Primacy (as the Papists plead) for he maketh no distinction between *him*, and *James*, and *John*, in point of dignity, *Gal.* 2. 9. nay is so far from homaging him, that he rebuketh him, and reproveth him, *Gal.* 2. 11. But he desired to be acquainted with *Peter*, because he understood he

pagate the Gospel) declared unto them how he had seen the Lord in the way, who had spoken to him from heaven, and that he had boldly preached in the name of Christ at *Damascus* with the hazard of his life, and so he was set right in their opinion, and conversed familiarly with them. Whilst he is here, he preaches Christ undauntedly, and disputes with the *Hellenists* *, (or *Jews* that cohabiting among the *Greek* Nations, used the *Greek* Tongue, and the *Septuagints* Translation of the Old Testament) proving to them that Jesus was the true *Messias*, who were so enraged at him, that they went about to kill him. But being in the Temple in prayer, he fell into a trance, wherein he saw Christ, who bad him make haste out of *Jerusalem*, for there they would not receive his Testimony. Against this, he humbly argued with the Lord, alledging, That his former zeal against Christ, and his Doctrine having been so remarkable, and notorious among the Jews in this place, it might be an argument to them, that so strange a change as this was not wrought in him but upon great and sufficient grounds and reasons, and so he might in all likelyhood be a more fit instrument to propagate the Gospel here, by how much the more he had opposed it formerly. But this did not prevail for staying at *Jerusalem*, but Christ commands him to depart from thence, telling him, he would send him to preach to the *Gentiles*. *Saul* hereupon readily obeys, and forthwith departs from thence having stayed there only Fifteen days; several brethren that dwelt at *Jerusalem* accompanying him as far as *Cæsarea*, from whence he sailed to *Tarsus* his own City, the Metropolis of *Cilicia*; and from thence was shortly after fetched by *Barnabas* unto *Antioch*, the Metropolis of *Syria*; being all this while not so much as known by face to the Churches of *Judea*, which had embraced the Faith; only they had heard of his preaching the Doctrine of Christ, which before he had persecuted, and they glorified God for his Grace so powerfully manifested in him.

was the Minister of the Circumcision, as he himself was to be of the Uncircumcision, *Gal* 2. 8. and because there had been some kind of Parallel betwixt them in their recovery; the *one* having denyed, and forsworn Christ, and the *other* having violently persecuted him in his members.

(*b*) Possibly there had been some acquaintance in former times betwixt *Paul*, and *Barnabas*, they being both *Grecizing* Jews; the one of *Cyprus*, the other of *Cilicia*; and both probably brought up and educated at *Jerusalem* see *Act. ch.* 4. *v.* 36.

* See Sect. 9. of Chap. 1.

Act. 9. v. 26. And when Saul was come to Jerusalem, he assayed to joyn himself to the disciples, but they were all afraid of him, and believed not that he was a disciple.

v. 27. But Barnabas took him, and brought him to the Apostles, and declared unto them, how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the Name of Jesus.

v. 28. And he was with them coming in, and going out at Jerusalem.

v. 29. And he spake boldly in the Name of the Lord Jesus, and disputed against the Grecians: but they went about to slay him.

v. 30. Which when the brethren knew, they brought him down to Cesarea, and sent him forth to Tarsus.

Gal.

Gal. 1. *v.* 18. Then after three years I went to Jeruſalem to ſee Peter, and abode with him fifteen days.

v. 19. But other of the Apoſtles ſaw I none, ſave James the Lords brother.

v. 20. Juramentum adhibet, ut Rom. 1. 9 2 Cor. 1. 23.

v. 20. Now the things which I write unto you, behold, before God I lie not.

Cauſa autem gravis erat, ut crederetur *Apoſtolus à Chriſto factus* non ab aliis Apoſtolis ſubſtitutus.

v. 21. Afterwards I came into the regions of Syria and Cilicia,

v. 22. And was unknown by face unto the churches of Judea, which were in Chriſt.

v. 23. But they had heard only, that he which perſecuted us in times paſt, now preacheth the faith, which once he deſtroyed.

v. 24. And they glorified God in me.

Act. 22. *v.* 17. And it came to paſs, that when I was come again to Jeruſalem, even while I prayed in the temple, I was in a trance,

v. 18. And ſaw him ſaying unto me, Make haſte and get thee quickly out of Jeruſalem: for they will not receive thy teſtimony concerning me,

v. 19. And I ſaid, Lord, they know that I impriſoned and beat in every ſynagogue them that believed on thee.

v. 20. And when the blood of thy martyr Stephen was ſhed, I alſo was ſtanding by and conſenting unto his death, and kept the raiment of them that ſlew him.

v. 21. And he ſaid unto me, Depart: for I will ſend thee far hence unto the Gentiles.

An. Chriſti 39. *Caii Caligula* 1.

SECT. IV.

NOw after *Sauls* miraculous Converſion, the Churches which were planted by *Philip*, and others (who fled from *Jeruſalem* upon the perſecution raiſed by him, *Act.* 8. 1.) through all *Judea*, *Samaria*, and *Galilee*, had *much reſt* and *peace*, and were greatly edifyed, and built up in Knowledg, Faith and Love, the Graces and Comforts of the Spirit daily increaſing in them, and the number of believers was daily augmented. In this time *Peter* went forth to viſit the Churches newly planted in thoſe parts, and to confirm them in the Faith. Who coming at laſt, to the Saints which dwelt at *Lydda*, he there in the Name, and by the Power of Chriſt heals *Æneas*, who lay ſick of the Palſey, and had kept his bed Eight years. Upon this Miracle the inhabitants of *Lydda* and *Saron* generally received the Faith, ſeeing this man to be ſo ſtrangely, ſuddenly, and perfectly cured. From thence he goes to *Joppa*, where he finds a very good woman full of good works (whoſe name in *Syriac* was *Tabitha*, but in *Greek*, *Dorcas*, ſignifying a *Roe*) newly dead (*a*) whom they had waſhed (*b*), and laid out according to the mannner of the Ancients, who as ſome think did thereby intend to ſignifie their hope of a Reſurrection. *Peter* being brought up into the Chamber where ſhe

(*a*) Non mortua eſt Dorcas, ut miſeriam ſuam finiret, & in gloriæ poſſeſſionem transferretur, ſed ut eſſet objectum in quo Chriſtus ſuam gloriam manifeſtaret, & ſuorum Apoſtolorum auctoritatem ac vocationem confirmaret, planè ut Joh. 11. 4.

(*b*) Mos lavandi, & pollinciendi cadavera mortuorum non eſt ceremonia Judaica divinitus inſtituta, ſed eſt conſuetudo tum Judæorum tum Gentilium ſapientiorum, orta ex naturali inſtinctu & ſpe futuræ reſurrectionis. Sic *Ennius Tarquinii corpus bona fama lavit & unxit.* Huc accommodandum illud Pauli, 1 *Cor* 15. 29. q. d. ſi non eſt animis noſtris naturaliter inſcriptum, futuram aliquam reſurrectionem mortuorum, quid eſt quòd plerique homines tantum curæ, & lotionis adhibent ſuper cadaveribus mortuorum? *Streſ.*

ſhe lay, the poor Widdows, which had been cloathed by her liberality came weeping to him, and ſhewed him the evidence (*c*) of her Charity, the *Coats* and *Garments* which ſhe made, or cauſed to be made for them. Upon this *Peter* putting them all forth kneeled down, and prayed, and then raiſed her to life (*d*) again *. And by theſe miracles very many in thoſe Quarters were brought to believe in Jeſus.

(*c*) Textilia manuum ejus monumenta. Videmus hinc quæ ſint optimæ Sanctorum reliquiæ, quibus poſt mortem poſſunt manere in memoriâ hominum, ſcil. *benefacta in pauperes.*

(*d*) Habemus in Scriptura octo ad minimum exempla eorum qui verè mortui in vitam redierunt, *viz.* filium viduæ Sareptanæ, 1 Reg. 17. 19 filium ſunamitidis, 1 Reg. 4. 32. Virum in Sepulchro Elizæ vivificatum, 2 Reg. 13. 21. Filiolam Jairi, Mar. 5. 22. Filium viduæ Naimiticæ, Luc. 7. 11. Lazarum, fratrem Mariæ & Marthæ, Joh. 11. 33. Ipſum Dominum Jeſum Chriſtum, Mat. 28. Tabitham hanc, Act. 9. Præter illam innumeratam turbam ſanctorum quæ cum Chriſto reſurrexit, & in urbe ſanctâ viſa eſt, Mat. 27. 52. 53. Hæc exempla probant reſurrectionem mortuorum, quam ſperamus, & quæ toties in Scripturâ promiſſa eſt, non eſſe impoſſibilem ſed certò futuram.

* See Mat. 9. 25. Mar. 5. 41.

Act. 9. *v.* 31. Then had the churches reſt thorowout all Judea, and Galilee, and Samaria, and were edified, and walking in the fear of the Lord, and in the comfort of the holy Ghoſt, were multiplied.

v. 32. And it came to paſs, as Peter paſſed thorowout all quarters, he came down alſo to the Saints which dwelt at Lydda.

v. 33. And there he found a certain man named Æneas, which had kept his bed eight years, and was ſick of the palſie.

v. 34. And Peter ſaid unto him, Æneas, Jeſus Chriſt maketh thee whole: ariſe, and make thy bed. And he aroſe immediately.

v. 35. And all that dwelt at Lydda, and Saron, ſaw him, and turned to the Lord.

v. 36. Now there was at Joppa a certain diſciple named Tabitha, which by interpretation is called Dorcas: This woman was full of good works, and alms-deeds which ſhe did.

v. 37. And it came to paſs in thoſe days, that ſhe was ſick and died: whom when they had waſhed, they laid her in an upper Chamber.

v. 38. And foraſmuch as Lydda was nigh to Joppa, and the diſciples had heard that Peter was there, they ſent unto him two men, deſiring him that he would not delay to come to them.

v. 39. Then Peter aroſe and went with them: when he was come, they brought him into the upper chamber. And all the widows ſtood by him weeping, and ſhewing the coats and garments which Dorcas made, while ſhe was with them.

v. 40. But Peter put them all forth, and kneeled down, and prayed, and turning him to the body, ſaid, Tabitha, Ariſe. And ſhe opened her eyes, and when ſhe ſaw Peter, ſhe ſat up.

v. 41. And he gave her his hand, and lift her up: and when he had called the ſaints and widows, preſented her alive.

v. 42. And it was known thorowout all Joppa, and many believed in the Lord.

v. 43. And it came to paſs, that he tarried many days in Joppa, with one Simon a tanner.

An. Christi 40. *C. Caligulæ* 2.

SECT. V.

DUring *Peter*'s stay at *Joppa*, *Cornelius* a *Roman* (*a*), and Captain of a Band of *Italian* Souldiers, who with others kept Garrison for the *Romans* at *Cæsarea* (*b*) (being a very pious and religious (*c*) person, and one that worshipped the true God, with all his Family, and was very charitable to the poor, *though only a Proselyte of the Gate* * (as they called them), *and uncircumcised*) had in that City, as he was Fasting and Praying, about three of the Clock in the afternoon (*,) a Vision of an holy Angel, (not in an extasie or rapture of Spirit, or in a dream, but waking, *ocularly* and *sensibly*) who appearing (**) to him, told him, that his prayers and alms (*d*) had found acceptance with God. And the Lord designing to manifest his Grace now in a more especial manner unto him, commanded him to send to *Joppa*, to inquire for one *Simon Peter*, who should come unto him and further instruct him (*e*) concerning the Mind and Will of God toward him. *Cornelius* immediately yeilds obedience hereunto, and accordingly sends two of his Domestick Servants, and a devout Souldier that constantly attended him, to *Peter* who was now at *Joppa*. *Peter* about the time that *Cornelius* his messengers drew near the City, knowing nothing of their coming, went up of his own accord, about noon to the Battlements of the house as a place of privacy to pray in; and being there he became very hungry and desired to eat: but whilst they made ready, he fell into a trance, such as in which men were wont to receive Visions from Heaven. And in a Vision of his Spirit (*f*) (without the help of his outward Senses) he saw a *great sheet* (*g*), full of all sorts of living creatures, *clean* and *unclean*, let down unto him from Heaven, and a voice spake to him, that he should eat *freely* and *indifferently* of any of them: which he doubting to do, the Voice spake again to him, saying, *What God hath cleansed call not thou common.* By which Vision he is taught that he should not despise

(*a*) Hieronymus descripsit Evangelista præcipua acta Apostolorum inter Hierosolymitanos, Judæos & Samaritanos; Nunc incipit describere acta eorum inter gentes & hoc capite conversionem primi Ethnici describit in quo Apostoli didicerunt in posterum etiam Ethnicis Evangelium prædicare. Conversi antea fuerant Samaritani, conversus quoque Eunuchus Æthiops, sed hi potius inter Proselytos & circumcisos adeoque inter Judæos numerandi, cum per professionem Religionis Judaicæ, Ecclesiæ fuerint insiti. *Cornelius* autem est primus *incircumcisus*, cui annunciatum est Evangelium. In eo ergo ordinaria gentium vocatio inceepit. There were two things that mainly differenced the *Jews* from other people, *Circumcision*, and *Singularity of Diet*, or *Prohibition of certain meats*. But the more proper difference was the latter. For as the male seed of *Abraham* was circumcised and so in regard of that ceremony there was no difference betwixt an *Heathen* and a *Jew*. But abstaining from such and such meats, was a *proprium quarto modo*, a *singularity*, that did [illegible] an Israelite from all the world besides. And therefore the abstaining from any meats did denote and import a liberty of conversing with any nations; and that the enlarging the one is the enlarging the other. The Heathen were cut off at the confusion of *Babel*, and had lain so long in Darkness, Sin, Superstition and Idolatry, and all the world (Israel only excepted) were strangers to God. *Peter* the Minister of the Circumcision was appointed the instrument of bringing in the *Gentiles*. Some think Christ intended this, when in *Mat.* 16. 19. he gave him the *keys of the Kingdom of heaven*, and thereby put into his hands a peculiar privileg to open the door of Faith and the Gospel to the *Gentiles*, and giveth him withall, power to *bind* and *loose* the use of *Moses*'s Law among the Heathens when he brought the Gospel among them; some of it being to fall and some to stand, according as the Spirit should direct him; and accordingly it thou'd be ratified in Heaven, See *Lightf.* in loc.

(*b*) *Cæsarea* was the the City where the *Roman* Governour or Pro Consul resided, see *Act.* 23. 23. & 24. 6. and that partly for the bravery of the City, but chiefly for the commodiousness of the Haven.

despise the *Gentiles* nor account them unclean, but converse with them and preach freely unto them as well as to the *Jews*; and hereby also was intimated that God had taken away those *interdicts* and prohibitions concerning some *meats*, and consequently those differences and separations between *Jews* and *Gentiles* (*h*) signified by them, and therefore he was not to make a distinction where God now made none. Whilst *Peter* thought on these things, *Cornelius*'s messengers were come to the house where he was, and asking for *Peter* delivered their Message unto him: The Apostle the next day very readily went along with them, (being incouraged thereto by an inward revelation or afflation of the Spirit (*i*)) and some other believing *Jews* also accompanied him to *Cæsarea*. When he was come thither, *Cornelius* being stricken with an extraordinary reverence at the presence of so great a Servant of God, and exceeding the bounds of meer civil respect, fell down at his feet and worshipped him. But *Peter* would by no means receive that honour from him, but told him that he was an ordinary man, such an one as himself; though thus employ'd at present in Gods message unto him. Then entring into the house he found many of *Cornelius*'s Kinsmen and Friends there met together; to whom addressing himself, he spake after this manner, *Ye all know that its counted unlawful* (*k*) *for us Jews to converse familiarly with you Gentiles, but God hath now by a Vision from Heaven, and the inspiration of his Spirit, shewed me that I should not make any difference between Jews and Gentiles.* For I perceive (*l*) that the Partition wall is now broken down, and that national Prerogatives or personal excellencies find no acceptance with God, but any man of any Nation whatsoever, if *he fear God and work righteousness, is accepted with him.* Hear ye therefore the Doctrine (*m*) which God appointed his Prophets of old to publish to the Children of Israel, to wit, that of *reconciliation and peace between God and man by Christ Jesus*, (who is Lord of all). Which Doctrine, was first published in *Ga-*

(*c*) Cornelius non erat extùs Judæus aut Proselytus. Judaicam religionem publicè nondum profitebatur, sed tamen sacram Scripturam, inter Judæos conversans, legerat, & ex illa veri Dei cognitionem aliquam hauserat, miseriam suam agnoverat, gratiæ & salutis cupidus erat factus, fortè etiam generalem aliquam cognitionem venturi Messiæ imbiberat. Habet *regeneratio* suos gradus. *Primus gradus* est *contritio & emollitio* cordis, quâ quis adigitur ad sensum peccati & miseriæ; quo sensu gravatus sitit & esurit liberationem. *Secundus gradus* est, *agnitio Christi*, quâ quis de sufficientiâ Christi ad liberandum convictus, seipsum abnegat & ad Christum confugit, eique vivâ fiduciâ cordis inseritur, & cum filiali fiducia liberationis in ipsum recumbit, & filialis in Deum amor in corde ejus accenditur cujus ductu & impulsu servit Deo ingenuâ obedientiâ & novâ vitâ. *Primus gradus* vocari solet *spiritus servitutis* & est propriè *effectus legis*: posterior *spiritus adoptionis* & est propriè *effectum Evangelii*. Fieri potest ut Cornelius habuerit primum gradum regenerationis, scil. ut fuerit contritus corde & onustus sensu miseriæ, sitiensque gratiam, eamque quærens; sed non novit veram viam inveniendi & verum medium quærendi, sed sine dubio eam quæsivit per propria opera & honestam vitam; quæ tamen opera Deus propter veram contritionem cordis non aspernatus, sed se iis moveri passus est ad dandos majores regenerationis gradus ad salutem necessarios. Non enim est contra sanam Theologiam, quod primitiæ gratiæ regenerantis bene usurpatæ, sint causæ impetrantes gratiam majorem. Habenti enim dabitur ut abundantius habeat, *Mat.* 13. 12. Moralibus virtutibus, quibus homo seipsum ab aliis per liberum arbitrium naturale nonnihil discernit, nullis promissionibus alligata est gratia regenerationis salvifica: sed initiis gratiæ regenerantis bene usurpatis est alligata, *Joh.* 7. 17. Et præcipue contritum cor habet magnas promissiones, *Psal.* 51. 19. *Isa.* 57. 15. *Streſ.*

* There were two sorts of Proselytes. 1. *Proselytus fœderis* or *justitiæ*, who submitted himself to Circumcision and to the whole Mosaical Pædagogy. 2. *Proselytus portæ*, a Proselyte or Stranger within their Gates, *Deut.* 14. 21. such were suffered to live among them though not circumcis'd, neither did they conform to the Mosaical rites and Ordinances, only were obliged to observe the seven precepts of *Noah* of which see *Godw. Jewish Antiq. pag.* 10.

(*,) Though *Cornelius* was not proselyted to the Jewish Church, yet he followed their manner and form of Worship. This was the hour of their Evening Sacrifice.

lilee

(e) Angeli frequenter ſolebant fieri viſibiles aſſumendo formam hominis & humanos edentes motus, quod & ipſe filius Dei in V. T. ſæpiuſculè fecit in præ-ludium ſuæ Incarnationis.

(d) Præparationem ſubvehi alis duabus, *aliunde externis*, jejunio & miſericordiæ operibus.

(e) Major erat legatio Apoſtolica, quam Angelica. Angelus Apoſtolum monſtrat; Apoſtolus Chriſtum: tantum honorem teſtibus ſuis habuit Chriſtus.

Cur non ipſe Angelus edocet quid *Cornelio* faciendum ſed ad Petrum remittit? Quia non Angeli ſunt inſtrumenta regenerationis & ſanctificationis ſed miniſtri Evangelii. Sic Deus Saulum remittit ad Ananiam, *Act.* 8. 26. Quo exemplo non immerito monentur Magiſtratus Politici, ne ſpiritualem adminiſtrationem regni Chriſti ad ſe rapiant; ſed eam relinquant iis qui à Deo ad hoc vocati ſunt.

(f) God revealed himſelf to his people of old, 1. By Dreams and Viſions in the night when they were aſleep. 2. By Apparitions when they were awake. 3. By Voice from Heaven. 4. By Urim. 5. By inſpiration. 6. By Raptures and Extaſie.

(g) Per hoc Vas commodiſſimè intelligitur totus mundus cum quatuor ſuis plagis. Eccleſia N. T. colligitur ex toto mundo, & ex omnibus quatuor mundi angulis. Huic viſioni adjungitur vox ſcilicet imaginaria quæ Petro dixit *macta & comede*: macta, h.e. para Domino in ſacrificium gratum.

(h) Diſcrimen inter Judæos & Gentes per diſcrimen ciborum adumbratum erat.

(i) Videt Spiritus Sanctus internas cogitationes ac dubitationes Petri ſuper hac viſione eaſque prohibet & declarat ſe eſſe eum qui miſerit eos viros. Qui loquitur & prohibet ac jubet, perſona eſt. Qui cogitationes cordis videt, Deus eſt. Qui miniſtros Evangelii vocat, imò qui Angelos mittit ad aliquid expediendum, divinam authoritatem habet. Atque hæc omnia de ſe dicit Spiritus Sanctus. Eſt igitur Deus verus.

(k) Illicitum non lege Moſis ſed decreto ſapientûm quod pari loco cum lege habebatur. Ubi enim interdictum homini Judæo ſeſe commiſcere cum alienigenis? Expreſſum præceptum de hac re non legimus niſi illud particulare de non contrahendo cum incircumciſis matrimonio nec faciendis cum illis fœderibus, præſertim cum illis ſeptem gentibus Anathemati devotis *Deut.* 7. à 1 ad 7. Etſi autem lex ſola conjugia & politica fœdera cum Ethnicis interdicit, tamen conſtitutionibus humanis, ac conſuetudinibus paternis illa lex fuit ampliata, ut etiam à conviviis & convictu & privato congreſſu Ethnicorum abſtinuerint; unde etiam gentes omnes contempſerunt tanquam canes. Non igitur tam divinæ inſtitutionis, quam humanæ conſuetudinis erat, abſtinere à congreſſu politico cum Ethnicis.

(l) Legerat hoc antea Petrus in Prophetiis V. T. de futurâ vocatione Gentium; audiverat ex ore Chriſti mandatum dantis de docendis omnibus gentibus, ſed rem non comprehenderat, non inflexerat, convictus non erat donec non ſolum per viſionem ex cœlo eſſet inſtructus, ſed etiam propriis oculis videret hunc incircumciſum Cornelium à Deo donatum initiis veræ converſionis. Nulla ferè eſt veritas quam non audiunt homines ſæpe propoſitam declaratam, demonſtratam & tamen centeſſimâ tandem concione, vix intelligunt, comprehendunt, credunt. Videmus etiam regenitos poſſe graves errare errores in re religionis.

(m) τὸν λογον ὃν ἀπέστειλε. Hebraiſmus pro ὅτος ὁ λογος, hoc illud verbum, i.e. hoc patet & manifeſtum eſt ex illo verbo, quod Deus miſit Iſraeli. Hæc eſt deſcriptio Evangelii prout miſſum eſt mandatitis in V. T. per Prophetas.

lilee, preſently after *John Baptiſt* began to preach and baptize, which you cannot but have heard of, and how God indued the humane nature of Chriſt with the fulneſs of the graces of his Holy Spirit and with power to work Miracles, and anointed and conſecrated his whole perſon to the the office of the *Mediator*, whichhe accordingly executed with much tenderneſs and compaſſion, going about *doing good, curing diſeaſes and caſting out Devils*, for God was with him in the *fulneſs of the Deity*, as he was his eternal Son [*Col.* 2. 9.] and in *power*, *grace*, and *favour*, as he was *man* and *Mediator* [*Joh.* 8. 29. & 16. 32.] And though the *Jews* put him to death and crucified him, yet God raiſed him up the third day and manifeſted him openly, not to all the *Jews*, but to his Apoſtles and Diſciples that attended on him, who were choſen for this end that they might teſtifie what Divine Doctrine he preached and what Miracles he wrought, and might be witneſſes particularly of his *reſurrection*, having had the honour to eat and drink with him and to ſee him eat and drink after he roſe from the dead. To theſe he gave command that they ſhould preach his Goſpel to the world, and ſhould teſtifie that he is appointed of God, to be Judg of all men, even of all that ſhall dye before, or ſhall be found alive at his Coming. And he further ſhews them, That this Jeſus is *he* whom all the Prophets foretold as the ſole Author of Reconciliation with God, and Remiſſion of ſins *through faith* in him.

Whilſt

Whilſt *Peter* was thus preaching to *Cornelius*'s family and thoſe other perſons there preſent, they were by the powerful work of the Spirit of God converted to Chriſt, and the holy Ghoſt by his wonderful Graces and Gifts, *viz.* of Illumination, Regeneration and the gift of Tongues deſcended on them all, of his own accord, without any laying on of hands by *Peter*, to the great wonder and aſtoniſhment of the believing *Jews*, that had accompanied the Apoſtle thither, who thought this Promiſe, of ſending down the holy Ghoſt, belonged only to the Houſe of *Iſrael*. Then *Peter* ſeeing what was done, and how theſe *Gentiles* had been baptized with the holy Ghoſt, concluded that they ought to be baptized with Water, and receive the external ſign or ſeal of incorporation into Chriſts Body, the Church; therefore commanding all things to be made ready, either He baptized them himſelf, or gave order that ſome of thoſe who accompanied him (who probably were Miniſters and Teachers), ſhould do it. This done, they deſired him to ſtay ſome days with them, that they might be further inſtructed confirmed and comforted by his Miniſtry.

Act. 10. *v.* 1. There was a certain man in Ceſarea, called Cornelius, a centurion of the band, called the Italian band,

v. 2. A devout man, and one that feared God with all his houſe, which gave much alms to the people, and prayed to God alway.

v. 3. He ſaw in a viſion evidently about the ninth hour of the day, an angel of God coming in to him, and ſaying unto him, Cornelius.

v. 4. And when he looked on him, he was afraid, and ſaid, What is it, Lord? And he ſaid unto him, Thy prayers and thine alms are come up for a memorial before God.

v. 5. And now ſend men to Joppa, and call for one Simon, whoſe ſirname is Peter.

v. 6. He lodgeth with one Simon a tanner whoſe houſe is by the ſea-ſide; he ſhall tell thee what thou oughteſt to do.

v. 7. And when the angel which ſpake unto Cornelius, was departed, he called two of his houſhold ſervants, and a devout ſouldier of them that waited on him continually.

v. 8. And when he had declared all theſe things unto them, he ſent them to Joppa.

v. 9. On the morrow, as they went on their journey, and drew nigh unto the city, Peter went up upon the houſe to pray, about the ſixth hour.

v. 10. And he became very hungry, and would have eaten: but while they made ready, he fell into a trance,

v. 11. And ſaw heaven opened, and a certain veſſel deſcending unto him, as it had been a great ſheet, knit at the four corners, and let down to the earth:

v. 12. Wherein were all manner of four-footed beaſts of the earth, and wild beaſts, and creeping things, and fowls of the air.

v. 13. And there came a voice to him, Riſe, Peter: kill and eat.

v. 14. But Peter ſaid, Not ſo, Lord; for I have never eaten any thing that is common or unclean.

v. 15. And the voice ſpake unto him again the ſecond time, What God hath cleanſed that call not thou common.

v. 16. This was done thrice: and the veſſel was received up again into heaven.

v. 17. Now while Peter doubted in himſelf what this viſion which he had ſeen, ſhould mean: behold, the men which were ſent from Cornelius, had made enquiry for Simons houſe, and ſtood before the gate,

v. 18. And called, and asked whether Simon which was ſirnamed Peter, were lodged there.

v. 19. While Peter thought on the viſion, the ſpirit ſaid unto him, Behold, three men ſeek thee.

v. 20. Ariſe therefore, and get thee down, and go with them, doubting nothing: for I have ſent them.

v. 21. Then Peter went down to the men, which were ſent unto him from Cornelius, and ſaid, Behold, I am he whom ye ſeek: what is the cauſe wherefore ye are come?

v. 22. And they ſaid, Cornelius the centurion, a juſt man, and one that feareth God, and of good report among all the nation of the Jews, was warned from God by an holy angel, to ſend for thee into his houſe, and to hear words of thee.

v. 23. Then called he them in, and lodged them: And on the morrow Peter went away with them, and certain brethren from Joppa accompanied him.

v. 24. And the morrow after they entred into Ceſarea: and Cornelius waited for them, and had called together his kinſmen and near friends.

v. 25. And as Peter was coming in, Cornelius met him, and fell down at his feet, and worſhipped him.

v. 26. But Peter took him up, ſaying, Stand up, I my ſelf alſo am a man.

v. 27. And as he talked with him, he went in, and found many that were come together.

v. 28. And he ſaid unto them, Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation: but God hath ſhewed me, that I ſhould not call any man common or unclean.

v. 29. Therefore came I unto you without gain-ſaying, aſſoon as I was ſent for. I ask therefore for what intent ye have ſent for me?

v. 30. And Cornelius ſaid, Four days ago I was faſting until this hour, and at the ninth hour I prayed in my houſe, and behold a man ſtood before me in bright clothing,

v. 31. And ſaid, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the ſight of God.

v. 32. Send therefore to Joppa, and call hither Simon, whoſe ſirname is Peter: he is lodged in the houſe of one Simon a tanner, by the ſea-ſide, who when he cometh, ſhall ſpeak unto thee.

v. 33. Immediately therefore I ſent to thee, and thou haſt well done, that thou art come. Now therefore are we all here preſent before God, to hear all things that are commanded thee of God.

v. 34. Then Peter opened his mouth, and ſaid, Of a truth I perceive that God is no reſpecter of perſons.

v. 35. But in every nation, he that feareth him, and worketh righteouſneſs, is accepted with him.

v. 36. The word which God ſent unto the children of Iſrael, preaching peace by Jeſus Chriſt, (he is Lord of all).

v. 37. That word (I ſay) you know which was publiſhed thorowout all Judea, and began from Galilee, after the baptiſm which John preached:

v. 38. How God anointed Jeſus of Nazareth with the holy Ghoſt, and with power, who went about doing good, and healing all that were oppreſſed of the devil: for God was with him.

v. 39. And

v. 39. And we are witneſſes of all things which he did, both in the land of the Jews, and in Jeruſalem, whom they ſlew and hanged on a tree:

v. 40. Him God raiſed up the third day, and ſhewed him openly.

v. 41. Not to all the people, but unto witneſſes, choſen before of God, even to us, who did eat and drink with him after he roſe from the dead.

v. 42. And he commanded us to preach unto the people, and to teſtifie that it is he which was ordained of God to be the judg of quick and dead.

v. 43. To him give all the prophets witneſs, that through his Name whoſoever believeth in him, ſhall receive remiſſion of ſins.

v. 44. While Peter yet ſpake theſe words, the holy Ghoſt fell on all them which heard the word.

v. 45. And they of the circumciſion which believed, were aſtoniſhed, as many as came with Peter; becauſe that on the Gentiles alſo was powred out the gift of the holy Ghoſt.

v. 46. For they heard them ſpeak with tongues, and magnifie God. Then anſwered Peter,

v. 47. Can any man forbid water, that theſe ſhould not be baptized, which have received the holy Ghoſt as well as we?

v. 48. And he commanded them to be baptized in the Name of the Lord. Then prayed they him to tarry certain days.

V. 2. Εὐσεβὴς] Incircumciſus ſed qui idololatriâ relictâ uni Deo ſe dederat, & quæ pietati conſentanea judicabat, ſequebatur

v. 10. Ἔκστασις] Hoc loco ſignificat conſtitutionem hominis extra ſe rapti. Cecidit ſuper eum extaſis, *id eſt.* in extaſim incidit: nam proprie loquendo non πάθος in nos ſed nos in πάθος incidimus.

v. 11. Videbatur linteum illud à cœlo pendere ut ſignificaretur libertas cœlitùs indulta. καὶ τὰ ἄτοπα] quorum multa immunda, *Lev.* 11. 27.

v. 15. σὺ μὴ κοίνου] *id eſt*, noli tu pro polluto habere. Do not thou pollute, that is, Do not thou call or count polluted, that which God hath made lawful. 'Tis the uſe of the Scripture, very frequently to ſpeak as in an *effective* or *active* ſenſe, and to intend only a *declarative*; and in the very ſame ſenſe is the *binding* and *looſing* to be underſtood, *Mat.* 16. 19. & 18. 18. for teaching what is *bound*, and what *looſe*; what *lawful*, and what *unlawful*, *Lightf.*

There was a diſtinction of *clean* and *unclean* beaſts before the Flood, as appears *Gen.* 7. 8. But this was in reference to *ſacrifice* only, and not in reference to *diet*. After the Flood God gave *Noah* liberty to eat any thing that was wholeſom for diet; and in this liberty the world continued till the Law given at *Sinai*, ſave only that the *Iſraelites* did not eat the *ſinew that ſhrank*, which was the firſt diſtinguiſher that ever began to incloſe *Iſrael* for a *peculiar* from other people, *Gen.* 32.

Pecudes immundæ à menſis ſemotæ non modò ante legem ſed & ante diluvium, *Gen.* 7. 2. Ea tamen diſtinctio tandem ſublata eſt ut umbra rerum futurarum, quarum corpus erat in Chriſto, *Col.* 2. 17. Ex mundis ſanguinem attingere nefas, *Gen.* 9. 4. tum quia in ſanguine eſt anima, *i. e.* vita pecudis, tum quia Deus ſanguinem deſtinaverat ad expiationem faciendam in altari pro animabus noſtris, *Lev.* 17. 11. Quod cum mere ſit ceremoniale, nihil quicquam cauſæ fuit cur Apoſtoli gentibus ſanguinem ad tempus prohiberent, *Act.* 15. 20. quam ſpes Judæos infirmos hac ratione lucrifaciendi, qui ab eſu ſanguinis tantopere abhorrebant, ut eos omnes populos gladio deſtruendos ſcribunt qui renuunt huic mandato ſe ſubjicere. Ideo hoc obſervatum quamdiu viſum eſt Judæos in hiſce ritibus educatos, poſſe ad Chriſtum allici. At poſt de illorum converſione deſperari jam cœptum, etiam hoc interdictum ut partem legis ceremonialis abrogavit Apoſtolus, 1 *Cor.* 10. 25. & alibi non raro. Itaque Auguſtini ævo ſi qui putarent ab eſu ſanguinis eâ lege ſe prohiberi, à cæteris irridebantur, ut docet contra Fauſtum, *lib.* 32. *c.* 13. *Buchartus.*

v. 20. Ego miſi eos] Activum pro duplici activo, *i. e.* Feci ut mitterentur.

v. 22. Alter ille Centurio huic non diſſimilis, *Luc.* 7. 5.

v. 30. Hora nonâ orabam] imitatus in hoc Judæos.

v. 36. τὸν λόγον ὃν] ſubaudi ἀκούσατε ὃν. Audite igitur ſermonem illum quem miſit, *i. e.* promulgavit filius Iſrael annuncians pacem per Jeſum Chriſtum, hic eſt omnium Dominus, vel qui eſt omnium Dominus.

v. 37. Baptiſmus Johannis: Jo ſumitur pro doctrinâ Johannis. Sicut ſit, *Mat.* 21. 25. *Act.* 18. 25. & 19. 3. 4. Doctrina Johannis erat, Meſſiam olim expectatum jam veniſſe

in Mundum & propediem eſſe revelandum. Tempus igitur eſſe ut unuſquiſque per veram pœnitentiam ſe paret ad filium Dei vera fide recipiendum, *Mat.* 3. 2. Si hunc rejiciant, adeſſe terribilem illum diem reprobandi totius populi, *Mal.* 4. 1.

v. 39. Dicuntur Judæi Chriſtum ſuſpendiſſe à ligno quia prætexto ſeditionis contra Cæſarem Pilato perſuaſerunt ut Romano more eum crucifigeret, clamantes, *crucifige, crucifige.* Factum hoc ſecundam conſilium Domini qui in Veteri Teſtamento præfiguraverat hunc modum mortis Chriſti.

v. 41. Chriſtus ediſſe memoratur, *Luc.* 24. 34. ut verum ſe hominem etiam à reſurrectione demonſtraret. Edit non quia opus habuit, ſed quia voluit. Chriſtus etſi glorificatus tamen nondum voluit uti ſua plenâ gloriâ ſed accommodavit ſe hominibus & cum illis ut homo converſatus eſt. Edit, cum non indigeret. Inde colligo eum etiam bibiſſe: utrumque enim eſt hominis ut vivat: exprimere autem id, neceſſe non fuit, quia potus paſſim ſub cibo comprehenditur. Invitat Chriſtus à reſurrectione diſcipulos ſuos ad prandium, *Joh.* 21. 12. *δεῦτε*, inquit *ἀριστήσατε*. Ipſe panem diſtribuit ac piſces. Veriſimilé nè eſt pranſos diſcipulos ſine potu? quod ſi & ipſum ſervatorem pranſum cum illis dicamus, cum alimento potum reſtè conjungimus, *Deo Dicu.*

v. 43. In fide noſtra ſunt duo diſtincti actus qui requirunt duplex fundamentum: In fide requiritur, 1. Certitudo intellectus ut de veritate ejus quod credimus ſimus certi & indubii. Hujus certitudinis fundamentum eſt teſtimonium Apoſtolorum. 2. Fiducia cordis, qua cor oneratum & onere peccati feſſum, anhelans acquieſcit & ſe ſiſtuat. Hujus fundamentum eſt Chriſtus. In Chriſtum collocatur hæc fiducia, & nunquam in Apoſtolos.

v. 44. *This was a ſecond confirmation that the Gentiles were to be taken in. For when God poured out the holy Ghoſt upon the* Uncircumciſion, *as well as upon the* Circumciſion, *it was evidence ſufficient that now God had made no difference betwixt them.*

v. 45. *The firſt fruit of the gift of tongues was that they that had it were enabled to ſtudy the Originals of the Scripture*, Lightf.

v. 48. Apoſtoli ad baptizandos homines etiam aliorum utebantur operâ.

SECT. VI.

THE Apoſtles and Brethren that were in *Judea*, namely Thoſe that had been converted out of *Judaiſm* to Chriſt hearing of this, when *Peter* came ſhortly after to *Jeruſalem*, began to quarrel with him, that he had converſed with *Uncircumciſed* perſons, and eaten with them. But when he had declared unto them the whole matter (which he confirmed by the Teſtimony of thoſe ſix perſons that accompanied him to *Cæſarea*), they were ſatisfied, and glorified God, who alſo has given unto the Gentiles *repentance unto life*, graciouſly changing their hearts, and drawing them to believe in Chriſt.

Act. 11. *v.* 1. And the Apoſtles, and brethren that were in Judea, heard that the Gentiles had alſo received the word of God.

v. 2. And when Peter was come up to Jeruſalem, they that were of the circumciſion contended with him,

v. 3. Saying, Thou wenteſt in to men uncircumciſed, and didſt eat with them.

v. 4. But Peter rehearſed the matter from the beginning, and expounded it by order unto them, ſaying,

v. 5. I was in the city of Joppa praying, and in a trance I ſaw a viſion, a certain veſſel deſcend, as it had been a great ſheet, let down from heaven by four corners, and it came even to me.

v. 6. Upon the which when I had faſtned mine eyes, I conſidered, and ſaw four-footed beaſts of the earth, and wild beaſts, and creeping things, and fowls of the air.

v. 7. And I heard a voice ſaying unto me, Ariſe Peter, ſlay and eat.

v. 8. But I ſaid, Not ſo, Lord, for nothing common or unclean hath at any time entred into my mouth.

9. But

v. 9. But the voice anſwered me again from heaven, What God hath cleanſed, that call not thou common.

v. 10. And this was done three times: and all were drawn up again into heaven.

v. 11. And behold, immediately there were three men already come unto the houſe where I was, ſent from Ceſarea unto me.

v. 12. And the ſpirit bade me go with them, nothing doubting. Moreover theſe ſix brethren accompanied me; and we entred into the mans houſe:

v. 13. And he ſhewed us how he had ſeen an angel in his houſe, which ſtood and ſaid unto him, Send men to Joppa, and call for Simon, whoſe ſirname is Peter:

v. 14. Who ſhall tell thee words, whereby thou and all thy houſe ſhall be ſaved.

v. 15. And as I began to ſpeak, the holy Ghoſt fell on them, as on us at the beginning.

v. 16. Then remembred I the word of the Lord, how that he ſaid, John indeed baptized with water; but ye ſhall be baptized with the holy Ghoſt.

v. 17. Foraſmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jeſus Chriſt: what was I that I could withſtand God?

v. 18. When they heard theſe things, they held their peace, and glorified God, ſaying, Then hath God alſo to the Gentiles granted repentance unto life.

SECT. VII.

Anno Chriſt. Calig.
41 3
42 4
43 5
44 &
45 *Claudii* 1 2 3

A Door being thus opened for the promulgation of the Goſpel to the Gentiles, ſome Diſciples born in *Cyprus* and *Cyrene*, who after the martyrdom of *Stephen* were diſperſed and went about publiſhing the Goſpel, but hitherto to the Jews only; now underſtanding (as it ſeems) what had paſſed between *Peter* and *Cornelius* and the liberty granted unto them, began to preach Chriſt to the Greeks (*a*) at *Antioch* in *Syria*, who were Gentiles. And God proſpered their endeavours exceedingly and brought in many Converts (*b*) to them daily. The Apoſtles that remained at *Jeruſalem* hearing of it, ſent *Barnabas* to confirm thoſe Diſciples there in the Faith, (See *Sect.* 13. of *ch.* 1.) who coming and ſeeing with what good ſucceſs, the Goſpel had been preached among them was exceeding glad and exhorted them ſtedfaſtly to hold faſt to Chriſt. For he was a very pious perſon, a man of excellent gifts and graces, and by his means alſo many others were won to the Faith of Chriſt. And having great a deſire that the Goſpel might ſtill be more and more propagated, he went to *Tarſus* to ſeek out *Saul*, (knowing as 'tis probable, that he was deſigned for miniſter to the Uncircumciſion) that they might joyn together in the work of Chriſt. And having found him he brought

(*a*) He ſeemeth not to mean here the Helleniſts or Jews who uſed the Greek tongue in their Synagogues, as *ch* 6. 1, (for of them he ſpake, *v.* 19.) but the Grecians which were Gentiles.

(*b*) Deſcribitur hic prima Eccleſia ex gentibus collecta, ſaltem ex Judæis, ſimul & Gentibus. Cæſareæ una aliqua familia Gentilis ad fidem fuerat converſa, ſed Antiochiæ colligitur integra & magna Eccleſia, *Struſ.* in loc.

him with him to *Antioch*, where for a whole year they inſtructed the Church in that City, and taught much people. And the Diſciples (*viz.* ſuch as had received the Faith of Chriſt, being formerly called by the Jews, *Nazarites* or *Galilæans*; but among themſelves, *Diſciples*, *Believers*, *Saints*, *Brethren*, and *thoſe of the Church*), did now firſt in this place obtain the name of *Chriſtians*.

Act. 11. *v.* 19. Now they which were ſcattered abroad upon the perſecution that aroſe about Stephen, travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none, but unto the Jews only.

v. 20. And ſome of them were men of Cyprus, and Cyrene, which when they were come to Antioch, ſpake unto the Grecians, preaching the Lord Jeſus.

v. 21. And the hand of the Lord was with them: and a great number believed, and turned unto the Lord.

v. 22. Then tidings of theſe things came unto the ears of the church, which was in Jeruſalem: and they ſent forth Barnabas, that he ſhould go as far as Antioch.

v. 23. Who when he came, and had ſeen the grace of God, was glad, and exhorted them all, that with purpoſe of heart they would cleave unto the Lord.

v. 24. For he was a good man, and full of the holy Ghoſt, and of faith, and much people was added unto the Lord.

v. 25. Then departed Barnabas to Tarſus, for to ſeek Saul.

v. 26. And when he had found him, he brought him unto Antioch. And it came to paſs that a whole year they aſſembled themſelves with the church, and taught much people, and the diſciples were called Chriſtians firſt in Antioch.

v. 19. ἐπὶ Στεφάνῳ] Propter Stephanum. Druſius verti poſſe ait, poſt Stephanum, ſcil. Lapidatum. *Eraſm.* & *Beza*, *Ob Stephanum.*

v. 20. ἑλληνιστὰς] Certò legendum πρὸς ἕλληνας, quomodo habet ille in Angliâ. M. S. & ita legit Syrus. *Grot.*

v. 26. ἐν Ἀντιοχείᾳ] Ubi ſedes fuit regni iſtius quod Magog Ezechieli, ſeptentrionale Danieli; & everſum erat ante adventum Chriſti, ſecundum oracula.

SECT.

SECT. VIII.

ABout this time certain perſons who had the gift of Propheſie, and foretelling future things; came from *Jeruſalem* to *Antioch*; one of whom (by name (*a*) *Agabus*) by revelation from the Spirit of God, foretold that there would ſhortly be a great famine (*b*) over all *Judea*, and ſeveral other parts of the world, which accordingly came to paſs in the reign of the Emperor *Claudius*; The Chriſtians therefore of *Antioch*, reſolved to ſend relief to their Brethren the Chriſtians in *Judea*, in this time of dearth (*d*); and having gathered it, ſent it to the Elders (*e*) of thoſe Churches (*f*) by the hands of *Barnabas* and *Saul*; who having performed this their charge, returned again to *Antioch* taking with them *John* whoſe ſirname was *Mark*, Nephew to * *Barnabas*.

(*a*) The ſame perſon, *Act.* 21. 10. foretold *Pauls* bonds.

(*b*) Famis hujus meminerunt *Suetonius* in *Claudio*, *cap.* 18. *Joſeph. Antiq. lib.* 20. *cap.* 2.

(*c*) The Septuagint often render the Land (when it ſignifies the Land of *Judea*) by οἰκουμένη the world. See Dr. *Hammond.*

(*d*) Euſebius in Chron. & Oroſius l. 7. c. 6. affirmant, Helenam Adiabenorum Reginam (quam ad Chriſtum converſam eſſem ſcribit Oroſius) Judæis in hac fame, magnâ munificentiâ ſuccurriſſe.

(*e*) Seniores vocantur penes quos erat Eccleſiæ regimen, in quibus primum gradum tenebant Apoſtoli. Sic menſis præfuerunt Diaconi, ut Preſbyteris tamen ſubeſſent, nec quicquam niſi ex eorum authoritate agerent, *Calvin.* Hæc prima eſt *Presbyterorum* in Eccleſiâ mentio. Vocantur Patres Synagogarum. Totum autem regimen Eccleſiarum Chriſti, conformatum fuit ad Synagogarum Exemplar. *Grot.*

(*f*) Agnoſcebant enim eos quaſi Patres ſuos utpote primos fideles: tum quia fideles in Judæâ ſpoliati bonis à Judæis, majori indigentiâ laborabant: tum quia ipſi ſponte ſe bonis abdicarant, poſuerantque eorum pretia ad pedes Apoſtolorum, *c.* 4. 34. quare præ cæteris merebantur juvari. *A Lapide.* * See *Col.* 4. 10.

Act. 11. *v.* 27. And in theſe days came prophets from Jeruſalem unto Antioch.

v. 28. And there ſtood up one of them, named Agabus, and ſignified by the Spirit, that there ſhould be great dearth thorowout all the world: which came to paſs in the days of Claudius Ceſar.

v. 29. Then the diſciples, every man according to his ability, determined to ſend relief unto the brethren which dwelt in Judea.

v. 30. Which alſo they did, and ſent it to the elders by the hands of Barnabas and Saul.

Act. 12. *v.* 25. And Barnabas and Saul returned from Jeruſalem, when they had fulfilled their miniſtry, and took with them John, whoſe ſirname was Mark.

SECT. IX.

Luke having thus related what was done at *Antioch* he returns now to *Judea*, and ſhews how about the ſame time King *Herod Agrippa* (*a*) (Son of *Ariſtobulus* and Grandſon of *Herod* the great) having obtained a

(*a*) Quatuor ſunt Herodes in ſacrâ Scripturâ noti. 1. Aſcalonita ſub quo Chriſtus natus eſt, Infanticida, aliàs Herodes magnus. 2. Antipas, filius ejus, Tetrarcha Galilææ, qui Johannem Baptiſtam occidit, Math. 14. Mar. 6. & Chriſtum ludificatus eſt, Luc. 23. 11. 3. Herodes Agrippa, Ariſtobuli filius, & Herodis M. nepos. Hic Romæ cum eſſet, Caio erat familiaris nondum Cæſari, optabatque Tiberio Cæſari celerem mortem, ut Caius citò ad Imperium veniret; quo nomine à Tiberio in Carcerem conjiciebatur. Caius autem Imperator factus, eum carcere liberatum fecit Regem Judææ. 4. Agrippa Junior, prioris Agrippæ filius de quo Act. 25. 13. qui tamen in Scripturâ non Herodes, ſed ſimplicitèr Agrippa appellatur.

a Herodes

Herodes Magnus Rex Judææ per Annos XXXVII. Hoc regnante Joann. Baptiſta & Chriſtus nati, Luc. 1. Mat. 11. hic Magorum adventu & abitu territus occidit Infantes. Ibid.

β Filii, Tetrarchæ. | Nepotes ex Ariſtobulo juſſu Patris ſtrangulato.

rchelaus rarcha Ju- rum per os 7 aut 8. hoc Chri- rediit ab io, Mat. 2.	β Philippus Tetrarcha Iturææ & Trachonitidis regionis, Luk. 3. 1. maritus Herodiadis, Matth. 14. 3.	ε Herodes Antipas Tetrarcha Galilææ, Luc. 3.1. raptor Herodiadis, Mat. 14. 4. interfector Baptiſtæ, ibidem, vulpes inſidias ſtruit vitæ Chriſti. Luc 13. 31. illuſor Chriſti, Luc. 23. 11. Hujus procurator Chuza, Luc. 8. 3. Cum hoc educatus Manahen Act. 13. 1. Conſpirat cum Pilato adverſus diſcipulos Chriſti, Act. 4. 27.	Herodes Rex Chalcidis, qui regnum à Claudio Imper. interceſſione fratris Agrippæ obtinuit, Joſephus.	ζ Agrippa Major univerſum regnum avi obtinuit. Imperat annos 7. Interficit Jacobum: in vincula conjicit Petrum, ab angelo percutitur, Act. 12. ubi etiam Herodes vocatur in hujus prætorio, Cæſareæ, cuſtoditur Paulus, Act. 23. 35.	Herodias primum Philippi deinde per conſenſum fratris ejus antipæ uxor. Matth. 14. Joſephus.
			Bernice, Act. 13. 14. Hæc primum Herodi chalcidis regi, patruo, deinde Polemoni Ciliciæ Regi nupta, à quo diſcedens cæpit Regem Agrippam ſectari, non ſine manifeſta inceſti ſuſpicione.	η. Agrippa Minor regnat annos 56. Coram hoc, & Bernice ſorore, cauſam dicit Paulus. Act. 26.	Druſilla. Hæc primum Emeſenorum Regi, circumciſionem admittenti, deinde promiſſis perſuaſa, abjecta religione patriâ, Felici, procuratori nupſit, Act. 24. 24. Joſeph. l. 20. 5.

great

great part of his Grandfathers Dominions of *Claudius* the Emperor, came into *Judea*, to take upon him his Government, about the latter end of the firſt, or beginning of the ſecond year of *Claudius*; and being willing to gratifie the *Jews*, (who he ſaw deſperately hated the Chriſtians), he began to vex and perſecute certain of the Church at *Jeruſalem*; and in that perſecution he ſlew *James* (*b*) Brother of *John*, and Son of *Zebedee* with the Sword (*c*), who was called *Boanerges* (*Mark* 3. 16.) becauſe he was a zealous and thundering Preacher againſt the Vices of the Times. And perceiving that the *Jews* were well pleaſed therewith, He proceeded further and apprehended *Peter* alſo, the *Paſſeover* of the *Jews* being then at hand. And having impriſoned him, he ſet ſixteen (*e*) Souldiers to guard him, *four* at a time, and to take their turns in the *four watches* of the night, meaning after the Feaſt of the *Paſſeover* was over to bring him forth to the *Jews*, and probably (if they deſired it) to put him to death alſo.

(*b*) Catalogus Apoſtolorum duos habet Jacobos. Prior eſt Jacobus frater Johannis, filius Zebedæi, in ordine Apoſtolorum tertius; à Theologis vocatur *Jacobus Major*, & à Marco 3. 17. Boanerges. Alter eſt Jacobus frater Domini. Gal. 1. 19. filius Alphæi, in ordine Apoſtolorum nonus, Mat. 10. Ab aliis vocatur *Jacobus minor* ex Marc. 15. 40. & eſt is, qui Hieroſolymitanæ Synodi Præſes fuit, Act. 15. cujus mentio, v. 17. hujus capitis; habeturque pro auctore Epiſtolæ, quæ Jacobi vocatur.

(*c*) Ita contigit ei calix iſte de quo Chriſtus erat loquutus, Mat 20. 23. Jacobus primus omnium Apoſtolorum mortem obiit.

Gladio decollare, ſupplicium fuit inter Judæos non uſitatum. quod legimus; ſed à Romanis acceptum, ſicut & Johannes Baptiſta gladio decollatus eſt.

(*e*) Tot militibus Petrum cuſtodiri curavit, quia veritus eſt, ne miraculosè evaderet, ſicut fecerat antea, Act. 5. 19. See Sect. 7. of 1. Chap.

Peter being thus caſt into priſon, fervent and importunate prayers were made by the Church to God in his behalf. He continues there till the very night (*f*) before *Herod* intended to bring him out to the people; at which time ſleeping between two Souldiers to whom he was bound with two Chaines, and the Souldiers keeping watch before the door, an Angel came to him, and the light with which he appeared ſhone in the priſon, who raiſing him up and cauſing his Chaines to fall off from his hands, He commands him to make himſelf ready to go out immediately with him; which accordingly he does, but as yet was not aſſur'd that this was really done, but in this tranſport, apprehended he had been in a dream or trance. And the priſon, as it ſeems, being in the Suburbs, after they were out of priſon, they paſt thorow two watches, or wards which ſtood every night without the gates of the City, and at laſt came to the *Irongate*, which leads into the City, which opened to them of its own accord, and when they had paſſed together thorow one ſtreet, the Angel left him, and departed. *Peter* now perceiving that it it was no viſion, but a real deliverance, ſaid within himſelf, Now I ſee clearly that God hath ſent his holy Angel and hath delivered me from the hands of *Herod* and from the malice of the *Jews*. And when he had conſidered what courſe was fitteſt for him to take, he reſolved to go to the houſe of *Mary*, *Mark's*

(*f*) God many times ſuffers his Children to come to the Pits-brink, and then delivereth them, that they may be more ſenſible of his mercy, and have the more evident matter of praiſing his name.

mother, where many Chriſtians were met together at this very time of the night to ſeek the Lord in prayer for him: And as he knocked at the door, a Damoſel came to ask *Who was there?* and knowing *Peters* voice, ſhe ſtayed not to open the door for gladneſs, but ran in and told them *Peter was there.* They at firſt thought ſhe ſpake idly, but ſhe perſiſting in it, they then ſaid, *It is his* (g) *Angel*; that is, ſome Meſſenger come from him, who mentioning his name; the Maid by miſtake, concludes it to be *Peter* himſelf; or elſe poſſibly by *his Angel* they might mean that ſome holy Angel (*h*), had aſſumed his ſhape and voice, and ſtood at the gate in his reſemblance. But whilſt they thus debated the matter, *Peter* continued knocking, and when they had opened the door, they were amaz'd to find that it was indeed *Peter* himſelf. Then he related to them how miraculouſly the Lord had delivered him, and giving order, that *James* the leſs (the Son of *Alpheus*, called the *brother*, that is, the *kinſman* of the Lord, *Gal.* 1. 19.) and the reſt of the Brethren in that City ſhould be certifi'd of the manner of his deliverance; he withdrew himſelf to ſome more ſecure place, (probably to *Antioch*) not being willing to put himſelf into the ſame danger again, out of which God had ſo wonderfully delivered him, [See *Mat.* 10. 23.]

(g) So the word Angel does ſometimes ſignifie no more than a Meſſenger. *Luk.* 7 24. 27.

(*h*) Angelum ejus nominant qui divinitùs illi appoſitus ſit cuſtos, & ſalutis miniſter. Quo ſenſu Chriſtus dicit Angelos parvulorum ſemper videre faciem Patris, Matth. 18. 10. Quod autem vulgò hinc eliciunt ſingulis hominibus attribui ſingulos Angelos qui eorum curam gerant, nimis infirmum eſt. Nam Scriptura teſtatur magno interdum populo unum Angelum dari, & uni tantùm homini, ingentem exercitum, Gen. 32. Nam Elizæi miniſtro aperti ſunt oculi, ut multos currus igneos in aere cerneret, qui ad tuendam Prophetæ ſalutem ordinati erant, 2 Reg. 6. 17. apud Danielem verò non niſi unus Perſarum Angelus, & unus Græcorum nominatur, Dan. 10 5. 13. 20. Nec Scriptura ſuum cuique certum & peculiarem Angelum promittit, ſed potiùs quod Angelis ſuis mandaverit Deus, ut ſingulos fideles cuſtodiant, Pſal. 91. 11. Item ut caſtrametentur in circuitu piorum. Pſal. 34. 8. Ergo figmentum quod paſſim invaluit, de binis cujuſque geniis, profanum eſt. Nobis ſufficiat quod pro Eccleſiæ ſalute tota cœleſtis militia excubat: atque ita pro temporis neceſſitate, nunc unus Angelus, nunc plures ſuo præſidio nos protegunt. Certè inæſtimabilis hæc eſt Dei bonitas, quod Angelos qui radii ſunt divini fulgoris, miniſtros noſtros eſſe pronunciat. *Calv.* in loc.

In the morning there was a great ſtir among the Souldiers, what was become of *Peter*. And *Herod* not finding him, ſtrictly examined the Watch, and being fruſtrated of his intention againſt the Apoſtle, he vents his rage againſt the Souldiers, and commanded they ſhould be carried away (*i*) either to priſon or to execution, and to be puniſhed as malefactors.

(*i*) ἀπαχθῆναι] ἀπάγεσθαι ſignificat abduci, hoc eſt, rapi ad ſupplicium, vel duci in vincula.

Act. 12. 1. Now about that time, Herod the king ſtretched forth his hands, to vex certain of the church.

v. 2. And he killed James the brother of John with the ſword.

v. 3. And becauſe he ſaw it pleaſed the Jews, he proceeded further to take Peter alſo. (Then were the days of unleavened bread)

v. 4. And when he had apprehended him, he put him in priſon, and delivered him to four quarternions of ſouldiers to keep him, intending after Eaſter to bring him forth to the people.

v. 5. Peter therefore was kept in priſon, but prayer was made without ceaſing of the church unto God for him.

v. 6. And

v. 6. And when Herod would have brought him forth, the ſame night Peter was ſleeping between two ſouldiers, bound with two chaines, and the keepers before the door kept the priſon.

v. 7. And behold, the Angel of the Lord came upon him, and a light ſhined in the priſon: and he ſmote Peter on the ſide, and raiſed him up, ſaying, Ariſe up quickly. And his chains fell off from his hands.

v. 8. And the angel ſaid unto him, Gird thy ſelf, and bind on thy ſandals. And ſo he did. And he ſaith unto him, Caſt thy garments about thee, and follow me.

v. 9. And he went out, and followed him, and wiſt not that it was true which was done by the angel: but thought he ſaw a viſion.

v. 10. When they were paſt the firſt and the ſecond ward, they came unto the iron gate that leadeth into the city, which opened to them of his own accord, and they went out, and paſſed on thorow one ſtreet, and forthwith the angel departed from him.

v. 11. And when Peter was come to himſelf, he ſaid, Now I know of a ſurety, that the Lord hath ſent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

v. 12. And when he had conſidered the thing, he came to the houſe of Mary the mother of John, whoſe ſirname was Mark, where many were gathered together, praying.

v. 13. And as Peter knocked at the door of the gate, a damſel came to hearken, named Rhoda.

v. 14. And when ſhe knew Peters voice, ſhe opened not the gate for gladneſs, but ran in, and told how Peter ſtood before the gate.

v. 15. And they ſaid unto her, Thou art mad. But ſhe conſtantly affirmed that it was even ſo. Then ſaid they, It is his angel.

v. 16. But Peter continued knocking; and when they had opened the door, and ſaw him, they were aſtoniſhed.

v. 17. But he beckning unto them with the hand to hold their peace, declared unto them how the Lord had brought him out of the priſon: and he ſaid, Go ſhew theſe things unto James, and to the brethren. And he departed, and went into another place.

v. 18. Now aſſoon as it was day, there was no ſmall ſtir among the ſouldiers, what was become of Peter.

v. 19. And when Herod had ſought for him, and found him not, he examined the keepers, and commanded that they ſhould be put to death.

v. 11. γενόμενος ἐν ἑαυτῷ] Ubi ad ſe redierat, ſtupore excuſſo.

SECT. X.

HErod ſhortly after goes from *Jeruſalem* to *Cæſarea* and abode there: And being highly diſpleaſed with the *Tyrians* and *Sidonians* he intended to make war (*a*) upon them. They being ſenſible, that their own narrow circuit of Land was not ſufficient to maintain them, and that they depended on *Galilee* and *Judea*, (now under *Herods* juriſdiction) for a great part of their proviſions, they judged it their wiſeſt courſe to ſeek peace with him. Having therefore gratifi'd *Blaſtus* his Chamberlain, and got him to be their Friend, they ſent their Commiſſioners to requeſt the King that he would be graciouſly pleaſed to be reconciled to them. *Herod* being a proud Prince and

(*a*) ἦν θυμομαχῶν had an intention to make war. Sic *Hammondus.*

and puſht up with his proſperity, on a ſolemn, day appointed (as 'tis like) for the audience of theſe *Tyrian* and *Sidonian* Commiſſioners, being clad in a *Royal Robe* all gliſtering with Silver (whereon the Sun ſhone, and ſo made it more glorious and illuſtrious, as *Joſephus* reports, *lib.* 19. *Antiq. ch.* 7.), and ſitting upon his Throne, made a ſpeech unto them to ſhew his magnificence and eloquence, and poſſibly extoll'd his own clemency, that having a juſt cauſe to chaſtize them with his arms, yet he was graciouſly inclin'd to ſpare them. At this the people gave a ſhout and with impious flattery, cry'd out, *It is the voice of a God and not of a man.* *Herod* priding himſelf in this acclamation and aſſuming this divine honour to himſelf, immediately the (*b*) Angel of the Lord ſmote him with a loathſom diſeaſe, ſo that he was eaten up either of *lice* or *worms*, and dyed miſerably. And this Tyrant and Perſecutor of the Church being thus removed, the Goſpel proſpered exceedingly, and was preached up and down with great ſucceſs.

(*b*) In morbis immittendis ſæpè Angelorum miniſterio Deus utitur, *Exod.* 12. 29. 2 *Sam.* 24. 16.

——And he went down from Judea to Ceſarea, and there abode.

v. 20. And Herod was highly diſpleaſed with them of Tyre and Sidon: but they came with one accord to him, and having made Blaſtus the kings chamberlain their friend, deſired peace, becauſe their country was nouriſhed by the kings countrey.

v. 21. And upon a ſet day Herod arayed in royal apparel, ſat upon his throne and made an oration unto them.

v. 22. And the people gave a ſhout, ſaying, It is the voice of a god, and not of a man.

v. 23. And immediately the angel of the Lord ſmote him, becauſe he gave not God the glory, and he was eaten of worms, and gave up the ghoſt.

v. 24. But the word of God grew, and multiplied.

CHAP.

CHAP. III.

Anno Chriſt. Claud.
46 4
47 5
48 6
49 7
50 8
51 9

Relating Saul's *firſt journey from* Antioch *with* Barnabas, *to preach the* Goſpel *to the* Gentiles, John Mark *being their Miniſter, which for diſtinctions ſake we call,* Iter Aſiaticum.

Iter Aſiaticum.

SECT. I.

Barnabas and *Saul* having carried the Alms ſent from the Diſciples in *Antioch* to their Brethren in *Judæa* in the time of the dearth (as we have ſeen *Sect.* 8. of *Chap.* 2.), returned to the Church at *Antioch* again; in which there were at that time ſeveral *Prophets* (*a*) and *Teachers*, and among others one very eminent, *viz. Manaen*, who was a perſon of that high rank and quality, that he had been brought up with *Herod Antipas*, and yet contemning the world, had embraced the Goſpel, and thought it no diſparagement to him to be a Teacher there. Thus God manifeſts the freedom of his Grace, in effectually calling ſome of all ſorts and ranks of men to a participation of the benefits offerr'd *in* and *by* his Son.

(*a*) Prophetæ dicuntur qui præditi erant dono interpretandi Scripturas Propheticas ex revelatione Spiritûs Sancti; & nonnulli eorum etiam præditi erant dono prædicendi futura, quæ ſcire Eccleſiæ intererat, qualis erat Agabus. Doctores ſunt qui in Scholis ſive Eccleſiâ, doctrinam ſacram tradunt & alios erudiunt, qui Eph. 4. 11. à Paſtoribus diſtinguuntur.

Barnabas and *Saul* had not been long in that City, before the holy Ghoſt on a day when the Church faſting and praying, by ſome inſtinct or revelation to one or more of the *Prophets* and *Teachers* there, commanded that theſe two, *viz. Barnabas* and *Saul* ſhould be ſeparated (*b*) from the ſervice of that Church (where there were for the preſent Teachers enough) and ſent to preach the Goſpel in other parts. The Church hereupon with *prayer* and *faſting* commended them to God, and by *impoſition of hands* (*c*) ſet them apart to this particular employment. Thus having received their Commiſſion from the holy Ghoſt, they ſet forth for the work to which they were deſigned (*d*), taking *John Mark* along with them, to be aſſiſtant to them, and a fellow-labourer in the work of the Lord, and to be by them ſent to any part of their charge, whither they themſelves could not go. Having begun their journey, they firſt

(*b*) Cum non dixerit Spiritus Sanctus *ſegregate Domino*, ſed *mihi*, oſtendit unam eſſe poteſtatem & virtutem.

(*c*) Fuit hæc ceremonia antiquitus uſitata cum alicui aliquid bonum apprecarentur, & alicui benedicerent. Gen. 48. 14. non quod in ceremoniâ aliqua vis eſſet, ſed quod eſſet viſibile ſignum cordialis ac ſinceræ comprecationis vel benedictionis, *Streſ.*

This is the firſt ordination of Elders ſince the Goſpel, that was uſed out of the Land of Iſrael. No better reaſon I ſuppoſe can be given of this preſent action, than that the

came

Lord did hereby set down a platform of ordaining Ministers in the Church of the Gentiles for future times. *Light.*

(*d*) Non opus habebant vocatione & missione ut possent paædicare ligetimè Evangelium; erant enim antea vocati & missi, & diu jam functi erant ministerio: sed opus habebant speciali vocatione & missione ad prædicandum *Gentibus*, *Stres.*

(*e*) Hæc olim *Macaria* dicta ob beatam rerum omnium corporalium abundantiam, sed nunc demum *beata* facta per communicationem Evangelii. In hac Insula erat inclytum illud Templum Paphiæ Veneris de quo multa *Tacitus lib. 2. hist.* In hanc tamen corruptissimam & impurissimam insulam Deus omnium primo Evangelium suum misit, & Ecclesias ibi plantavit. Est enim *Cyprica Ecclesia* prima ex transmarinis. Non est ergo *currentis* sed *miserentis* Dei, *Rom 9.*

(*f*) βαριησὰς Filius salutis, qui salutis sanitatisque adferendæ artem profitetur.

came to *Seleucia* a port in *Syria* and from thence sailed to *Cyprus* (*e*), *Barnabas*'s own Country [*Act.* 4. 36.], and at *Salamis* one of the Cities of that Island, they *first began to preach* the Gospel in the Synagogues of the *Jews*. For though these two holy men were sent to the *Gentiles*, yet were they so far from forbearing to preach to the *Jews*, that they constantly began with *them* first in all places where they came. And travelling over that Island as far as *Paphos*, they there found a false Prophet a magical *Jew* [See *Act.* 19. 13. & *Mat.* 24. 24.], called *Bar-jesus* (*f*), and sirnamed *Elymas* or *Magus*, who opposed them, and particularly endeavoured to hinder and divert *Sergius Paulus* (who govern'd that Island for the *Romans*) from hearing them and from embracing the faith. *Saul* seeing the wickedness and malice of this man and having a great incitation of the Spirit of God upon him, looked earnestly on him, and spake to him to this purpose, *O thou vile sorcerer, who like the Devil by whom thou workest, shewest thy self and an enemy to the truth and to all goodness; wilt thou not cease to lay false imputations on the gospel, and the way of salvation to hinder and discourage men from embracing of it? It is most just that thou that shuttest the eyes of thy mind so perversly against the light of the Gospel, shouldst lose thy outward sight; and therefore by the immediate power of God it shall be taken from thee for some time*; and immediately *Elymas* was struck blind and was not able to go without leading. The *Governour* seeing this miracle, and hearing the Doctrine of the Gospel opened and explained, and perceiving it accompanied with so much power, was converted to the Faith. And from this time forward *Saul* was always called *Paul* (*g*), which name possibly was first given him by the household of *Sergius Paulus*. So that though he was called *Saul*, so long as he convers'd among the *Jews*, *Syrians* and *Arabians*, yet afterwards, when he was by Gods special Call principally sent to the *Gentiles*, *viz.* to the *Greeks* and *Romans*, he then had the name of *Paul* given unto him, that being a name more agreeable unto them. From *Paphos*, *Paul* and his company went to *Perga* in *Pamphilia*, a Country in *Asia* the less, at which place *John Mark* (*h*) (possibly being weary of those travels or having and earnest desire to visit his mother and friends) left them (which *Paul* took very ill) and returned to *Jerusalem*, where he stayed till *Paul* and *Barnabas* came thither again: in whose place (it seems) *Paul* took *Titus*, for he was with him, when after he had finished this peregrination, he went up to the Council at *Jerusalem*.

(*g*) Hoc loco imprimis cœpit esse Gentium Apostolus, itaque etiam fortitur nomen Gentibus usitatum.

(*h*) Reditum hujus Johannis Marci ad officium quod deseruerat, ejusque cum Paulo reconciliationem, vid. 2 *Tim.* 4. 11. *Phil.* 2. 4.

Act.

Act. 13. 1. Now there wee in the church that was at Antioch, certain prophets and teachers: as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen which had been brought up with Herod the tetrarch, and Saul.

v. 2. As they ministred to the Lord and fasted, the holy Ghost said, Separate me Barnabas and Saul, for the work whereunto I have called them.

v. 3. And when they had fasted, and prayed, and laid their hands on them, they sent them away.

v. 4. So they being sent forth by the holy Ghost, departed unto Seleucia, and from thence they sailed unto Cyprus.

v. 5. And when they were at Salamis, they preached the word of God in the Synagogues of the Jews: and they had also John to their Minister.

v. 6. And when they had gone thorow the isle unto Paphos, they found a certain sorcerer, a false prophet a Jew, whose name was Bar-jesus.

v. 7. Which was with the deputy of the countrey Sergius Paulus, a prudent man: who called for Barnabas and Saul, and desired to hear the word of God.

v. 8. But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith.

v. 9. Then Saul (who also is called Paul) filled with the holy Ghost, set his eyes on him,

v. 10. And said, O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?

v. 11. And now behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness, and he went about, seeking some to lead him by the hand.

v. 12. Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord.

v. 13. Now when Paul and his company loosed from Paphos, they came to Perga in Pamphilia: and John departing from them, returned to Jerusalem.

v. 2. εἰς τὸ ἔργον ὃ προσκέκλημαι αὐτούς, *i. e.* πρὸς ὃ κέκλημαι αὐτούς. Vocare hic est destinare: præteritum passivum usurpatur in significatione activâ.

v. 11. Ἐπὶ σέ] adversum te. Manus enim Dei dicitur super eum esse, quem protegit, at contra vel adversus illum quem punit. vid. *Psal.* 80. 17. & 1 *Sam.* 12. 15.

SECT.

SECT. II.

PAul and *Barnabas* from *Perga* go to *Antioch* in *Piſidia* (a Country of the leſſer *Aſia*) and entring into one of the Synagogues of the *Jews* on the Sabbath day, after the reading of ſome portions or ſections in the Law and Prophets (*a*) (as their manner was every Sabbath, See *v.* 17. & *ch.* 15.21.) they are invited by the *Rulers* (*b*) *of the Synagogue* to give a word of inſtruction (*c*) unto them if they were prepared ſo to do. Hereupon *Paul* ſtanding up, and beſpeaking all both *Jews* and *Proſelytes* to give audience, in a moſt excellent Sermon he ſetteth forth the mercies of God to the Children of Iſrael, in chuſing them at firſt for his own peculiar people and exalting them thereby above all the Nations of the World, and delivering them by his Almighty power from the bondage of *Egypt*, exerciſing longſuffering, and forbearance towards them, notwithſtanding their provocations Forty years in the wilderneſs, and driving out the *ſeven nations* out of the Land of *Canaan*, and giving it to them for a poſſeſſion. And after his providence had been thus over them for about the ſpace of Four hundred and fifty years; He gave them *Judges* and ſpirited them for their places, and raiſed up ſome particular eminent perſons to rule over them, and to fight their battles: which way of Government laſted to the time of *Samuel*, who being a Prophet, ruled them in Gods name, and ſtood for ſome years. After this, they deſired a King, and God gave them *Saul*, whoſe reign, (reckoning in alſo the preceeding government of *Samuel*), continued for the ſpace of Forty years (*d*); and after him, he gave them *David* a man after his own heart and ready to perform (*e*) what he enjoyn'd him in governing the people. Of this mans ſeed he ſhews, God according to his promiſe [*Iſa.* 11. 1.] had raiſed up to Iſrael, *Jeſus* a Saviour. To whom *John Baptiſt* bare witneſs, preaching the Doctrine of Repentance and preſſing contrition, humiliation, and brokenneſs of heart for ſin, that ſo there might be ſtirr'd up in the people a hunger, and thirſt, and earneſt deſire after Chriſt, who was then ready to appear, and to enter on his prophetick office. He ſhewed that *John* did not only exhort to repentance in his Sermons, but by adminiſtring the ordinance of *Baptiſm* he obliged them to it, and to an humble acknowledgment and confeſſion of their ſinfulneſs and impurity, which *waſhing with water* might ſuggeſt unto them.

(*a*) More recepto ab Eſdræ temporibus, ut præter particulas de lege (quod vetus erat) etiam de prophetis particula aliqua Sabbatis ſingulis legeretur. *Grot.*

(*b*) Synagogæ habebant ſuos præfectos, qui erant quaſi conſiſtorium Eccleſiaſticum, qui lectiones & adhortationes peragebant diſciplinam exercebant & ordinem curabant, *Streſ.* See Harmony of the four Evangeliſts, Sect. 10. of Chap. 3.

(*c*) It was the cuſtom of the *Jewiſh* Doctors to expound and apply ſome part of Scripture to the inſtruction of the people. *Hamm.*

(*d*) *Samuel* and *Saul* governed between them both about Forty years; the years of the government of either of them are not diſtinctly and particularly expreſs'd. 'Tis probable that *Samuel* might govern before *Saul* was ſet up about Thirty years and conſequently that *Saul* did not reign above Ten years at the moſt. See *Allens Chron. p.* 109.

Saul non regnavit annos quadraginta ſed includuntur in hoc numero anni Samuelis, quibus ille ante & cum Saulo regnavit vel potius judicavit.

(*e*) Πάντα τὰ θελήματά μου] Omne id quod ipſum jubebo præſtare. Non enim hoc de ipsâ lege intelligendum eſt, ſed de peculiaribus mandatis ad Davidis vocationem & regimen populi ſpectantibus.

David was a man after *Gods mind* in the main of his life, though not in every particular action, the *denomination* being from the greater part.

them. And as *John* went on fulfulling his miniſtry, he was ſo far from arrogating to himſelf the Title of the Meſſias, that he avowed himſelf only for his *forerunner*, declaring, that ſhortly the Meſſias would come in perſon and preach among them, which accordingly he did. Now this Goſpel and Word of Salvation, which Chriſt brought into the World (he ſhews) is ſent, and is to be proclaimed and made known unto them. He acknowledges the *Sanhedrim*, and people that then dwelt at *Jeruſalem*, did not indeed underſtand him to be the *Meſſias* as they might have done, had they conſidered the Predictions of the Prophets, contained in thoſe Sections and Portions of Scripture which every Sabbath-day are read in their Synagogues; but inſtead thereof, they adjudged him to death, and in ſo doing, fulfilled thoſe very prophecies they underſtood not. And though they found not in him any cauſe of death, yet they deſired *Pilate*, that he might be ſlain. But after he was crucifi'd and buried, he ſhews them, that God raiſed him from the dead, and for Forty days he continued upon the earth, and was ſeveral times ſeen by his diſciples and divers others who from the beginning attended on him, who do now with great aſſurance teſtifie theſe things unto all the Jews. He further ſhews, that now God had actually fulfilled his promiſes made unto their fathers, in that he had ſent *his ſon* into the world to be incarnate, and to accompliſh the work of our redemption, whom he had raiſed from the dead, after he had been crucifi'd according to the promiſes and predictions that are recorded of him in ſundry places of Scripture, as particularly in *Pſal.* 2. 7. where Chriſt is ſaid in the day of his *reſurrection*, *to be begotten* (*f*) *of the Father*, becauſe he was then moſt eminently declar'd to be the Son of God [*Rom.* 1. 4.] And in *Iſa.* 55. 3, God not only promiſes to raiſe him from the dead, but to ſecure him from ever dying any more, ſaying, *I will give you the ſure mercies of David*, that is, perform unto you the gracious promiſes made to *David*. Now it was promiſed to *David*, that *of his ſeed ſhould ariſe the Meſſias*, who ſhould have an everlaſting Kingdom, and who ſhould not ſee corruption, as 'tis *Pſal.* 16. 11. If therefore God ſhould ſuffer his Son to return again to the place of corruption, *viz.* the grave, how could he make good the promiſes he had made to *David*. For theſe words cannot be applyed perſonally to *David*; for *David* after he had ſerved his generation, dyed and never roſe again, but his body putrified in the earth. But Jeſus in whom this propheſie is compleatly fulfilled, was raiſed again from the dead, and ſaw no corruption, nor was his body putrified in the earth. This therefore he ſhews is the Goſpel that they preached unto them, namely, that *this Jeſus* is the *true Meſſias*, by whoſe *merits* and *interceſſion*, remiſſion of ſins is to

(*f*) Deus Pater, ter dicitur Chriſtum filium genuiſſe, & ter vitam ei dediſſe. 1. Ab æterno ex ſe generando, deinde ex ſemine Davidis excitando, & denique ex mortuis reſuſcitando.

Verba hæc non ſunt ita accipienda quaſi tum demum poſt reſurrectionem ſuam Chriſtus cœpit eſſe filius Dei, & ab eo gigni, ſed quia tum Deus potentiſſimè per reſurrectionem declaravit Chriſtum eſſe filium ſuum. In ſcriptura enim res tum dicuntur fieri vel naſci, cum manifeſtantur & ſe produnt: confer *Prov.* 17. 17. *Amicus naſcitur in die malo, h. e.* tum ſeſe prodit, cum premit nos anguſtia. *Cameron.*

 be

be obtained and whoſoever *believes in him* ſhall certainly be freed from the wrath of God, and the puniſhments attending ſin in another world; from which the *law of Moſes* could not of it ſelf, by all its ceremonies, waſhings, and ſacrifices, purge or cleanſe, or free, any perſon whatſoever. For the Law of *Moſes* had only a *ſhaddow* of the good things which were to be performed by Chriſt. Upon the whole matter therefore he exhorts them that they ſhould take heed leſt by their obſtinate reſiſting and rejecting this way of Salvation, now preached to them, they ſhould bring a remarkable aſtoniſhing deſtruction upon themſelves, ſuch as God threatned to bring upon the Jews of old from the *Caldæans* [*Hab.* 1. 5.] where he ſpeaks to them to this purpoſe, *Behold ye deſpiſers, and be amazed, and cover or hide*(g) *your ſelves, for I will work a work in your days, which ye will not believe if any man declare it unto you.* And as the *Caldæans* demoliſhed their firſt Temple and ruin'd their City, for their impenitent going on in their ſins, againſt all the meſſages ſent them from God by the Prophets; ſo he adviſes theſe preſent Jews to take heed, leſt by deſpiſing Chriſt and his Goſpel, they bring upon themſelves a like deſtruction.

(g) Apud Suidam ἀ·αυίζειν, eſt ἀ·φανὲς ποιεῖν, facere ut non appareat. Sic Plutarch. de Pyth. orac. ἀφανιζειν ὰ θελει τὸ αληθὲς; non vult abſcondere aut tegere veritatem, ἀ·φανίδητε diſparete, nempe ut illi qui præ pudore ſe foras proripiunt, *Beza.*

Sequitur Apoſtolus hoc loco verſionem τῶν LXX, qui בַּגּוֹיִם *baggoim, i. e.* in Gentibus, Hab. 1. 5. (ut videtur) legebant בֹּגְדִים, quia vertunt καταφρόνηται, errore orto ex affinitate litterarum ו & ר. Non eſt autem quod turbetur quiſquam quod errorem hunc non emendaverit Evangeliſta noſter. Etſi enim in verbis, in re tamen ipſa nullus eſt error. Nam *contemptores* arguuntur Judæi, quum *Gentes* magiſtros aſpicere jubentur. Senſus itaque rectè conſtat, imo mentem Prophetæ, quaſi per commentarium explicat. *De Dieu.*

The Apoſtle having ended his Sermon, as they went out of the Synagogue, the *Proſelytes* (who were of *Gentile* parentage, but had embraced the Jewiſh religion, and though uncircumciſed, frequented their religious aſſemblies) deſired to hear more of this ſubject the next Sabbath. And ſome pious perſons of the Jews, together with theſe religious Proſelytes, followed the Apoſtles to their Lodging, who exhorted them to continue ſtedfaſt in the doctrine of the Goſpel. And the next Sabbath day came almoſt the whole City to hear the Goſpel preached by them. But the *chief* men of the Jews, ſeeing how the people thronged to hear the Apoſtles, were horribly enraged at it, and contradicted, and cavilled at the doctrine they preached, and reviled and calumniated their perſons. However, this nothing diſcouraged *Paul* and *Barnabas*; but putting off all fear, they openly declar'd, that they had performed their charge from Chriſt of preaching the Goſpel firſt to the Jews; but ſeeing they behaved themſelves ſo obſtinately and perverſly, and by their contempt thereof ſhewed and declared themſelves unworthy of ſo great a bleſſing, they were now by Gods appointment to leave them, and to preach to the *Gentiles.* For this was the direction of God, that the Goſpel being firſt preached to the Jews, and rejected by them, it ſhould then be preached to all other people of the world. And this is the ſum of that old propheſie, *Iſa.* 49. 6. *I have ſet thee to be a light to the Gentiles, to give the*

the people that ſate in darkneſs knowledg of the way to eternal life. When the *Gentiles* heard this good news, and underſtood their own intereſt in it, they rejoyced exceedingly, and magnified, and highly approved the Goſpel and word of the Lord, and as many as were choſen of God, and by the conviction of his Spirit, prepar'd and diſpos'd to ſeek after eternal life, *believed.* And the Goſpel was preached over the whole Country. But the Jews being enraged hereat, ſtirred up and exaſperated ſome of the *female proſelytes* of honourable quality (who were led with a blind zeal againſt the Goſpel, which they underſtood not, and accordingly, as it ſeems, ſtirred up their husbands againſt it), and other chief perſons in the City againſt the Apoſtles, and drave them out of their Coaſts; who ſhaking off the duſt of their feet againſt them (as our Saviour had commanded, *Mat.* 10. 14.), departed and went to *Iconium*, a City of *Lycaonia*, in the leſſer *Aſia.* Yet the Diſciples in this City, and the parts adjacent, were nothing diſcouraged with the Jews Blaſphemies, calumnies, and oppoſitions, but were fill'd with ſpiritual Joy that they had embrac'd the Goſpel, and went on couragiouſly in their profeſſion of it.

Act. 13. *v.* 14. But when they departed from Perga, they came to Antioch in Piſidia, and went into the ſynagogue on the ſabbath day, and ſat down.

v. 15. And after the reading of the law and the prophets, the rulers of the ſynagogue ſent unto them, ſaying, Ye men and brethren, if ye have any word of exhortation for the people, ſay on.

v. 16. Then Paul ſtood up, and beckning with his hand, ſaid, Men of Iſrael, and ye that fear God, give audience.

v. 17. The God of this people of Iſrael choſe our fathers, and exalted the people, when they dwelt as ſtrangers in the land of Egypt, and with an high arm brought he them out of it.

v. 18. And about the time of fourty years ſuffered he their manners in the wilderneſs.

v. 19. And when he had deſtroyed ſeven nations in the land of Canaan, he divided their land to them by lot.

v. 20. And after that he gave unto them judges, about the ſpace of four hundred and fifty years, untill Samuel the prophet.

v. 21. And afterward they deſired a King, and God gave unto them Saul the ſon of Cis, a man of the tribe of Benjamin, by the ſpace of forty years.

v. 22. And when he had removed him, he raiſed up unto them David to be their king, to whom alſo he gave teſtimony, and ſaid, I have found David the Son of Jeſſe, a man after mine own heart, which ſhall fulfill all my will.

v. 23. Of this mans ſeed hath God, according to his promiſe, raiſed unto Iſrael a Saviour, Jeſus:

v. 24. When John had firſt preached before his coming, the baptiſm of repentance to all the people of Iſrael.

v. 25. And as John fulfilled his courſe, he ſaid, Whom think ye that I am? I am not he. But behold, there cometh one after me, whoſe ſhoos of his feet I am not worthy to looſe.

v. 26. Men and brethren, children of the ſtock of Abraham, and whoſoever among you feareth God, to you is the word of this ſalvation ſent.

v. 27. For

v. 27. For they that dwelt at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets, which are read every sabbath day, they have fulfilled them in condemning him.

v. 28. And though they found no cause of death in him, yet desired they Pilate that he should be slain.

v. 29. And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre.

v. 30. But God raised him from the dead:

v. 31. And he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people.

v. 32. And we declare unto you glad tidings, how that the promise which was made unto the fathers,

v. 33. God hath fulfilled the same unto us their children, in that he hath raised up Jesus again, as it is also written in the second Psalm: Thou art my Son, this day have I begotten thee.

v. 34. And as concerning that he raised him up from the dead, now no more to return to corruption; he said on this wise, I will give you the sure mercies of David.

v. 35. Wherefore he saith also in another psalm, Thou shalt not suffer thine holy One to see corruption.

v. 36. For David, after he had served his own generation by the will of God, fell on sleep and was laid unto his fathers, and saw corruption.

v. 37. But he whom God raised again saw no corruption.

v. 38. Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins,

v. 39. And by him all that believe, are justified from all things, from which ye could not be justified by the law of Moses.

v. 40. Beware therefore, lest that come upon you which is spoken of in the prophets;

v. 41. Behold ye despisers, and wonder and perish: for I work a work in in your days, a work which you shall in no wise believe, though a man declare it unto you.

v. 42. And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next sabbath.

v. 43. Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas, who speaking to them, perswaded them to continue in the grace of God.

v. 44. And the next sabbath day came almost the whole city together to hear the word of God.

v. 45. But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting, and blaspheming.

v. 46. Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judg your selves unworthy of everlasting life, lo, we turn to the Gentiles.

v. 47. For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth.

v. 48. And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life, believed.

v. 49. And the word of the Lord was published thorowout all the region.

v. 50. But the Jews stirred up the devout and honourable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts.

v. 51. But

v. 51. But they shook off the dust of their feet against them, and came unto Iconium.

v. 52. And the disciples were filled with joy, and with the holy Ghost.

V. 14. τῇ ἡμέρᾳ τῶν σαββάτων, pro τῷ σαββάτῳ. σάββατα enim in plurali, significatione singulari dicere, in more est Evangelistis, ex usu LXX Interpretum. Ut Exod. 20. 10. & sic passim. *De Dieu.*

v. 19. Septem Gentes] Sex nominantur Exod. 3. 8. Cananæi, Hitthæi, Amoræi, Perizæi, Hevæi; sed addendi his Girgazeni ex Neh. 9. 8. quos in Africam ivisse aiunt Hebræi. Est ubi una ex septem omittitur, vel quia minima, vel quia minus potens.

v. 20. Καὶ μετὰ ταῦτα ὡς ἔτεσι τετρακοσίοις καὶ πεντήκοντα, scil. γενόμενα & *posthac circiter* 450 *annis*, scil. facta, *dedit judices, usque ad Samuelem prophetam.* Numerus positus respicit antecedentia in Sermone Pauli, cujus *initium* est *electio patrum*, *v.* 17. *terminus*, distributio *terræ Canaan*, *v.* 19. Electio cæpit eo tempore, quo Deus Ismaelem separans, Isaacum semen promissionis posuit, & in illo cum posteritate ejus fœdus pepigit, Gen. 17. 6, 7, 19, 21. Ab illo igitur anno (fuit autem unus ante natum Isaacum, cap. 17. 1. cap. 21. 5.) ad tempus usque distributionis terræ Canaan per Joshuam ducem & Judicem plenariæ, decurrerunt anni 450, minus uno; quod ad indicandum ὡς particula additur. Hæc simplicissima videtur conciliatio Chronologica, ut ad corruptionem in textu statuendam non opus sit confugere. Vid. *Junium* in *Paral. l.* 1, *par.* 55. *Classis.*

Omnino sic statior iis, qui hic annos, quibus rexerunt Judices, supputari nolunt (sic enim annos hosce 450 cum 480 qui ab exitu ex Ægypto ad Templi Salomonici initium effluxisse dicuntur 1 Reg. 6. 1. conciliare impossibile videtur) sed qui à nato Isaaco usque ad Judices fluxere, quasi scriptum sit, καὶ μετὰ ταῦτα ὡς ἔτεσι τετρακοσίοις καὶ πεντήκοντα πραχθέντα, ἔδωκε κριτάς; ut non quamdiu rexerint Judices, sed quando eos Deus dederit, indicetur: nempe post ea quæ *v.* 17, 18, 19. narrata fuerunt, quæ 450 circiter annis gesta fuere, convenit computus Nam à nato Isaaco ad natum Jacobum sunt 60 anni, inde ad introitum in Ægyptum 130 inde ad exitum 210. inde ad introitum in terram Canaan 40. inde ad distributionem terræ, anni 7, qui simul faciunt 447 annos, id est, circiter 450 desunt enim folummodo tres. Rectè autem ad nati Isaaci tempus refertur illud, *ver.* 17. *Elegit Deus patres nostros*; tum enim Deus qui jam Abrahamum elegerat ex omnibus terræ populis, ex omnibus Abrahami liberis elegit Isaacum, in cujus familiâ fœdus consisteret, dicens, *In Isaaco vocabitur semen tuum. De Dieu.*

v. 21. Samuel munere suo prophetico functus est partim ante Saulis regnum, partim dum consiliis Saulum rexit simul annis XL nam quatuor tantum ante mortem Saulis mensibus creditur Hebræis mortuus Samuel. Sauli tribuit Paulus annos quadraginta, nempe adjuncto tempore Gubernationis Samuelis, cujus Regimen fuit à majori Regis dignitate velut absorptum. *Osiander.*

v. 22. Qui exequetur omnes voluntates meas] nempe in regendo populo idem est quod dicitur, Psal. 78 72.

v. 29. Posuerunt eum in monumento] i.e. qui eum de cruce detulerunt, Josephus Arimathensis & comites ejus, Mat. 27. 58, 59.

v. 34. Non amplius reversurum εἰς διαφθοράν in corruptionem] At Christus nunquam in ullâ corruptione fuit, Psal. 16. 10. ubi ἰδεῖν pro παθεῖν, videre pro pati experiri, & experiri de mortuo non nisi improprie dicitur: est ergo duplex κατάχρησις. At quomodo dici potest Dominus eo reverti, quo nunquam devenit? Sciendum ergo est Lucam Græcos veteris T. interpretes secutum, διαφθορὰν convertere id quod Hebræis dicitur שַׁחַת i. e. sepulchrum. *Beza.*

Τὰ ὅσια Δαβὶδ τὰ πιστὰ] Ad verbum, Sancta Davidis fidelia חַסְדֵי דָוִד vetustâ interpretatione sanctus, i. e. ὅσιος. חסדי דוד τὰ ὅσια Δαβὶδ sancta David cum potius denotet benignitates David, i. e. Davidi factas aut promissas, πιστὰ i. e. βέβαια firma robusta. *Drusius.*

Ex Helenistarum usu τὰ ὅσια, τὰ δίκαια, & τὰ ἐλέη, at quomodo ex *debo validis sanctis David fidelia* colligit Apostolus resurrectionem Christi & vitam ejus nulli amplius corruptioni obnoxiam? Quum τὰ ὅσια Δαβὶδ sint benignæ Dei promissiones Davidi factæ. Davidi autem promissum esset, ut ex semine ejus oriretur Messias, qui tanquam *sanctus Dei* non videret corruptionem recte colligit apostolus non potuisse Deum *sancta Davidis fidelia* dare quin & sancto suo, *Davidi promisso*, incorruptibilem per resurrectionem vitam largiretur. *De Dieu.*

v 40. Quod dictum est in Prophetis] i.e. in uno Prophetarum, nempe Hab. 1. 5. In Prophetis i.e. volumine prophetarum minorum Synecdoche integri, q.d. videte ne idem vobis eveniat quod olim parentibus vestris, urbe & Templo excisо, ipsis deportatis ob contemptum beneficiorum Dei.

v. 42. εἰς τὸ μεταξὺ σάββατον] pro ἐν τῷ μεταξύ. Vulgatus et Erasmus recte interpretati sunt sequente Sabbato, ut idem sit quod, v. 44. ἐρχομένῳ σαββάτῳ, quo tota civitas dicitur convenisse ad audiendum verbum, nempe quia postulationi

Gentium Paulus annuerat. μεταξὺ pro μετὰ ſeu μέτεπειτα. *Capell.*

v. 43. ἐπιμένειν τῇ χάριτι τοῦ Θεοῦ] Ita per metonym. vocatur doctrina Evangelica quæ ſummo Dei beneficio nobis contigit. Sic Heb. 12. 15. 1 Pet. 5. 12.

v. 46. Indignos vos ipſos judicatis vitâ æternâ] Beza κρίνετε vertit *decernitis*, h. e. hoc veſtro facto, quaſi ſententiâ in vos ipſos lata, ſtatuitis & decernitis: Offenderunt non minus clarè quam judex qui ſententiam pronunciat. Solent actionibus nomina tribui aliarum actionum, quarum pares ſunt affectus. *Grot.*

v. 48. *Gloriſicabant ſermonem Domini*] i. e. Gloriosè ac magnifice de ſermonem ſive verbo Dei loquebantur.

τεταγμένοι] Ordinati ad vitam, h. e. quotquot erant cupidi ſalutis, & bona mente præditi. Non tamen contendo illam ipſam cordis præparationem aut promptitudinem, Naturæ eſſe, cum haud dubiè etiam illa ipſa quaſi prima apertio cordis, aut ſtudium cognoſcendæ veritatis ſit merum donum, ac beneficium ingens Dei, Ex immensâ ejus gratiâ proficiſcens, & trahens corda Auditorum ad Filium. Credo idem in hac ſententiâ dici quod in parabolâ de ſemine in varium ſolum cadente, cum in alio planè nullum fructum ferat, ac nec radices quidem agat, in alio aliquem mediocrem, denique in alio etiam uberem. *Flac. Illyr.*

τεταγμένοι εἰς ζωὴν αἰώνιον manifeſte opponuntur iis qui ſe eâ vitâ indignos judicaverant, i. e. offenderant. Parant ſe vitæ æternæ, qui ſi ejus ſpes detur graviſſima ob id velint facere ac pati. Tales ſunt ἕτοιμοι εἰς τὴν βασιλείαν τοῦ θεοῦ ut Lucas ibquitur, cap. 9. 62. & facile credunt Evangelio, Joh. 7. 17. Cum hæc dicimus non excludimus prævenientem gratiam. Facere enim homines dicuntur id quod faciunt per Dei gratiam excitati: ſicut ſe dicuntur convertere, eſt enim quædam gratia ante fidem, quæ Patris tractio vocatur. *Grot.*

SECT. III.

AT *Iconium* they continue long and preach (*a*) powerfully and with good ſucceſs, the Lord giving teſtimony to the Goſpel (which is the word of his Grace), and working many Miracles by their hands; inſomuch that great ſtore both of the *Jews* and of the *Greeks* that were Proſelytes (and frequented the Synagogues of the Jews) received the Faith. But here ſome *refractary* unbelieving Jews exaſperated the minds of the Gentiles againſt the Apoſtles, and all others who had received the Faith of Chriſt by their Miniſtry. So there grew a diviſion (*b*) in the City, ſome taking part with the *perſecuting Jews*, and ſome with the *Apoſtles*. At laſt the rage of the *unbelieving Gentiles* and *Jews* proceeded ſo far, that they were bent to uſe the Apoſtles deſpitefully and ſtone them; which they having notice of, ſlipt away to *Lyſtra*, according to our Saviours command, *Mat.* 10. 23. See *Act.* 8. 1. *Act.* 9. 25.

(*a*) Non fuerunt Paulus & Barnabas ex duodecim illis Apoſtolis qui Chriſto ſervierunt tempore carnis, ſed tamen poſt aſcenſionem Chriſti Paulus fuit immediatè ex cælo ad Apoſtolatum vocatus, Act. 9. Et nunc uterque per Spiritum Sanctum miſſus ad Gentes, Act. 13. 1. 2.

(*b*) Aliud eſt, ſchiſma facere in mundo, aliud in Eccleſiâ. Mundum ſcindere non poteſt verti vitio miniſtris Evangelii. Quoniam enim non poſſunt totum mundum convertere, neceſſe eſt mundum ſcindere, & aliquos à mundo ſeparare, quod dum faciunt, mundus iſtos ſeparatos odit, ac oppugnat, & qui oppugnantur ſe defendunt, & ſic neceſſariò mundus ſcinditur. Sed Eccleſiam ſcindere & ſchiſmata in ea concitare peccatum eſt. Quod faciunt illi, qui populum fundamentales ſalutis doctrinas retinentem, novis quæſtionibus turbant, 1 Tim. 1. 4. vel propter exiguas quæſtiones ſalutem non magnopere concernentes, tumultuosè committunt, ut ſe invicem oderint.

At *Lyſtra* they preach the Goſpel, and *Paul* cures a *Cripple* (*c*) (that had been ſo from his infancy) by a word of his mouth, perceiving that he had a Faith wrought in him, that he ſhould be healed of this his malady, which was diſcovered to the Apoſtle

(*c*) See Act. 3. 2, 3. Ille ſanatus ſine fide, hic per fidem.

poſtle, either by divine revelation, or ſome external ſigns (*d*) thereof. The *Lyſtrians* are ſo affected with this miracle, that they cryed out, *The Gods* (*e*) *are come down to us in the ſhape of men.* And they call'd *Barnabas*, *Jupiter*, (which the Heathen held for their higheſt God); and *Paul*, *Mercurius*; whom they held for the Interpreter and Meſſenger of the Gods, becauſe *Paul* here appeared the *chief ſpeaker*. And the Prieſt of *Jupiter* (whoſe Temple, Altar, or Statue ſtood, as it ſeems, without the City) came preſently to the gates of the Houſe where the Apoſtles lodged, and brought *Oxen* trimmed and adorned with Garlands of Flowers (according to their Heatheniſh rites) verily purpoſing to offer ſacrifice unto them. Which when the Apoſtles underſtood, they rent their Clothes in deteſtation and abhorrence of ſuch vile Idolatry, and told the people, *they were meer men of like paſſions with themſelves*, and in the ſame condition of mortality; and preached to them to turn from Idols (which are no Gods, whatever they accounted them, but meer vanities and nothing, 1 *Cor.* 8. 4.) to the living God, who created Heaven and Earth, and all the Creatures therein; who in times paſt, in a juſt judgment, left the Gentiles to their own blind Worſhips and Idolatries, and yet whilſt he did ſo, left not off to evidence himſelf ſufficiently to them, to be *the true God*, in the works of his *wiſdom*, *power*, and *providence*, and by that great goodneſs of his, in giving them *rain* and fruitful ſeaſons, and the like; which are acts of his particular Power and Bounty [*Rom.* 1. 19.]; thereby filling their hearts with gladneſs, from the abundance with which he crowned the years, and by theſe means inviting and drawing them off from their impieties and idolatries. All which diſcourſe of the Apoſtles could yet hardly reſtrain them from ſacrificing to them. Not long after this, ſome unbelieving Jews from *Antioch* of *Piſidia* and *Iconium*, who had driven the Apoſtles out of their own Cities (as we have ſeen before) came hither, and by fair words gained the inconſtant multitude, who even now would have ſacrificed to the Apoſtles, to be on their ſide and to joyn with them againſt them: So that being deſperately enrag'd, in a furious tumultuary manner, they threw ſtones (*f*) at *Paul* as a Blaſphemer [*Lev.* 24. 16. *Deut.* 13. 10.] and thinking they had killed him, dragg'd him as a dead man out of the gates of the City [See 2 *Cor.* 11. 25.]. But as the Diſciples came about him, thinking, as it ſeems, ſolemnly to *interr* him, if he were dead, or to adminiſter help to him if there were any life yet remaining in him; by the wonderful power of God he reviv'd again, and roſe up in the midſt of them, and returned into

(*d*) Ex externis ſignis cordis commoti, lacrymis, ſuſpiriis, complicatione manuum, vultu læto, &c. præcipuè per ſpiritum propheticum, ſeu per revelationem ſingularem illius ſpiritus à quo ipſe excitabatur ad fidem illam, quâ hoc miraculum impetravit. Sic Petrus noverat Simonem Magum Act. 8 21. & Ananiam Act. 3. 3 quod fidem, & ſinceritatem non haberent. *Streſ.* in loc.

(*e*) This opinion ſeemeth to have ſprung from ſome Apparitions of the Angels made to the Fore-fathers; which the Heathens changedin to Fables, as that of *Lycaon*, &c.

(*f*) Malum quod multis viris ſanctis contigit. Moſi ferè Exod. 17. 4. & Numb. 14. 10. Davidi 1 Sam. 30. 6. Zachariæ 2 Chron. 24. 21. Chriſto Joh. 8. 58. & 10. 31. Stephano Act. 7. 58, 59. Multis fidelibus Heb. 11. 37.

into that injurious City to refresh himself, and the next day he went with *Barnabas* to *Derbe*.

Act. 14. 1. And it came to pass in Iconium, that they went both together into the synagogue of the Jews, and so spake, that a great multitude both of the Jews, and also of the Greeks believed.

v. 2. But the unbelieving Jews stirred up the Gentiles, and made their minds evil-affected against the brethren.

v. 3. Long time therefore abode they speaking boldly in the Lord, which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands.

v. 4. But the multitude of the city was divided: and part held with the Jews, and part with the Apostles.

v. 5. And when there was an assault made both of the Gentiles, and also of the Jews, with their rulers, to use them despitefully, and to stone them.

v. 6. They were ware of it, and fled unto Lystra, and Derbe, cities of Lycaonia, and unto the region that lyeth round about:

v. 7. And there they preached the gospel.

v. 8. And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mothers womb, who never had walked.

v. 9. The same heard Paul speak: who stedfastly beholding him, and perceiving that he had faith to be healed,

v. 10. Said with a loud voice, Stand upright on thy feet. And he leaped and walked.

v. 11. And when the people saw what Paul had done, they lift up their voices, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men.

v. 12. And they called Barnabas Jupiter, and Paul Mercurius, because he was the chief speaker.

v. 13. Then the priest of Jupiter, which was before their city, brought oxen, and garlands unto the gates, and would have done sacrifice with the people.

v. 14. Which when the Apostles, Barnabas and Paul heard of, they rent their clothes, and ran in among the people, crying out,

v. 15. And saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you, that ye should turn from these vanities unto the living God, which made heaven and earth, and the sea, and all things that are therein.

v. 16. Who in times past suffered all nations to walk in their own ways.

v. 17. Nevertheless, he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.

v. 18. And with these sayings scarce restrained they the people, that they had not done sacrifice unto them.

v. 19. And there came thither certain Jews from Antioch and Iconium, who perswaded the people, and having stoned Paul, drew him out of the city, supposing he had been dead.

v. 20. Howbeit, as the disciples stood round about him, he rose up and came into the city, and the next day he departed with Barnabas to Derbe.

v. 1. Judæorum

v. 1. Judæorum simul & Græcorum] Quicunque Judaismum non profitebantur, Judæis ἕλληνες dicebantur; & totus mundus ab his dividebatur in ἕλληνας & Ἰουδαίους. Idem ergo in libris sacris ἔθνη καὶ ἐθνικὸς. *Salmas.*

v. 3. Liberè loquentes in Domino] i. e. In nomine Domini, vel propter Dominum.

τῷ λόγῳ τῆς χάριτος] scil. Evangelio, quia ex summâ Dei benignitate is nuncius processit.

v. 9. ὅτι πίστιν ἔχει τοῦ σωθῆναι] nempe à malo suo. vide Math. 9. 28.

v. 11. Lycaonica lingua non fuit specie distincta à Græcâ, sed ejus saltem dialectus. Lingua Lycaonica, lingua Cappadocum.

Dii assimilati hominibus descenderunt ad nos] Jupiter apud Ovidium, primo Metamorph. *Et Deus humanâ lustro sub imagine terras.*

v. 13. Sacerdos Jovis stantis] i. e. cujus simulachrum stabat ante urbem. More Gentium, Jovis *simulacro* Jovis *nomen* dedit. *Grot.*

Tauros vittatos] Minutius in Octavio. *Victimæ ad supplicium saginantur, hostiæ ad pœnam coronantur.*

Tauros & Coronas] i. e. Tauros coronatos seu vittatos, qui mos erat priscus Gentilitiorum sacrificiorum. *Virgil. Victor velatumque auro vittisque juvencum.*

v. 16. Sivit omnes Gentes suis ipsarum viis incedere] Hoc comparatè, dictum ut sequentia ostendunt. Nec legem illis dedit nec Prophetas, quibus pravos cultus compesceret.

SECT. IV.

AT *Derbe* they preach the Gospel, and instruct many; Among others that there gave their Names to Christ, *Timothy* was one, with his holy Mother *Eunice*, and Grandmother *Lois*, who had taken great care of his education and had instructed him in the Scriptures from his infancy. He was well acquainted with the sufferings of his *spiritual* Father *Paul* at *Antioch* of *Pisidia*, *Iconium*, and *Lystra*, as *Paul* afterwards intimates, 2 *Tim.* 3. 10, 11. The Apostles went no further than this City at this time, but returned the very way they came, travelling back again to *Lystra*, *Iconium*, and *Antioch* of *Pisidia*, *confirming* in the Faith, as they went along, those whom they had before converted to Christ [See *Act.* 15. 32, 41. & 18. 23.], and exhorting them to *persevere*, and to make account that they must *meet with many tribulations* in the way to the Kingdom of Heaven. And in all the Churches they *constituted* (*a*) *Elders* (*b*) by fasting and prayer to teach and guide them. And having commended them to the care of Christ, on whom they believed, they took their leaves of them.

(*b*) χειροτονήσαντες. Sic differunt χειροτονία & χειροθεσία.

χειροτονία ad Electionem pertinet, & de Ecclesiâ seu populo dicitur, qui solebat extensione manuum leges vel magistratus scisciré, & approbare. Sic 2 Cor. 8. 19.

χειροθεσία est actio Presbyterorum qui aliis ad Presbyterium electis ac vocatis solebant imponere manus; ut precationibus, votis, & congratulationibus suis, illis impetrarent confirmationem donorum, quibus ad functionem redderentur apti.

Tribuitur χειροτονία Apostolis quia ipsi hujus χειροτονίας à populo factæ auctores & ductores fuerunt. Illi enim populum convocarunt, aliquos idoneos viros ipsis præstituerunt, jusserunt que ut Ecclesia extensione manuum approbationem suam declararet. Apostoli ergo ordinarios Presbyteros elegerunt cum approbatione Ecclesiæ.

(f) Per Presbyteros intelliguntur omnes qui ad aliquam Leiturgiam ſeu functionem publicam in Eccleſiâ vocatur; ſivè ſint Doctores & Paſtores qui verbum, & Sacramenta adminiſtrant; ſivè Rectores qui in diſciplinæ adminiſtratione Paſtoribus auxilio ſunt 1 Tim. 5. 17. ſive denique ipſi Diaconi qui Eleemoſynas adminiſtrant: omnes inquam illi officiarii Eccleſiaſtici, qui Rom. 12. 6, 7, 8. diverſis enumerantur nominibus, hic uno generali nomine vocantur Presbyteri. *Streſ.* in loc.

Then travelling over *Piſidia*, they came to *Pamphylia*, and having preached the word at *Perga*, they went down unto *Attalia*, and thence ſailed to *Antioch* in *Syria*, (from whence they ſet out two years before, when they were by the prayers of that Church commended to the Grace and Aſſiſtance of the Spirit of God, to be carried on in this great work of converting the Gentiles. And being come thither, and calling the Church in that City together, they declared what God had done by them, and how he had co-operated with them in their Miniſtry, and how he had opened a door of Faith to the Gentiles, ſo that great numbers of them came in, and believed in Chriſt.

Act. 14. *v.* 21. And when they had preached the Goſpel to that city, and had taught many, they returned again to Lyſtra, and to Iconium, and Antioch.

v. 22. Confirming the ſouls of the diſciples, and exhorting them to continue in the faith, and that we muſt through much tribulation enter into the kingdom of God.

v. 23. And when they had ordained them elders in every church, and had prayed with faſting, they commended them to the Lord, on whom they believed.

v. 24. And after they had paſſed thorowout Piſidia, they came to Pamphylia.

v. 25. And when they had preached the word in Perga, they went down into Attalia.

v. 26. And thence ſailed to Antioch, from whence they had been recommended to the grace of God, for the work which they fulfilled.

v. 27. And when they were come, and had gathered the church together, they rehearſed all that God had done with them, and how he had opened the door of faith unto the Gentiles.

v. 28. And there they abode long time with the diſciples.

v. 23. Zonaras in Apoſtolorum Canonem prolixè & elegantèr docet *Chirotoniam* ab initio deſignaſſe *ſuffragia*, poſtea antiquitatis primis rltibus pro *conſecratione* uſurpatum. *Iuſtorpius.*

χειροτονεῖν nihil aliud declarat quam conſtituere, creare, ordinare deſignare, ſivè id fiat per ſuffragium unum, ſivè per plura, ſivè absque ſuffragiis omninò. *Boiſſus.*

χειροτονήσαντες.

καταστήσαντες *conſtituentes*, non verò *ordinantes* ſenſu hodierno Eccleſiaſtico. Non enim vel argumento vel teſtimonio adhuc vincor ut credam χειροτονίαν per ſe tunc temporis vel à multis poſt diebus ſignificâſſe vel χειροθεσίαν vel καθιέρωσιν, vel *ordinationem*, vel *conſecrationem*. vide 2 Cor. 8. 19. Ibi frater iſte (cujus laus fuit in Evangelio) dicitur χειροτονηθεὶς ὑπὸ τῶν ἐκκλησιῶν conſtitutus ab Eccleſiis ſocius peregrinationis Pauli. Ubi vix credo quenquam velle aſſerere eum *ordinatum* fuiſſe ab Eccleſiis, ſenſu Ordinationis hodierno Eccleſiaſtico. *Euſeb. Eccleſ. Hiſt.*

Hiſt. lib. 6. *c.* 29. τῶν γὰρ ἀδελφῶν, ἀπάντων χειροτονίας ἕνεκα ἐπὶ τῆς ἐκκλησίας συγκεκροτημένων. Omnibus enim fratribus, electionis gratiâ, in Eccleſiâ congregatis. Clariſs. Knatchbullus. Heſychius χειροτονῆν, καθιςᾶν, ψηφίζειν, conſtituere, decernere, eligere.

πρεσβύτεροι erunt duorum generum; vel enim docendi munere in Eccleſiâ fungebantur, & alio nomine Paſtores ſeu Epiſcopi dicuntur; vel Paſtoribus, & verbi Miniſtris adjuncti, morum cenſuram agere, & diſciplinam tueri ſolebant, 1 Tim. 5. Utroſque eligere neceſſe erat cum Apoſtoli non diu in uno ſubſiſterent loco, ne per abſentiam ipſorum Eccleſia idoneis privaretur miniſtris. *Freidl.*

v. 27. μετ' αὐτῶν] cum ipſis 2 Cor. 6. 1. Vocantur Dei συνεργοῦντες. vide etiam, 1 Cor. 3. 9.

CHAP.

CHAP. IV.

Anno Christi Claudii 52. 10.

Relating Paul's *second Journey or Peragration with* Barnabas *and others, from* Antioch *to that famous* Council *at* Jerusalem, *which we call,* Iter Hierosolymitanum.

Iter Hierosolymitanum.

SECT. I.

PAul and *Barnabas* stayed now with the Disciples at *Antioch* a great while. After which, as it seems, *Paul* propagated the Gospel as far as *Illyricum*, (a Country lying on the *Adriatick* Sea, bordering on *Macedonia*, now call'd *Slavonia*) preaching such things to them, concerning Christ, as they never heard before; as he himself testifies, *Rom.* 15. 19, 20, 21. *Through mighty signs by the power of the Spirit of God, so that from Jerusalem, and round about Illyricum, I have fully preached the Gospel of Christ: yea so have I striven to preach, not where Christ was named, lest I should build upon another mans foundation. But as it is written* [*Isa.* 52. 15.] *To whom he was not spoken of, they shall see, and they that have not heard, shall understand.*

During this time, 'tis probable, he suffered some of those things, which in his second Epistle to the *Corinthians*, *ch.* 11. *v.* 24, 25. he makes mention of, to wit, that *he had five times received forty stripes save one from the Jews* [See *Deut.* 25. 3.] and *thrice been beaten with wands*, probably, by the *Lictors* or *Roman officers* at the command of the Gentiles; and *had thrice suffered shipwrack*, in one of which it seems, he was *a day and a night floating in the Sea*, and yet by the wonderful power and providence of God, was preserved and delivered out of that extream danger.

SECT. II.

ABout this time, it seems, certain Jews of the *Sect* of the *Pharisees*, who had embraced the Gospel, came down from *Judea* to *Antioch*, and taught, that the *Gentiles*, converted to Christianity, ought to be *circumcised*, and keep the Law of *Moses*, if they would be saved; disturbing and disquieting the Consciences of many of the Brethren in *Syria* and *Cilicia*, by

by this their perverse Doctrine (*a*). Against these *Paul* and *Barnabas* stifly oppose themselves, and not without great reason. For many of the *Jews* were yet zealous for the observance of the Ceremonial Law, as appears *Act.* 21. 20. And they were not only hard to be brought off themselves from those Rites wherein they had ever been trained up, but they would have imposed them upon the *believing Gentiles* also. This bred great disturbance at present, and in time an *Apostacy* of very many from the Gospel. *Paul* and *Barnabas* therefore (who had chiefly to deal in the ministration to the *Gentiles*) are now sent *from Antioch* to consult the *Apostles at Jerusalem* about this case. This is the journey that is spoken of, *Gal.* 2. 1. *Then fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with me: and I went up by revelation*, &c. Not but that he was sent by the Church, but the Church was directed *by a special revelation* from God, (either first signified to them, or else to *Paul* immediately, and by him made known to them) to take this course for the settling this Question.

(*a*) Hinc patet neminem jure offendi posse, si videat in Ecclesiâ hypocritas, falsos Doctores, schismata. Sic enim fuit inde ab Apostolis, & sic oportet esse 1 Cor. 11. 19. Mar. 18. 7. Hæreses non inveniuntur extra Ecclesiam, sed in Ecclesiâ. Non igitur propter Hæreses Ecclesia deserenda; si modo sine communione mali licet in eâ manere.

Paul and *Barnabas* being brought on their way and accompanied by some of the Brethren of *Antioch* (that it might appear they went not of their own accord, but as sent by that Church), they declared, as they passed along, to the Brethren, every where, for their comfort and confirmation, what great things God had done by their ministry, in the conversion of the *Gentiles*. When they came to *Jerusalem* (being kindly received by the Apostles, and Elders, and the Church there), They began to open their Message, acquainting them what success God had given to their preaching among the *Gentiles*, and how wonderfully his Spirit had co-operated with them; Yet so it was, that some *Judaizing* Christians of the Sect of the *Pharisees* coming to *Antioch* had taught, that such *Gentiles who embraced the faith*, ought to receive Circumcision, and were obliged to the observation of the Ceremonial Law. So that *faith in Christ* was not judged sufficient (by these men) to justification, but according to them, *Circumcision*, and an observation of the Ceremonial Law must be joyned with it. These things they intimate had bred a difference among them: They were therefore come thither from the Church at *Antioch* to consult the Apostles in this case; and to desire their determination therein. Hereupon the *Apostles* and *Elders* of the Church at *Jerusalem*, met *in Council* to consider of this matter (*b*). After there had been much disputation and reasoning *pro* and *con*; at length *Peter* stood up, and declared his judgment in this case, shewing them, that a good while ago, God made choice of him among all the Apostles *first*, To preach the Gospel to the *Gentiles*, as particularly to *Cornelius* and his family

(*b*) *v.* 6. περὶ τὸ λόγε τέτε] By a common Hebraism, *word* is put for the *business spoken of.*

[*Act.* 10. See *Sect.* 5. of *Chap.* 2.] And God who alone knows all hearts, and can alone judg of the purity of them, bare witneſs to thoſe *Gentiles*, that they were accepted of him, though they were not Circumciſed; a clear evidence of which was his giving them the Gifts of his Holy Spirit, both *ordinary* and *extraordinary* [*Act.* 10. 44.] as he had done before to the Apoſtles themſelves. Neither made he any difference between the *Jews* and them, as to the Gifts and Beneſits which are common to thoſe who believe in Chriſt; but inſtead of the external purifications of the Law of *Moſes*, he hath purified the hearts both of believing Circumciſed *Jews*, and believing Uncircumciſed *Gentiles*, *by faith in his Son*, whoſe blood cleanſes from all Guilt, and whoſe Spirit ſanctifies and puriſies the Heart and Conſcience from dead works. He demands therefore why they did preſs *that* which was ſo contrary to the Will of God, and refus'd to *believe that*, which was ſo plainly teſtified to be his Will, namely, that the *believing Gentiles were pure*, though *uncircumciſed*, ſo that the *Jews* might freely converſe with them. He further ſhews, this was a provoking of God, To impoſe upon the believing *Gentiles* the *yoke* (*c*) of the *Moſaical* Law, [See *Gal.* 5. 3.] which never belonged to them, and which the *Jews* themſelves were never able to bear, nor ſo to perform as to be juſtified thereby. But as our Fathers (ſaies he) were not ſaved by the works of the Law [*Gal.* 3. 11. *Rom.* 3. 20.] but by the Grace and Favour of God merited by the righteouſneſs and ſufferings of the *Meſſias*, in whom they believed [*Heb.* 11. *Rom.* 3. 25. *Rom.* 10. 8.]; ſo do we expect to be ſaved by the ſame Grace, and no otherwiſe.

(*c*) Deus propriè non poteſt dici Legis jugum collo noſtro imponere, ſicut hi Judaizantes, quia non eo fine legem mandat quo hi Judaizantes eam volebant mandari, ſcil. ut medium cujus obſervatione juſtificemur & ſalvemur; ſed tantum eo fine ut legis onere preſſi, deſideremus eum, qui nos à lege liberet. Sicut durum onus ſervitutis collo Iſraelitarum in Ægypto impoſuit, ut preſſi deſiderarent liberationem ex Ægypto.

Peter having ended his Speech, *Paul* and *Barnabas* declared what Wonders and Miracles God had enabled them to do, in the converting of the *Gentiles*, which was another argument from Heaven, that God was well-pleaſed with their Miniſtration to the *Gentiles*, and that the *Gentiles* were accepted by him, though *uncircumciſed*, ſeeing they had received the Gifts of the Spirit, as well as they of the *Circumciſion*.

Next after them, *James* the Son of *Alphæus* [See of him *Act.* 12. 17. & *Sect.* 9. of *Chap.* 2.] began to ſpeak, ſaying, *Simon* (*d*) *Peter* hath ſufficiently demonſtrated, that it pleaſed God ſometime ſince, to look down in mercy upon the Uncircumciſed *Gentiles*, and out of them to take a people to himſelf, to bear his Name, to acknowledg and worſhip him for their only God. And this is agreeable to what was foretold by the Prophet *Amos ch.* 9: 11, 12. where God declares, that *in the latter days*, *viz.* the days of the Goſpel, he will raiſe up and reſtore the *houſe* or

(*d*) Ebræum nomen eſt שמעון quod Græcis litteris ſcribitur συμεών. Græcum verò nomen eſt σιμών. Lucas hic Ebraicam pronunciationem ſequutus eſt, quia Ebræum Ebræis inducit loquentem:

or *tabernacle* (*e*) of *David*, (though at preſent it was low, by the falling off of the Ten Tribes, and other breaches that were made upon it) and change it into a ſpiritual and everlaſting Kingdom under the *Meſſias* (of whom *David* was a Type), which ſhall comprehend and take in, *all the choſen Gentiles*; yea, even ſome of their greateſt enemies (typified by *Edom*) ſhall be brought under the obedience of Chriſt by the preaching of the Goſpel, and operation of the Holy Ghoſt; ſo that this Kingdom in this ſenſe, ſhall be in a more flouriſhing eſtate, than in the days of old, [See *Epheſ.* 3. 5, 6. & *Eph.* 2. 12, 13, *&c.*] And this though it were not brought to paſs actually, till theſe latter days, was yet foreſeen and predetermined by God long ago, and accordingly foretold by that Prophet. Therefore thus I judg (ſays he), and this is my opinion in this matter that we ought not to impoſe *Circumciſion* upon the converted *Gentiles*, nor lay Yokes and Burdens on them, which Chriſt hath freed them from. Yet that the *Jews*, who are ſo zealous to have theſe Yokes impoſed, might have leſs offence, and the *Gentiles* no burden neither; he propoſeth this temper, *viz.* That the *believing Gentiles* for avoiding of ſcandal to the weak *Jews*, be required to obſerve theſe Four things. Firſt, To refrain *from eating things offered to Idols*, becauſe it is a kind of participation in that Idolatry, [See 1 *Cor.* 10. 19, 20, 21, 22. & 1 *Cor.* 8. 10.] Secondly, From *fornication* (*f*), which though againſt the Moral Law, yet the Gentiles, (it ſeems) for the moſt part held to be no ſin, or at leaſt no great ſin, being practis'd out of marriage [See 1 *Cor.* 6. 13, 14, 15.]. Thirdly, *From things ſtrangled*, that is, from eating of Beaſts which dyed without letting blood, which was an abomination to the *Jews* [*Gen.* 9. 4. *Lev.* 17. 14.]. Fourthly, *From blood* (*g*), namely, ſeparated from the Beaſt, whether congealed, or not congealed; which God had (as ſome think) forbidden, to affright men from all cruelty and blood-ſhedding, [See *Lev.* 3. 17.] And beſides, *blood* being, among the *Jews*, deſtinated to *ſacrifices*, and to repreſent the blood of the *Meſſias* that makes attonement for ſin [*Lev.* 17. 11.], the common uſe of it was very odious to the *Jews*. Theſe *Four things* he adviſes, that the *converted Gentiles* be required to forbear, that they might not give offence to the *Jews*, who could not but have a great abhorrence for them, they hearing *Moſes*'s writings read in their Synagogues every ſabbath day, wherein they are ſo ſtrictly forbidden.

(*e*) Re ædificabo Tabernaculorum David, i. e. Eccleſiam in quâ habitat, & regnat Chriſtus, filius Davidis: cujus olim typus fuit tribus Judæ cum Benjamin, in qua tabernaculum & ſedem quaſi Rex, & moderator fixit David. Hoc tabernaculum cecidit in Judæis incredulis qui Chriſtum recipere noluerunt; ſuſcitatum eſt in Apoſtolis & aliis credentibus è Judæâ; ſed plane reſtauratum ex Gentibus quæ loco Judæorum huic Tabernaculo & Domui Dei ex toto orbe, quaſi vivi lapides, inædificatæ ſunt. Hieron. in Amos. 9. 11

James here ſpeaks the ſame ſenſe with the Prophet *Amos*, in words ſomewhat varying from him, that there ſhould be other nations beſides the *Jews*, which ſhould be called the Lords, and ſeek after the Lord.

(*f*) Juxta illud Comici, *non eſt flagitium Adoleſcentem ſcortari.* Per πορνείαν ſimplex ſcortatio intelligitur quæ apud Gentes pro peccato non habebatur, præſertim, ſi quis fœminis ad hoc venalibus uteretur. Ita Brentius Homil. 68. in Acta.

(*g*) Uſus ſanguinis non eſt peccatum, pugnans contra legem naturæ, & Decalogi, ſed tantum contra legem ceremonialem quæ Chriſtianos non obligat. Deus enim diſcrimen ciborum ſuſtulit, Act. 10. 15. Rom. 14. 14, 17. 1 Cor. 8. 8 & cap. 10. 25, 27. Col. 2 16. 1 Tim. 4. 3. Tit. 1. 15. Non eſt igitur ab Apoſtolis interdictus eſus ſanguinis, niſi quatenus eſt ſcandalum fratris infirmi. Ubi igitur non offendit, ibi non eſt illicitus. *Streſ.*

bidden. Therefore he thought it fit for the present, That the *Gentiles* should in a charitable compliance so far condescend to the *Jews* (*h*). This proposal of *James*, the rest of the *Council* readily agreed unto. And the matter being thus determined, by the acquiescing of all in the judgment of *James*, the Apostles and Elders thought fit (the whole Church thereunto consenting) to send *Judas* and *Silas*, (two of their own number, and men eminent among them) along with *Paul* and *Barnabas* to *Antioch*, that by the Testimony of their own Commissioners, and the *Letters* and *Decrees* of the Council, the *false Teachers* might be silenced, and the *believing Gentiles* confirm'd in the truth, and assured that the Apostles and Church at *Jerusalem* held the same Doctrine, that *Paul* and *Barnabas* had before preached; and that these their *Commissioners* might also help to compose the minds of those, who by the Adversaries had been disturbed and disquieted. By *these four* therefore, they send their Letters and Decrees to the Churches in *Antioch*, and also in *Syria* and *Cilicia*. (For among them also, the false Teachers had spread their *leaven*, which afterwards diffused it self further as may appear by *Pauls* Epistles to the *Romans*, *Galatians*, and *Philippians*, &c.). In their Letters, they give them to understand that they had received advertisement, that some *Judaizing* Christians which went from thence, endeavoured to subvert them, teaching *new doctrines*, which they never commanded them to teach, mingling the Legal Ceremonies, and the Judaical Observances with the Gospel, and injoining them as necessary to justification: Wherefore they thought fit, to send two eminent men of their own number to them to accompany *Paul* and *Barnabas* (who were persons with whom they fully agreed in this matter of difference, and such to whom they could not but give this Testimony, That in preaching the Gospel, they had behaved themselves with great sincerity and uprightness, and had run the hazard of their Lives for the service of Christ). With them therefore they had sent *Judas* and *Silas*, that they might tell the Churches by word of mouth, more largely, what here they had written but briefly. They further tell them, that they had determined in this Case as they were guided by the Spirit (*i*) of God, whose Inspiration and Conduct they had followed, and therefore had decreed, That the *believing Gentiles* should not be obliged to *Circumcision*, or other Judaical observances, but only to those Four necessary things before mentioned; whereof, though *abstaining from fornication*, and *eating things offered to Idols*, as such, (which was a kind of participation in that Idolatry) be only simply and absolutely necessary, as being forbidden

(*h*) q.d. Auctoritas Mosis adhuc nimis magna est apud conversos Judæos. Nondum desueverunt à Patriis institutis & libertatem suam quam in Christo habent, nondum statis intelligunt. Etsi ergò lex ceremonialis Gentes non obligat, tamen Christiana Charitas requirit, ut se infirmis Judæis accommodent quantum possunt, & ab iis saltem abstineant, quibus illi maximè offenduntur.

(*i*) Hoc discriminis est inter Apostoles, & nos, quod Apostolorum fides erat fundata super testimonio interno, quo Spiritus Sanctus eorum conscientias efficaciter persuadebat, & illuminabat ut ita crederent, nec ad aliam auctoritatem provocare opus habebant, quam ad illud testimonium Spiritus quod in corde sentiebant, quamvis majoris convictionis causâ etiam sæpè ad Scripturam veteris Testamenti provocabant. Nos autem etsi etiam internâ illâ persuasione Spiritus opus habemus, nec tamen eâ credere possumus, tamen ad illam non provocamus, tanquam ad fundamentum cui fides nostra nititur, sed provocamus ad externum illud testimonium, quod Spiritus Sanctus in Scripturâ sacrâ deposuit. Hic noster Spiritus, cui nititur nostra fides, 1 Joh. 5, 6. Ideò hoc, vel illud credimus, quia legimus in Scripturâ, quod Spiritui Sancto visum sit, nos ita docere. *Streso.*

bidden by the moral Law) yet the *other two* are necessary in respect of the *present time*; and for the *peace*, *unity*, and *edification* of the present Church, and to avoid giving scandal to the *weak* believing Jews: so that there was an *accidental* and *temporary* necessity only of abstaining from them, till the infirm Jews were better inform'd, and better understood their liberty in Christ. For afterwards *Paul* sheweth that nothing is *unclean* that God hath made for mans use; as we may see, 1 *Cor.* 8. 8. & 10. 19. 1 *Tim.* 4. 4. *Tit.* 1. 15.

These *four persons* therefore being dismiss'd by the Council at *Jerusalem*, came with the *decretal Epistle* to *Antioch*, and calling the Church together, presented it to them; which when they had read, they much rejoiced, that their practise was approved by the *Apostles*, and received the *exhortation* given them in that Epistle with much gladness. Here *Judas* and *Silas* (being men of eminent Gifts in teaching and interpreting the Scriptures) employed themselves in confirming and building up the Brethren in the Faith. After they had stayed at *Antioch* some time, they were with all kindness dismiss'd of the Church there, to go back to *Jerusalem*; but it seems, for some particular reason, *Silas* was not willing to return yet, but chose to stay with *Paul* and *Barnabas*, who continued at *Antioch*, instructing those who had received the Faith, and so likewise did many others also.

Act. 15. *v.* 1. And certain men which came down from Judea, taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved.

v. 2. When therefore Paul and Barnabas had no small dissention and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem, unto the Apostles and Elders about this question.

v. 3. And being brought on their way by the Church, they passed thorow Phenice and Samaria, declaring the conversion of the Gentiles, and they caused great joy unto all the brethren.

v. 4. And when they were come to Jerusalem, they were received of the Church, and of the Apostles and Elders, and they declared all things that God had done with them.

v. 5. But there arose up certain of the sect of the Pharisees, which believed, saying, That it was needful to circumcise them, and to command them to keep the law of Moses.

v. 6. And the Apostles and Elders came together for to consider of this matter.

v. 7. And when there had been much disputing, Peter rose up, and said unto them; Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the Gospel, and believe.

v. 8. And God which knoweth the hearts, bare them witness, giving them the holy Ghost, even as he did unto us,

v. 9. And

v. 9. And put no difference between us and them, purifying their hearts by faith.
v. 10. Now therefore why tempt ye God, to put a yoke upon the neck of the diſciples which neither our fathers nor we were able to bear?
v. 11. But we believe that through the grace of the Lord Jeſus Chriſt, we ſhall be ſaved, even as they.
v. 12. Then all the multitude kept ſilence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them.
v. 13. And after they had held their peace, James anſwered, ſaying, Men and brethren, hearken unto me.
v. 14. Simon hath declared how God at the firſt did viſit the Gentiles, to take out of them a people for his Name.
v. 15. And to this agree the words of the prophets, as it is written.
v. 16. After this I will return, and will build again the tabernacle of David, which is fallen down, and I will build again the ruines thereof, and I will ſet it up:
v. 17. That the reſidue of men might ſeek after the Lord, and all the Gentiles upon whom my Name is called, ſaith the Lord, who doth all theſe things:
v. 18. Known unto God are all his works from the beginning of the world.
v. 19. Wherefore my ſentence is, that we trouble not them which from among the Gentiles are turned to God.
v. 20. But that we write unto them, that they abſtain from pollutions of of idols, and from fornication, and from things ſtrangled, and from blood.
v. 21. For Moſes of old time hath in every city them that preach him, being read in the ſynagogues every ſabbath day.
v. 22. Then pleaſed it the Apoſtles, and elders, with the whole church, to ſend choſen men of their own company to Antioch, with Paul and Barnabas: namely, Judas ſurnamed Barſabas, and Silas, chief men among the brethren,
v. 23. And wrote letters by them after this manner, The Apoſtles, and Elders, and brethren, ſend greeting unto the brethren which are of the Gentiles in Antioch, and Syria, and Cilicia.
v. 24. Foraſmuch as we have heard, that certain which went out from us, have troubled you with words, ſubverting your ſouls, ſaying, Ye muſt be circumciſed, and keep the law, to whom we gave no ſuch commandment:
v. 25. It ſeemed good unto us, being aſſembled with one accord, to ſend choſen men unto you, with our beloved Barnabas, and Paul.
v. 26. Men that have hazarded their lives for the Name of our Lord Jeſus Chriſt.
v. 27. We have ſent therefore Judas and Silas, who ſhall alſo tell you the ſame things by mouth.
v. 28. For it ſeemed good to the holy Ghoſt, and to us, to lay upon you no greater burden then theſe neceſſary things:
v. 29. That ye obſtain from meats offered to Idols, and from blood, and from things ſtrangled, and from fornication; from which if ye keep your ſelves, ye ſhall do well. Fare ye well.
v. 30. So when they were diſmiſſed, they came to Antioch: and when they had gathered the multitude together, they delivered the Epiſtle.
v. 31. Which when they had read, they rejoyced for the conſolation.
v. 32. And Judas and Silas, being prophets alſo themſelves, exhorted the brethren with many words, and confirmed them.
v. 33. And

v. 33. And after they had tarried there a ſpace, they were let go in peace from the brethren unto the Apoſtles.
v. 34. Notwithſtanding it pleaſed Silas to abide there ſtill.
v. 35. Paul alſo and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others alſo.

Gal. 2. *v.* 1. Then fourteen years after I went up again to Jeruſalem with Barnabas, and took Titus with me alſo.
v. 2. And I went up by revelation, and communicated unto them that Goſpel, which I preach among the Gentiles, but privately to them which were of reputation, leſt by any means I ſhould run, or had run in vain.
v. 3. But neither Titus who was with me, being a Greek, was compelled to be circumciſed:
v. 4. And that becauſe of falſe brethren unawares brought in, who came in privily to ſpy out our liberty, which we have in Chriſt Jeſus, that they might bring us into bondage.
v. 5. To whom we gave place by ſubjection no not for an hour, that the truth of the Goſpel might continue with you.
v. 6. But of theſe, who ſeemed to be ſomewhat, (whatſoever they were, it maketh no matter to me, God accepteth no mans perſon) for they who ſeemed to be ſomewhat, in conference added nothing to me.
v. 7. But contrariwiſe, when they ſaw that the Goſpel of the uncircumciſion was committed unto me, as the Goſpel of the uncircumciſion was unto Peter,
v. 8. (For he that wrought effectually in Peter to the Apoſtleſhip of the circumciſion, the ſame was mighty in me towards the Gentiles)
v. 9. And when James, Cephas, and John, who ſeemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowſhip, that we ſhould go unto the heathen, and they unto the circumciſion.
v. 10. Only they would that we ſhould remember the poor, the ſame which I alſo was forward to do.

SECT. III.

PEter (as it ſeems) about this time came from *Jeruſalem* to *Antioch*, and for a while uſing his *Goſpel-liberty* did eat, and familiarly converſe with the believing *Gentiles*; but certain Brethren of the *Jews*, that were Friends (*a*) of *James*, and very tenacious of the Ceremonial Law, coming thither from *Jeruſalem*; He for fear of offending theſe men, or incurring their ill will, withdrew himſelf from the *Gentiles*, as if it had been unlawful to have any fellowſhip with *uncircumciſed* perſons; the lawfulneſs of which converſe, he very well knew, and therefore feigned, and diſſembled in this matter. And ſome other *Jewiſh Converts* of the Church of *Antioch* followed this Example, inſomuch that *Barnabas* alſo was carried away with their cowardiſe and diſſembling. *Paul* not brooking this, as contrary to the Goſpel liberty, did by virtue of his Apoſtolick Office, and with authority, rebuke *Peter*, and openly and freely oppoſed himſelf againſt him in this matter,

(*a*) Cauſa hujus perniciosæ diſſimulationis indicatur, nempe, eum timuiſſe Jacobi familiares. *Flac. Illyr.*

matter, expoſtulating with him, that he being a *Jew* (and ſo more bound to obſerve the Ceremonial Law, which was given to the *Jews*, and not to the *Gentiles*), had caſt off that Yoke himſelf, and yet ſhould go about to inforce it upon the *Gentiles*. And as far as appears, *Peter* did yield to *Paul* in this debate, as having truth on his ſide.

Gal. 2. *v.* 11. But when Peter was come to Antioch, I withſtood him to the face, becauſe he was to be blamed.
v. 12. For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew, and ſeparated himſelf, fearing them which were of the circumciſion.
v. 13. And the other Jews diſſembled likewiſe with him, inſomuch that Barnabas alſo was carried away with their diſſimulation.
v. 14. But when I ſaw that they walked not uprightly according to the truth of the Goſpel, I ſaid unto Peter before them all, If thou, being a Jew, liveſt after the manner of Gentiles, and not as do the Jews: why compelleſt thou the Gentiles to live as do the Jews?

SECT. IV.

ABout this time *Paul* (who deſired not only to plant Churches but alſo to water them) propounded to *Barnabas*, that they might go and viſit the Churches which they had planted in ſeveral Countries, and ſee whether they did thrive and grow in the knowledg of Chriſt, and obedience to him, and accordingly might exhort, and confirm them. To this *Barnabas* readily agreed, only deſired that they might take his Nephew *John Mark* along with them *. This *Paul* was by no means willing to, becauſe he had deſerted them before at *Pamphylia*, and had not accompanied them conſtantly in their work of preaching the Goſpel to the *Gentiles* [See *Sect.* 1. of *Chap.* 3.]. *Barnabas* took this very ill, that ſuch a blot ſhould reſt on his Siſters Son. The contention hereupon grew ſo ſharp between theſe two holy men, and proceeded to ſuch an exaſperation (*a*) (they therein ſhewing themſelves to be men of like paſſions with others) that *Barnabas* went away with *John Mark* to his own Country *Cyprus*, and *Paul* choſe *Silas* to go along with him. Yet God (who uſeth to bring good out of evil) turned this to the beſt; for though they differed about *John Mark*, yet neither of them forſook his office or miniſtry, and though they were ſeparated as to their *perſons*, yet not as to *Faith* or *Doctrine* and being thus parted the one from the other, the Goſpel was publiſhed by them in more places.

* See *Col.* 4. 10

(*a*) Culpa fuit penes Barnabam. Paulus quærebat quod juſtum erat, Barnabas quod humanum. Sunt etiam qui notant ſeveritatem hanc Pauli profuiſſe Marco, qui per eam monitus, fortior in poſterum ſit factus, ut talis à Paulo ſalutetur, Col. 4. 10.

v. 36. And ſome days after, Paul ſaid unto Barnabas, Let us go again and viſit our brethren in every city where we have preached the word of the Lord, and ſee how they do.
v. 37. And Barnabas determined to take with them John, whoſe ſirname was Mark.
v. 38. But Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them to the work.
v. 39. And the contention was ſo ſharp between them, that they departed aſunder one from the other: and ſo Barnabas took Mark, and ſailed unto Cyprus.
v. 40. And Paul choſe Silas, and departed, being recommended by the brethren unto the grace of God.

CHAP. V.

Anno Christi Claudii 53 11 54 12

Containing Paul's *Third Journey being accompanied with* Silas, *to visit the Brethren in those Cities, where He and* Barnabas *had before preached the Gospel. Which we call, for distinctions sake,* Iter Græcum, *sive* Macedonicum, *His* Macedonian *Journey.*

Iter Græcum, sive Macedonicum.

SECT. I.

PAul being accompanied by *Silas*, and *Titus*, and recommended to the blessing of God, by the prayers of the Church, travels thorow *Syria* and *Cilicia*, to confirm those Churches which he and Barnabas in their first journey together had planted. And as they passed thorow the Cities they delivered them the *Decrees* to observe, which were ordained by the Apostles and Elders, met in the *Council* at *Jerusalem*, whereby those Churches were established in the Faith, and many more every day converted unto Christ.

Act. 15. v. 40. And Paul chose Silas, and departed, being recommended by the brethren unto the grace of God.

v. 41. And he went thorow Syria and Cilicia, confirming the Churches.

Act. 16. v. 4. And as they went thorow the Cities, they delivered them the decrees for to keep, that were ordained of the Apostles and Elders, which were at Jerusalem.

v. 5. And so were the Churches established in the faith, and increased in number daily.

SECT. II.

ABout this time, as 'tis probable: From *Tarsus* a Haven in *Cilicia*, *Paul* sailed to *Crete*, and there having for some time

time preached the Gospel, left *Titus* to set in order the things that for want of time were unsetled by him.

Tit. 1. v 5. For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee.

SECT. III.

FRom *Crete* sailing back to *Cilicia*: At *Lystra* he found (among other Disciples) *Timothy* born of a Father that was a *Greek*, though his Mother *Eunice* was a *believing Jew*, 2 *Tim.* 1. 5. This young man had been religiously educated by the care of his pious Mother and Grandmother, being from a Child trained up in the knowledg of *the holy Scriptures* [2 *Tim.* 3. 14, 15.], but was not *circumcised* in his infancy, after the custom of the *Jews*. He was well-reported of by the brethren at *Lystra*; and some remarkable *prophecies*, and *predictions* had passed concerning him, what an eminent instrument he should prove in the Gospel, 1 *Tim.* 1. 18. *Paul* intending to take him along with him, as his Companion, and to imploy him in preaching the Gospel, that his ministry might not be ineffectual among the *Jews*, (who knew him to be *uncircumcised*, and the Son of an *uncircumcised* Father, and thereupon would not admit him to speak in their Synagogues) he took and *circumcised* (*a*) him. The Apostle and his Companions desired now to propagate the Gospel into the other Provinces of *Asia*, *properly so called*, (to wit, that part of it which lay about *Ephesus*) but when they had passed thorow *Phrygia* and *Galatia*, (where *Paul* was most kindly received and welcomed by them, even as if he had been an Angel from heaven, *Gal.* 4. 14, 15.) they were forbidden by some *revelation*, or inward speaking of the holy Ghost to them, for that time (*b*) to go any further. For this blessed Spirit prescribed to them, what order and course they should hold in preaching the Gospel, directing them to go to one people first, and then to another. Therefore being come to *Mysia*, they purposed to go into *Bithynia*, but the *Spirit* suffered them not, intending to hasten them into *Macedonia*, to a new work; so that passing by *Mysia*, they came to *Troas*, where *Paul* had by night a *Vision* (*c*) from God, and saw a man in a *Macedonian* habit stand by him, *who prayed him to come over into that countrey to help them*; the like call he had not in all his travels to any other place. Hereupon he determined to pass from *Asia* into

(*a*) *Paul* would not permit *Titus* to be circumcised being a *Gentile*, *Gal.* 2. 3. nor suffer that Yoke to be imposed upon the *Gentiles*, which God had never imposed on them. But *Timothy* being descended of a *Jewish* Mother, he circumcised him, to remove scandal from the *Jews*.

Quod non est necessarium ad salutem, factu vel omissu; aliquando tamen faciendum, vel omittendum est, cum ita conducit ad ædificationem aliorum, vid. 1 *Cor.* 9. 19, 20. &c. sed cum factio vel omissio talium incipit haberi pro cultu necessario, & Christianæ libertati insidiæ struuntur, & ædificatio Ecclesiæ per illa non promovetur sed impeditur, abroganda sunt & non facienda. *Stres.* in loc.

(*b*) For afterwards *Paul* preached the Gospel there for about two years, See *Act.* 19. 10.

(*c*) Manifestationes divinæ quæ fiebant Prophetis & Apostolis, sivè fierent per visiones sivè per somnia, sivè per instinctus, &c. semper secum habebant tamen lucem Spiritus Sancti per quam in animis ipsorum efficiebantur fides, & convictio, quod

manifeſtatio eſſet à Deo; ſicut Angeli apparentes hominibus ſemper apparebant cum claritate Domini, ex quâ conſtabat quod eſſent *Angeli Domini*, Luc. 2. v. 9. Ita divinæ compellationes quæ fiebant Prophetis & Apoſtolis ſemper erant veſtitæ claritate Spiritus Sancti, ex quâ & per quam divinitas earum teſtata reddebatur. *Strſ.*

into *Europe*, concluding that God had called him to preach the Goſpel in *Macedonia*: And here *Luke* ſeems to have join'd himſelf to *Paul*, and ever after to have been his conſtant Companion. For having ſpoken in the third perſon before, he ſpeaks in the firſt here.

Act. 16. 1. Then came he to Derbe, and Lyſtra: and behold, a certain diſciple was there, named Timotheus, the ſon of a certain woman, which was a Jeweſſe, and believed; but his father was a Greek:

v. 2. Which was well reported of by the brethren that were at Lyſtra and Iconium.

v. 3. Him would Paul have to go forth with him, and took, and circumciſed him, becauſe of the Jews which were in thoſe quarters: for they knew all that his father was a Greek.

v. 6. Now when they had gone thorowout Phrygia, and the region of Galatia, and were forbidden of the holy Ghoſt to preach the word in Aſia,

v. 7. After they were come to Myſia, they aſſayed to go into Bithynia: but the Spirit ſuffered them not.

v. 8 And they paſſing by Myſia, came down to Troas.

v. 9. And a viſion appeared to Paul in the night: there ſtood a man of Macedonia, and prayed him, ſaying, Come over into Macedonia, and help us.

v. 10. And after he had ſeen the viſion, immediately we endeavoured to go into Macedonia, aſſuredly gathering that the Lord had called us for to preach the Goſpel unto them.

v. 3. Timotheus non fuit circumciſus, quia, ut Talmudici tradunt, non erat jus matri filium circumcidere, patre invito; Patris enim poteſtas prævalebat. Paulus circumciſionis & uſum & omiſſionem ex temporum & locorum utilitate metiri noverat, & in his rebus dijudicandis lumine fuit perfuſus majore quàm alii Apoſtoli. Sperabat, Timothei operâ multos ex Judæis, nondum converſos, ad Chriſtum poſſe converti.

v. 9. Vir quidam Macedo ſtabat] Nocturnum viſum fuit per quietem à Deo immiſſum, ut in Pauli imaginatione compareret vir habitu Macedonico: vel certè, ut ait Menochius, Angelus viri Macedonis ſpeciem & vocem aſſumpſit; videturque Angelus fuiſſe *Tutelaris* Macedoniæ, Paulum invitans ut ibi Evangelium prædicaret. Conſer quæ ſunt apud Danielem, cap. 10. v. 5. 12. 13. 20. 21.

Adjuva nos] Angelus curator Macedonum ſe Macedonibus accenſet. *Grot.*

v. 10. Συμβιβάζοντες] *Argumentum inde trahentes*, Nempe ex illo nocturno viſo. *Conſentientes*, pariter hoc ſtatuentes, Deum nos vocaſſe, &c. *De Dieu.*

Ut autem viſionem viderat, ſtatim ſtuduimus proficiſci in Macedoniam] Mutantur perſonæ, unde liquet Lucam hoc tempore aſſociatum eſſe Paulo in Troade, quod Grotius primò obſervat factum, cap. 20. v. 5. At illud, ſecundum erat tempus cum proficiſcerentur à Philippis Troada; nunc verò profecti ſunt à Troade Philippos. *Knatchbull.*

SECT. IV.

PAul, and *Silas*, with *Luke*, and *Timothy* now looſing from *Troas*, came with a very fair gale to *Samothracia*, an Iſland in the *Ægean* Sea, not far from *Thracia*, and thence to *Neapolis* (a City on the borders of *Thracia* and *Macedonia*), and from thence they paſs'd to *Philippi* the chief City of that part of *Macedonia*, and a *Roman* Colony. Here on the Sabbath day, they

they went out of the City to a place, where a *houſe of prayer* (*a*) was appointed by the Law to be by the River ſide. In this place, *Paul* preached the Goſpel to ſeveral women there met together, the men it ſeems refuſing to hear him. And in the time of his preaching, *Lydia* a ſtranger, born in *Thyatyra* (a City that lay on the borders of *Myſia* and *Lydia*), a Proſelyte of the *Jews*, had her mind enlightened by the Spirit (*b*) of God, and her heart graciouſly inclin'd to embrace the Goſpel, and to believe in Chriſt.

(*a*) Ubi domus Orationis lege ſancita eſt, eſſe, eſt enim νομίζω κυρίως lege ſancio. *Knatchbull.*

(*b*) Spiritus aperit cor ſed per Verbum.

Whereupon ſhe her ſelf was forthwith baptized, and deſiring to conſecrate all within her Family to Chriſt, her whole houſhold was baptized alſo. Then to teſtifie her gratitude, ſhe courteouſly entertained *Paul* and his Companions in her houſe.

After this, as they went again toward the place of Prayer, a certain *maid ſervant* that was poſſeſſed with a Devil (who ſpeaking from within her, revealed ſecret, and future things, and thereby gained much to her Maſters) followed them, crying out, *Theſe are the ſervants of the moſt high God, who declare unto us the way of ſalvation.* *Paul* not brooking that the truth ſhould be thus rendred ſuſpected by the Teſtimony of the Father of Lyes, commanded the unclean Spirit, in the Name of Chriſt, to come out of her, and he came out immediately. The Maſters of the Maid ſeeing their gain, which came in by her divination, now at an end, they drew *Paul* and *Silas* before the principal Rulers and Commanders of the Colony there, telling them that theſe men being *Jews*, did much diſquiet and diſturb the City, teaching a religion contrary to theirs, and to the *Roman* Laws, which permitted the practice of no Worſhip, but what was approved by the Senate of *Rome*. The multitude alſo being by this ſuggeſtion enraged againſt them, the Rulers commanded them to be ſtript, and beaten, and caſt into priſon; where they were harſhly uſed by the *Gaoler*, being thruſt into the inner priſon, and their feet made faſt in the ſtocks. At midnight as they were praying and ſinging *Pſalms* (rejoycing that they ſuffered for Chriſts ſake), there was a great Earthquake, and the priſon doors were thrown open, and all the priſoners bands were looſed. The *Goaler* awaking out of his ſleep, and ſeeing the priſon doors open, and apprehending his priſoners had made an eſcape, was ready to have laid violent hands on himſelf, But *Paul* cryed out to him that he ſhould not harm himſelf; for they were all there. Then he came trembling in, and fell at the Apoſtles feet, as one that would intreat pardon for his hard uſage of them; and bringing them out of the inner priſon, he ſpake to them to this purpoſe. *Sirs, I now ſee and acknowledg that the doctrine taught by you is the truth of the Eternal God, and he hath by this miracle teſtified to me, that you are his true and faithful ſervants. Tell me therefore I beſeech you, what I muſt do to be ſaved.* They

tell him, *He muſt believe* (*c*) *on the Lord Jeſus Chriſt*, which if he, and his Family (*b*) ſhall do, they ſhall be ſaved. Then they more largely opened to him and his houſhold the Doctrine of the Goſpel, and he to teſtifie his love and thankfulneſs to them waſhed their ſtripes, and uſed the beſt remedies he could to aſſwage the pain, and heal the wounds and ſoreneſs, that remained to them from their ſcourging: Then immediately the *Goaler* and *all his houſhold*, were baptized unto Chriſt, and dedicated unto his ſervice. And further to teſtifie his reſpect and kindneſs to the Apoſtles, he ſet meat before them to refreſh them, and rejoiced exceedingly that *he* and *his* had obtained ſo great mercy from God, as to be brought to *believe in Chriſt*. When it was day, the Magiſtrates (poſſibly being terrified with the Earthquake, or conſidering how injuriouſly they had uſed the Apoſtles, only for caſting out a Devil) ſent their Serjeants to releaſe them (yet *privily*) out of priſon. The *Goaler* being glad of their releaſe, chearfully brought them the news of it. But the Apoſtles refuſed (*e*) to be thus privily releaſed, alledging that the Rulers had without any legal tryal ſcourged them, who were not only innocent perſons, but *free men of Rome*, and had the right and priviledg of the Citizens thereof; and ſo by the *Valerian* Law, might not be *bound*; and by the *Sempronian* might not be *ſcourged* without a legal Proceſſe [See *ch.* 22. 25.]. The Governours underſtanding this, and knowing that the puniſhment was great for any man to injure a Citizen of *Rome*, they came themſelves, and brought them out, and beſought them to depart. And from the priſon they went to the houſe of *Lydia*, and having ſpent ſome time in confirming and ſtrengthning the brethren, they departed thence.

(*c*) *v.* 3. πίστευσον ἐπὶ τὸν κύριον, Phraſis inſignis, quæ ſatis declarat, quod vera fides ſit *inclinatio*, & *innixio cordis* in Chriſtum tanquam in fulcrum ſuſtentans. Sicut *Adonijah* reus mortis apprehendebat cornua Altaris, 1 Reg. 1. 50. Ita cor metu ſui reatûs contritum, apprehendit crucifixum Chriſtum ut ejus merito tutumſit.

(*g*) *Salvaberis tu & domus tua*] Fides patris-familias non ſalvat familiam *directè* ſed *indirectè* quatenus patrem-familias impellit, ut familiam quoque ſuam in doctrinâ Evangelii inſtituat, vel inſtitui curet, ut credant ſicut ipſe. *Streſo.*

(*e*) Chriſtiana humilitas nos non obligat ad negligendam famam vel ad admittendam infamiam cum eam legitimè poſſimus à nobis avertere. Nam poſt bonam conſcientiam non eſt majus bonum, quod homo magis tenetur cuſtodire, quam bona fama, vid. Prov. 22. 1. Prov. 15. 30. Eccleſ. 7. 1. Phil. 4. 8. Hoc ſine ergo voluit Paulus honorificè educi ne ad impedimentum Evangelii ſpargeretur de ipſo hæc infamia, quod incarceratus Philippis, formidine malæ conſcientiæ effracto carcere clam aufugiſſet.

Act. 16. *v.* 11. Therefore looſing from Tarſus, we came with a ſtraight courſe to Samothracia, and the next day to Neapolis:

v. 12. And from thence to Philippi, which is the chief city of that part of Macedonia, and a colony: and we were in that city abiding certain days.

v. 13. And on the ſabbath we went out of the city by a river ſide, where prayer was wont to be made, and we ſat down, and ſpake unto the women which reſorted thither.

v. 14. And a certain woman, named Lydia, a ſeller of purple, of the city of Thyatyra, which worſhipped God, heard us: whoſe heart the Lord opened, that ſhe attended unto the things which were ſpoken of Paul.

v. 15. And when ſhe was baptized, and her houſhold, ſhe beſought us, ſaying, If ye have judged me to be faithful to the Lord, come into my houſe, and abide there. And ſhe conſtrained us.

v. 16. And it came to paſs, as we went to prayer, a certain damſel poſſeſſed with a ſpirit of divination, met us: which brought her maſters much gain by ſooth-ſaying.

v. 17. The ſame followed Paul and us, and cryed, ſaying, Theſe men are the ſervants of the moſt high God, which ſhew unto us the way of ſalvation.

v. 18. And this did ſhe many days: but Paul being grieved, turned and ſaid to the ſpirit, I command thee in the Name of Jeſus Chriſt, to come out of her. And he came out the ſame hour.

v. 19. And when her maſters ſaw that the hope of their gains was gone, they caught Paul and Silas, and drew them into the market-place unto the rulers,

v. 20. And brought them to the magiſtrates, ſaying, Theſe men being Jews, do exceedingly trouble our city,

v. 21. And teach cuſtoms which are not lawful for us to receive, neither to obſerve, being Romans.

v. 22. And the multitude roſe up together againſt them, and the magiſtrates rent off their clothes, and commanded to beat them.

v. 23. And when they had laid many ſtripes upon them, they caſt them into priſon, charging the jaylor to keep them ſafely.

v. 24. Who having received ſuch a charge, thruſt them into the inner priſon, and made their feet faſt in the ſtocks.

v. 25. And at midnight Paul and Silas prayed and ſang praiſes unto God: and the priſoners heard them.

v. 26. And ſuddenly there was a great earth-quake, ſo that the foundations of the priſon were ſhaken, and immediately all the doors were opened, and every ones bands were looſed.

v. 27. And the keeper of the priſon awaking out of his ſleep, and ſeeing the priſon doors open, he drew out his ſword, and would have killed himſelf, ſuppoſing that the priſoners had been fled.

v. 28. But Paul cried with a loud voice, ſaying, Do thy ſelf no harm, for we are all here.

v. 29. Then he called for a light, and ſprang in, and came trembling, and fell down before Paul and Silas.

v. 30. And brought them out, and ſaid, Sirs, what muſt I do to be ſaved?

v. 31. And they ſaid, Believe on the Lord Jeſus Chriſt, and thou ſhalt be ſaved, and thine houſe.

v. 32. And they ſpake unto him the word of the Lord, and to all that were in his houſe.

v. 33. And he took them the ſame hour of the night, and waſhed their ſtripes, and was baptized, he and all his ſtraightway.

v. 34. And when he had brought them into his houſe, he ſet meat before them, and rejoiced, believing in God with all his houſe.

v. 35. And when it was day, the magiſtrates ſent the ſergeants, ſaying, Let thoſe men go.

v. 36. And the keeper of the priſon told this ſaying to Paul: The magiſtrates have ſent to let you go: now therefore depart, and go in peace.

v. 37. But Paul ſaid unto them, They have beaten us openly uncondemned, being Romans, and have caſt us into priſon, and now do they thruſt us out privily? nay verily, but let them come themſelves, and fetch us out.

v. 38. And the ſergeants told theſe words unto the magiſtrates: and they feared when they heard that they were Romans.

v. 39. And

v. 39. And they came, and beſought them, and brought them out, and deſired them to depart out of the city.

v. 40. And they went out of the priſon, and entred into the houſe of Lydia; and when they had ſeen the brethren, they comforted them, and departed.

v. 13. προσευχὴ] Eſt locus Judæorum ubi orant. Oratorium ſive locus orationis. *Die ubi conſiſtas in quâ te quæro proſeuchâ. Juven. Sat.* 3.

v. 16. Puellam quandam habentem ſpiritum Pythonis] Epitheton Apollinis qui reſponſa dabat pretentibus παρὰ τὸ πυνθάνεσθαι, unde Apollo Pythius, qui & Delphicus, à loco illo celebri dicebatur, cui etiam nomen fuit *Pytho*, quem Græci interpretes aliquoties in Bibliis ἐγγαστρίμυθον ſunt interpretati, quod ex obſeſſarum mulierarum ventre oracula ſoleret edere, Hebræi אוֹב vel אוֹבוֹת iſtud Dæmonium vocare ſolent, q. d. *utres* quod mulierum eo dæmone correptarum ventres inſtar utrium intumeſcerent.

v. 20. τοῖς στρατηγοῖς] licet στρατηγὸς ſit ille, qui militibus præeſt tamen in municipiis etiam civiles & urbani magiſtratus στρατηγοὶ dicebantur.

v. 22. Scindentes veſtimenta illorum] Factum hoc ex more Romanorum, qui virgis cædendos vi ſpoliabant veſtimentis, ſcindentes quæ ultro detrahi non poterant.

v. 27. Stricto gladio erat ſeipſum interempturus] Metu nimirum gravioris ſupplicii. Solebant enim commentarienſes, ſi effugiſſent vincti, eandem pati pœnam quam vincti paſſuri erant.

v. 32. Sermonem Domini] i. e. Evangelium de Chriſto, ejuſque beneficiis.

v. 33. Baptizatus eſt ipſe & omnes domeſtici illius παραχρῆμα illic] Similia exempla dati ſine mora baptiſmi habemus ſupra c. 8. 38. & 10. 48. & 16. 15.

v. 37. Viros Romanos Synecdochicè in plurali dicit. Nam jus civitatis Romanæ ſolus habebat Paulus. Civem Romanum omnino virgis cædi non licebat per leges *Porcias* & *Sempronias*; quanto minus causâ indictâ. Novit Paulus ad innocentiæ & cauſæ bonæ præſidium etiam legibus uti. *Grot.*

v. 38. ἐφοβήθησαν] Ita enim conſtituerant leges ut in cive Romano læſo ipſa populi Romani *majeſtas* læſa crederetur.

SECT. V.

FRom *Philippi* (where they had been thus ill uſed, See 1 *Theſ.* 2. 2.), they came to *Theſſalonica* the chief City in *Macedonia*; and here being a Synagogue of the *Jews*, (*Paul* as his manner was) went unto them, and firſt preached the Goſpel to them, and for three Sabbath days together, plainly ſhewed them, that it was foretold in the Scriptures, that the *Meſſias* promiſed to the *Jews*, muſt *ſuffer death* and *riſe again*, and that this *Jeſus* whom he preached, is, that *long expected Meſſias*. Some of the *Jews* hereupon were perſwaded to believe and embrace the *Faith*, and aſſociated themſelves with *Paul* and *Silas*, and ſo likewiſe did many of the *Greeks* that were *Proſelytes*, and many women alſo of the better quality. Here *Paul* inſtructed them, not only concerning *faith in Chriſt*, but alſo concerning *Antichriſt*, and when he ſhould be revealed (as appears from 2 *Theſ.* 2. 2, 3, 4, 5.). And here alſo he received relief from the believing *Philippians*, once and again for the ſupply of his neceſſities, as he teſtifies, *Phil.* 4. 16. But ſeveral of the *Jews* in this city, continuing in their unbelief, and being enraged at the Apoſtles, took to them certain lewd people of the Town, and aſſaulted the houſe of *Jaſon*, where they lodged, intending to drag them out to the people, and poſſibly to ſtone them. But finding them not there, they haled *Jaſon*, and ſome other belie-

believers, who, as it ſeems, had newly receiv'd the Goſpel, before the Magiſtrates vehemently accuſing the Apoſtles and their followers, as *diſturbers* (*a*) of the peace, and enemies to *Cæſar*; whereas they only endeavoured to advance the *ſpiritual kingdom* of Chriſt, without doing any injury to the *Roman* Empire. However theſe (though falſe) ſuggeſtions and criminations much troubled the people and the Magiſtrates. But when they had received ſatisfaction and ſecurity from *Jaſon*, and the reſt that they would appear when called for, they diſmiſſed them. However the Brethren immediately ſent away *Paul* and *Silas* by night (*b*) unto *Berœa*; whither being come they found there, perſons better bred, and of a more ingenuous temper than thoſe they had met with in *Theſſalonica*, and who examined whether the Doctrines taught by *Paul* were agreeable to what the Scriptures foretold of the *Meſſias*, or no: and here thier endeavours were bleſſed with the Converſion of many of the *Jews*, and likewiſe of the *Gentiles*, and ſeveral of them were perſons of the better ſort. But the unbelieving *Jews* of *Theſſalonica* hearing of this, follow the Apoſtles hither alſo, with their perſecution. Hereupon the Chriſtians of this place (to cauſe theſe Perſecutors to give over their purſuit), ſent *Paul* towards the Sea-ſide, as if he meant to take ſhip, and to go quite away out of thoſe parts: In the mean time ſome of them conducted him to *Athens*. But *Silas* and *Timothy* not being ſo much known or malic'd, as *Paul* was, ſtayed a little while longer, further to edifie the believers here.

(*a*) Non alio modo turbant orbem quam Medicus ſuis Pharmacis turbat ægrotum.

(*b*) Diſce hinc, Fugâ evadere periculum perſecutionis licitum eſſe. Mat. 10. 23.

Act. 17. *v.* 1. Now when they had paſſed thorow Amphipolis, and Apollonia, they came to Theſſalonica, where was a ſynagogue of the Jews.

v. 2. And Paul, as his manner was, went in unto them, and three ſabbath days reaſoned with them out of the ſcriptures.

v. 3. Opening and alledging, that Chriſt muſt needs have ſuffered, and riſen again from the dead: and that this Jeſus whom I preach unto you, is Chriſt.

v. 4. And ſome of them believed, and conſorted with Paul and Silas: and of the devout Greeks a great multitude, and of the chief women not a few.

v. 5. But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baſer ſort, and gathered a company, and ſet all the city on an uproar, and aſſaulted the houſe of Jaſon, and ſought to bring them out to the people.

v. 6. And when they found them not, they drew Jaſon, and certain brethren unto the rulers of the city, crying, Theſe that have turned the world upſide down, are come hither alſo.

v. 7. Whom Jaſon hath received: and theſe all do contrary to the decrees of Cæſar, ſaying, That there is another King, one Jeſus.

v. 8. And they troubled the people, and the rulers of the City, when they heard theſe things.

v. 9. And when they had taken ſecurity of Jaſon, and of the other, they let them go.
v. 10. And the brethren immediately ſent away Paul and Silas by night unto Berea: who coming thither, went into the ſynagogue of the Jews,
v. 11. Theſe were more noble than thoſe in Theſſalonica, in that they received the word with all readineſs of mind, and ſearched the ſcriptures daily, whether thoſe things were ſo.
v. 12. Therefore many of them believed: alſo of honourable women, which were Greeks, and of men not a few.
v. 13. But when the Jews of Theſſalonica had knowledg that the word of God was preached of Paul at Berea, they came thither alſo, and ſtirred up the people.
v. 14. And then immediately the brethren ſent away Paul, to go as it were to the ſea: but Silas and Timotheus abode there ſtill.
v. 15. And they that conducted Paul, brought him unto Athens, and receiving a commandment unto Silas and Timotheus, for to come to him with all ſpeed, they departed.

v. 1. *Amphipolis* urbs vicina Philippis. *Apollonia* mari adſita Corinthiorum & Corcyræorum colonia. *Theſſalonica* urbs præclara Macedoniæ ad ſinum Thermaicum, condita à Philippo Amyntæ filio, poſt victoriam de Theſſalis, unde urbi nomen.
v. 3. παρατιθέμενος] intellige ἐνώπιον αὐτῶν, ponens ob oculos Chriſtum debuiſſe pati.
v. 4. προσεκληρώθησαν] ſignificat plane illos addictos fuiſſe Paulo & Silæ, ſicut & res hæreditariæ apud Hebræos. *Græci religioſi* erant qui legem quidem Moſis non ſuſceperant, ſed idolatriâ, & pravis moribus relictis, unum colebant Deum.
v. 5. ἀγοραῖοι ſunt circumforanei, qui otioſi & ignavi forum frequentabant. Tacitus vocat *ſordidam plebem Circo & theatris aſſuetam.*
v. 6. Qui orbis terrarum ſtatum ſubverterunt: ἀναστατώσαντες, h. e. ἄνω κάτω ποιήσαντες, hoc eſt, qui cælum terræ miſcuerunt & novis inauditiſque dogmatis omnia repleverunt. Politici qui ſæpe dogmata vera à falſis, ſalubria à noxiis non norunt diſtinguere, omnia nova ſuſpecta habent.
v. 7. Regem alium dicentes nempe Jeſum] Nec populus Romanus olim, nec poſteà Cæſares permiſêre in regionibus devictis quenquam regem dici niſi ſuo permiſſu. Nec Pilatus nec Macedones hi intelligebant regnum Chriſti ejus eſſe ingenii, ut Regibus mundi hujus non obſtaret, imo illorum firmaret imperia multis modis.
v. 9. λαβόντες τὸ ἱκανὸν] *Satis accipit* cui cavetur, quantum legi aut Judici, aut viro bono ſatis eſt. *Grot.*
v. 10. Beræa urbs Macedoniæ non Procul à Pella.
v. 11. h.e. εὐγενέστεροι] ἐπιεικέστεροι magis ingenui, generoſiores: Audiebant patienter, cogitabant de re, inquirebant; non generis nobilitatem, ſed manſuetudinem animi deſignat hoc loco τὸ εὐγενὲς. *Boiſius.*
v. 15. οἱ καθιστῶντες τὸν Παῦλον] qui Paulum conſtituebant, h. e. qui conabantur Paulum conſtituere ſcil. εἰς τὸ ἀσφαλὲς in turo. Verbum actionis pro conatu. Qui deducebant, i. e. illi qui pro ſatellitibus & ſtipatoribus erant in perieuloſo itinere.

SECT.

SECT. VI.

PAul being come to *Athens*, he ſends for *Silas* and *Timothy* ſpeedily to come to him, foreſeeing a need of more Labourers in that place (*a*). In the mean time, he diligently views and obſerves their τὰ σεβάσματα (*b*) their *Temples*, *Idols* and *Altars*, and takes notice how that City was κατείδωλος more full of Idolatry than any other. At this, his Spirit was much ſtirred within him, a holy indignation being kindled in his breaſt, to ſee their horrible Idolatry and Superſtition. He therefore ſets himſelf to reform this great evil. And firſt, he applies himſelf to the *Jews*, and *religious proſelytes* there, teaching Chriſt in their Synagogue. Then in the Market-place, and ſuch places of publick concourſe, he took occaſion to make known the Doctrine of Chriſt to ſuch as he met with there. And ſome of the *Philoſophers*, of the Sect of the *Epicureans*, and *Stoicks*, encountred him and diſputed with him; and ſome of them derided and ſlighted him, calling him *Babler*: Others ſaid, he was a *publiſher* and *ſetter forth of ſtrange Gods*, becauſe he preached *Jeſus*, and the *reſurrection*. Hereupon they brought him to *Areopagus*, the place of Judicature in *Athens*, and examined him more ſtrictly, what *new religion* it was he taught; the temper of that people being very inquiſitive after new things.

(*a*) Ex totâ hiſtoriâ ſatis clarum eſt, quod conatus Pauli in hac civitate reformandâ major fuerit quam in aliis civitatibus, ſed effectus minor.
(*b*) σεβάσματα by which is underſtood any thing where divine worſhip is offered, or whereby divine worſhip is practiſed.

Paul being brought before the *Judges* in *Areopagus* ſpake to them, to this purpoſe, *Ye men of Athens, I look upon you, as thoſe*
'*which are generally given to the worſhip of more*
'*(c) gods or Dæmons than other cities are.*
'For as I paſſed up and down in your City,
'beholding your Altars and Images, I found
'an Altar with this Inſcription, TO THE
'UNKNOWN GOD: Whom ye profeſs
'to worſhip, and yet know not, him do I
'preach unto you, namely, The inviſible
'God, the Creator of Heaven and Earth, who cannot be con-
'tained in any Shrine, or Temple of mans framing. Nor can
'any Image made by mans hands be a proper inſtrument to re-
'preſent him; Neither does he need any of the Sacrifices, or
'Gifts that are offered to him by men, ſeeing he gives to all
'their very life, and all that they have. And of *one man* and
'*woman, viz. Adam* and *Eve*, hath he made the whole race of
'mankind, and hath ordained their time, and place, when, and
'where, they ſhall dwell on the face of the earth: And the
'end of all this is, That they might ſeek after Him, that crea-
'ted them, and worſhip him ſincerely. And though they were
'left through their fall, and degeneracy from Him, as in the dark,

(*c*) Athenienſes adeò ſuperſtitioſi erant ut putarent ſibi colendum quicquid uſpiam terrarum pro Deo coleretur & quia timebant ne omnium populorum Dii ſibi non eſſent cogniti, etiam incognitis altaria erigebant.

'dark yet is this *inviſible God* palpably to be diſcerned, and 'his glorious wiſdom, power and goodneſs (manifeſted in his 'works of Creation and Providence), diſtinctly, and clearly 'to be known, if men would but ſeek and grope after him. 'And indeed we need not go out of our ſelves to find him, 'for he is very near every one of us. For our *life, motion,* 'and *ſubſiſtence* is wholly by him, and by his power, according 'to that which *Aratus* (a *Poet* of your own who hath written 'of the courſe of the Heavens) once delivered, ſaying, *We 'are alſo his offspring*, that is, we are deſcended from God by 'Creation. God therefore being our *Creator*, can in no rea- 'ſon be ſuppoſed to be the work of our hands, as an Image of 'Gold, or Silver, or Stone is: And how irrational is it for 'man, the Image of God, to adore an Image, or work made 'by his own hands, which falls ſo ſhort of repreſenting 'the infinite, and inviſible God, that it cannot repreſent the 'Spirit and Soul, the Reaſon and Underſtanding of man. And 'though God in his infinite patience hath long born with the 'world, thus lying in ignorance, and going on in ſuch prodigious 'conceits, yet now he cauſeth his Goſpel to be preached to all 'Nations, and thereby calls and invites them to repentance, 'and to forſake their Idols and ſinful ways, which they ought 'ſeriouſly and ſpeedily to do, becauſe he hath appointed a day 'wherein he will judg the world in righteouſneſs by his Son 'Jeſus Chriſt, of which he hath given aſſurance by raiſing him 'from the dead. [*vid. Act.* 10. 42.]

When *Paul* had mentioned the *reſurrection* of the dead, ſome of thoſe learned men (probably thoſe of the Sect of the *Epicureans* who denyed all future life) fell a ſcoffing; but ſome others of them deſired to hear him again concerning thoſe matters. So for the preſent he left them, having performed his part in ſowing the good ſeed of the Goſpel among them. And though we read not of any great ſucceſs *Pauls* miniſtry had in this famous Univerſity, yet it pleaſed God to incline the hearts of ſome in this place to believe, and embrace his Doctrine, and to adhere to him. Among whom were *Dionyſius* (one of the *Areopagites*, or *Senators* and *Judges* in *Areopagus*), and a woman call'd *Damaris* with ſome others.

Act. 17. *v.* 16. Now while Paul waited for them at Athens, his ſpirit was ſtirred in him, when he ſaw the city wholly given to idolatry.

v. 17. Therefore diſputed he in the ſynagogue with the Jews, and with the devout perſons, and in the market daily with them that met with him.

v. 18. Then certain Philoſophers of the Epicureans, and of the Stoicks, encountred him: and ſome ſaid, What will this babler ſay? Other ſome, He ſeemeth to be a ſetter forth of ſtrange gods: becauſe he preached unto them Jeſus, and the reſurrection.

v. 19. And they took him, and brought him unto Areopagus, ſaying, May we know, what this new doctrine, whereof thou ſpeakeſt, is?

v. 20. For

v. 20. For thou bringeſt certain ſtrange things to our ears: we would know therefore what theſe things mean.

v. 21. (For all the Athenians and ſtrangers which were there, ſpent their time in nothing elſe, but either to tell or to hear ſome new thing).

v. 22. Then Paul ſtood in the midſt of Mars-hill, and ſaid, Ye men of Athens, I perceive that in all things ye are too ſuperſtitious.

v. 23. For as I paſſed by, and beheld your devotions, I found an Altar with this inſcription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worſhip, him declare I unto you.

v. 24. God that made the world, and all things therein, ſeeing that he is Lord of Heaven and Earth, dwelleth not in Temples made with hands.

v. 25. Neither is worſhipped with mens hands, as though he needed any thing, ſeeing he giveth to all life, and breath, and all things.

v. 26. And hath made of one blood all nations of men, for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation.

v. 27. That they ſhould ſeek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us.

v. 28. For in him we live, and move, and have our being, as certain alſo of your own Poets have ſaid, For we are alſo his off-ſpring.

v. 29. For as much then as we are the off-ſpring of God, we ought not to think that the God-head is like unto gold, or ſilver, or ſtone graven by art, and mans device.

v. 30. And the times of this ignorance God winked at, but now commandeth all men every where to repent:

v. 31. Becauſe he hath appointed a day in the which he will judg the world in righteouſneſs, by that man whom he hath ordained, whereof he hath given aſſurance unto all men, in that he hath raiſed him from the dead.

v. 32. And when they heard of the reſurrection of the dead, ſome mocked, and others ſaid, We will hear thee again of this matter.

v. 33. So Paul departed from among them.

v. 34. Howbeit certain men clave unto him, and believed: among the which was Dionyſius, the Areopagite, and a woman named Damaris, and others with them.

v. 16. κατείδωλον] h. e. Civitatem idolis refertam. *Athenæ urbs fanorum referta.* Cicero. Xenophon in Athenienſium repub. inquit *feſta duplo plura agitant quam alii.* Sic Geographis dicuntur loci κατάδενδροι, multis arboribus referti. Syrus vertit *civitatem plenam idolis.*

v. 16. Epicurei à Stoicis in doctrinâ valde diſcrepant. Illi enim pro ſummo bono voluptatem habebant, Deum & providentiam nec non animorum imortalitatem negabant. Hi vero ſummum bonum in virtute collocabant; ἀπάθειαν aſſerebant, affectus è naturâ tollebant, abſolutum & irrevocabile fatum, Deo ipſi leges præſcribens, introducebant.

σπερμολόγος] παρὰ τὸ λέγειν σπέρματα: non à λήγω dico ſed à λέγω colligo. Metaphora ab aviculis ſumpta, quæ ſata in agris depaſcuntur, & ſemina legendo, i.e. colligendo, victum ſibi quærunt, ut columbæ, ſemina per arvum ſparſa. Inde apud Atticos ad homines iſtos tranſlata fuit iſta vox, qui circa mercatus & fora verſantur, ut quæ ex ſaccis defluunt colligunt, atque inde vivant; eoque *viles*, & *contempti* homines deſcribuntur, qui foro perreptantes dicta aliorum captant, & quæ ex ore cujuſque velut grana è ſacco, excidunt, colligant ſut habeant quod fabulentur, & garriant. Syrus, *quid vult hic collector verborum?* *Quid vult villiſſimus iſte homuncio dicere?* Sic Boiſius.

Novarum Deorum nuncius eſſe videtur] Non rarum id, publico ſcito extranea Numina admittere, & malè audiebant quòd faciles eſſent in admittendis ſacris peregrinis. Hic igitur perperàm interpretantes verba ejus, tam *Anaſtaſin* quam *Jeſum* Dæmonium ſeu Numen adorandum eſſe, eum indicare voluiſſe, ſunt opinati, quod & Chryſoſtomus ibi annotat. *Seldenus.*

v. 19. In *Areopagum*] Erat *Areopagus*, teſte Stephano, vicus Athenis à Templo Martis ſic dictus. In templo Martis *Judices*, dicti *Areopagitæ*, judicabant. *De Dieu.*

Areopagus erat locus judicandi, & Areopagitæ ipſi Judices quos Solon inſtituit. Duxerunt eum ad *Areopagum*, non ad *Judicium*, ſed quod ibi multi eſſe ſolerent homines eruditi, ſenatores, oratores, & alii vid. infra 34 *Grot*

v. 21. Peregrini qui ibi ad tempus diverſabantur. facile imbibebant civium vitia. ἐυκαιρῶν hic eſt quod Plinius lib. 1. ep. 13. Vocat *in ſtationibus ſedere, tempuſque audiendis fabulis conterere.* & ep. 22. *gymnaſia, porticus, & tonſtrinas ſectari longoſque fabulatorum cœtus ſuum aliorumque otium delectare. Pricæus.*

Hanc levitatem ſui civibus ſæpe exprobrat Demoſthenes, ut in Oratione illa, quâ reſpondet Epiſtolæ Philippi

v. 22. δεισιδαιμονεστέρους] i. e. εὐλαβεστέρους inquit Chryſoſtomus. Beza, *Conſpicio vos quaſi religioſiores* vulgo, *ſuperſtitioſiores.* Boiſſin ſic. Quacunque eo (inquit Paulus) conſpicio quædam quæ quam ſitis vos O Athenienſes cultui divino dediti, clarum & teſtatum faciant. Nam pertranſiens, &c δεισιδαίμων, A Worſhipper of Dæmons, or dead Hero's. See Mr. *Mede's Apoſtacy of the Latin tymes.*

v 23. τὰ σεβάσματα ὑμῶν] σεβάσματα Philoni σεβασμοὶ sunt ea per quæ Dii coluntur, Unde culturas hic non male vertit Latinus. *Grot.* σέβασμα propriè eſt id ipſum quod colitur, quæ quidem apud Athenienſes erant ſimulacra. Malim tamen *numina veſtra* reddere. Sic Paulus 1 Theſ. 2. 4. ἐπὶ πάντα λεγόμενον θεὸν ἢ σέβασμα. *De Dieu.*

ἀγνώστῳ θεῷ] Laertius Originem hujus rei narrans, dicit ab Epimenide monitos Athenienſes, peſtilentiâ Athenis obortâ, ut ſacra facerent τῷ προσήκοντι θεῷ, i. e. ei Deo ad quem ea res pertineret, & qui poſſet tam habuit peſtilentiæ averruncandæ, quiſquis is tandem foret. Quod autem *verus Deus Judæorum* Athenienſibus ignotus erat, videtur inde proveniſſe quod Judæi τετραγράμματον Dei nomen non efferebant vulgò, ne Gentium ludibrio exponeretur, vel etiam in Populo Dei vileſceret. Nec poterant Gentes ex cultu Judaico, (qui ab Deorum Gentilium cultu plurimam diſtabat) certi quid colligere. Lucanus.

——— *& dedita ſacris*
Incerti Judæa Dei ———.

Cognitus ergo erat *verus Deus* aliquo modo Athenienſibus, ſcil. confuſâ aliquâ notitiâ, *ignotus* diſtinctè, & actu: Ignorantes coluerunt illud numen quod Paulus iis annunciavit, & quâdam confuſâ notitiâ invocarunt tanquam naturæ opificem, & ſi non ante, ſaltem Hadriani Cæſaris temporibus (qui à nato Chriſto CXX annis claruit) Deo ſuppliarunt *Gentilium ſapientiores* ut teſtis eſt Arrianus, nobilis ejus temporis ſcriptor Differt. Epicteti l. 2. c. 7. ubi inquit τὸν θεὸν ἐπικαλούμενοι δεόμεθα αὐτοῦ, κυριὲ ἐλέησον Deum invocantes precamur eum, *Domine miſerere noſtri*, quæ eſt Eccleſiæ Chriſtianæ precatio.

26. Ex uno ſanguine] i. e. Ex ſemine *unius Adami*, ut eo, quoque modo nos omnes quodam naturali, cognationis vinculo collegare.

v. 27 *Ut quærerent Dominum, ſi forte palpando eum invenirent*] Oſtendit aliquam rei difficultatem. Nam palpare aut cæcorum eſt, aut noctu incedentium. Sic Deum, creaturis invenitur, quando poſt diligentem inquiſitionem & ſcrutationem actu contrectatur, & *æternitas, omniſcientia, omnipotentia,* & *bonitas* ejus quaſi tanguntur.

Non longe abeſt ab unoquoque noſtrum] nempe vi potentiæ ſuæ Ben ep 41 *Prope eſt à te Deus tecum eſt, intus eſt Nihil Deo cluſum eſt. Intereſt animis noſtris & cogitationibus noſtris intervenit. Jovis omnia plena.* Virgilius.

v. 28. *In ipſo vivimus, movemur & ſumus*] In ipſo id eſt per ipſum, ipſius beneficio. τοῦ γὰρ γένος ἐσμεν, *Animo* ſcil. quod de Jove dixerat Aratus in Phænom: id vero Deo aptat Paulus. Claruit Aratus tempore Ptolemæi Philadelphi. In aureis Pythagoræ carminibus ſimile extat hemiſtichum, θείον γενος ἐσὶ βροτοῖσι, ſenſus eſt, *Hominem naturæ ſuæ præſtantiâ Deum quodammodo referre*, quod Scriptura dicit *ad imaginem Dei eſſe conditum.*

29 *Non debemus exiſtimare auro, argento, lapidi.*

χαράγματι τέχνης καὶ ἐνθυμήσεως ἀνθρώπου] i. e. τέχνῃ καὶ ἐνθυμήσει ἀνθρώπου κεχαραγμένοις artis & ingenii hominis ſculptis. Ad verbum *ſcripturæ artis & cogitationis hominum*, & ſic reddidit Vet Interp.

Nemo perſuadere ſibi debet Deum eſſe auro ſimilem argento vel lapidi, quem ars aut humana cogitatio formavit Heinſius. Per χάραγμα non modo ſculptile opus, ſed etiam pictum & omnia ea intelliguntur, quæ homines *colendo* aut *repræſentando numini* ſolent commiſcei. *Beza.*

v. 30. ὑπεριδὼν i.e. Cum veluti connivendo præteriiſſet.

v. 31. πίστιν παρασχὼν πᾶσιν] Hoc eſt, certo & fide digno argumento probans Chriſtum fore Judicem, quum eum à mortuis ſuſcitaverit. Deus Jeſum reſuſcitando è mortuis maximum doctrinæ ejus teſtimonium præbuit In eâ autem doctrinâ & *hoc* erat, *ſe fore Judicem humani generis.* Math. 25 31. Joh 5. 28. 29.

v. 32. *Aliqui ſannis eum excipiebant*] Nempe *Epicurei.* alii verò, *audiemus te rurſus de hac re*] Nempe *Stoici* qui hominis mortui reſtitutionem non putabant impoſſibilem, ut oſtendimus ad lib. 2. de V. R. Chriſtianæ. *Grot.*

v. 34. Dionyſius

34. Dionyſius Areopagites] Unus ex illo nobiliſſimo Senatu, qui & in republicâ multum habebat authoritatis & de cædibus & vulneribus judicabat. Græci vocant σεμνότατον καὶ δικαιότατον δικαστήριον. Valerius Maximus *ſanctiſſimum Concilium.* Multum proculdubio profuit Evangelio, *viri* tam gravis, & publico teſtimonio probati, converſio.

SECT. VII.

Silas and *Timothy* being now come to *Paul* from *Beræa*, He ſends *Timothy* to the *Theſſalonians* to confirm them in the Faith. For he bare a great love to them, and had a great deſire to have gone to them himſelf, but was hindred, 1 *Theſ.* 2. 18. *& ch.* 3. 1, 2. Which journey *Timothy* performing and returning again to him, e're he left *Athens* [1 *Theſ.* 3. 6, 7.], and bringing him good tydings of their perſeverance in the faith and growth in grace, he ſends *him* (together with *Silas*) again into *Macedonia* further to confirm the Churches there [*Act.* 18. 5.] ordering them to come to him to *Corinth*, whither he was now going.

SECT. VIII.

Paul now leaving *Athens* comes to *Corinth* (*a*), where he found *Aquila* a Jew of the Province of *Pontus* in *Aſia* and *Priſcilla* his wife, who were come lately from *Italy*, becauſe *Claudius* (*b*) had by his decree baniſhed all *Jews* from *Rome*. He being there in a ſtrange place, and out of moneys, betakes himſelf to work with his own hands for his ſubſiſtence. It ſeems he had learn'd the *trade of tent-making* before he ſet himſelf to his ſtudies, it being the Cuſtom of the *Jews* to learn ſome trade (*c*), yea, though they were to be Students. He had indeed power and warrant to challenge maintenance for his preaching, as he intimates many times in his Epiſtles. But there was not yet any Church at *Corinth* to maintain him; and beſides the *Corinthians* being ordinarily very *covetous* (*d*), and *greedy of gain*, he would not take any thing of them, leſt it ſhould have hindred the ſucceſs of his miniſtry. He therefore being of the ſame trade with *Aquila* and *Priſcilla*, he took up his lodging with them, and wrought at their trade. On the Sabbath-days he went into the Synagogue of the *Jews*, and reaſoned and diſcourſed with them concerning the *Meſſias* promiſed to the Fathers, and endeavoured to perſwade both

(*a*) Hujus urbis ſubactio ſub obedientiam Evangelii ab ipſo Paulo, habetur pro nobiliſſima parte ſui Apoſtolatûs, ſuper qua maxime triumphat vocans illam Eccleſiam Sigillum ſui Apoſtolatus, 1 Cor. 9. 1, 2.

Luxus & libidines Corinthiorum in proverbium abierunt. Unde, Paulus nullibi quam in Epiſtolis ad Corinthios contra ſcortationem magis invehitur, 1 Cor. 5. & 6. 2 Cor. 12. 21.

(*b*) Quæ Claudio cauſa fuerit hujus exilii, non certò conſtat. Aliqui putant quod propter ſervidas diſputationes de *Meſſiâ* ſeu Chriſto quæ erant inter Judæos Chriſtianos, & non-Chriſtianos, fuerint ejecti à Claudio, aliquid mali à Chriſti regno ſibi metuente.

(*c*) The *Jews* have a ſaying among them, *What is commanded a Father toward his Son? To circumciſe him, to redeem him,* [Num. 18. 15.] *to teach him the Law, to teach him a Trade, and to take him a Wife.* R. Judah ſaith, *He that teacheth not his Son a Trade, does as if he taught him to be a Thief.*

(*d*) Avaritia apud ipſos maxime graſſata eſt, quæ unica videtur fuiſſe cauſa ob quam Paulus neceſſarium putavit Corinthiis, τὸ εὐαγγέλιον ἀδάπανον θῆσαι, 1 Cor. 9. 18. 2 Cor. 11. 7, 8, &c. & 12. 13. 14.

Venerant etiam ad hanc Eccleſiam Pſeudo Apoſtoli illi, qui in Synodo Hieroſolymitanâ condemnati, per invidiam ubique obſiſtebant Paulo conatibus, & hoc fine ſe paſſim offerebant ad gratis docendum.

Jews

Jews and *Proſelytes* to embrace his Doctrine. But when *Silas* and *Timothy* were come to him, and had brought him tydings of the great proficiency and growth of the *Macedonian Churches*, he was then preſſed in Spirit, and grew more earneſt, to bring on the *Jews* of *Corinth* to embrace the Goſpel, and accordingly teſtified to them that *Jeſus* was *the Chriſt*, the *true Meſſias* whom they had ſo long expected. But they vehemently oppoſed him and railed at him and his Doctrine moſt contumelioufly. Whereupon he ſhook his Garments, and told them plainly, *Their blood was upon their own heads* (See 2 *Sam.* 1.16.) and that they were guilty of their own deſtruction [See *Act.* 13.46, 51.]. And ſeeing they were ſo obſtinate, he would now leave them, and with *Silas* and *Timothy* go preach to the *Gentiles*. And ſo going out of the Synagogue, he went into the houſe of one *Juſtus*, (by birth a *Gentile*, but a Jewiſh Proſelyte) whoſe houſe, it's probable, he choſe as a fit place to preach the Goſpel in, to ſuch as would be willing to hear him. And his endeavours here were not without ſucceſs. For *Criſpus* the chief Ruler (*e*) of the Synagogue, and his houſhold were brought to believe, with ſeveral others, among whom were *Gaius*, and the houſhold of *Stephanas*, whom He baptized, 1 *Cor.* 1. 14, 16. But notwithſtanding this good ſucceſs, the Apoſtle (as it it ſeems) was now through human frailty poſſeſſed with ſome fear and apprehenſion of danger to his perſon from the *Jews*, and therefore had thoughts of going thence, and leaving the City. But whilſt he was agitating theſe things in his mind, it pleaſed God to ſpeak to him in a *Viſion by night*, that he ſhould fear nothing, for He would be preſent with him to ſecure him from all harm, and bad him go on confidently to preach the Goſpel there, for he had *much people in that City*, whom he intended effectually to call by his miniſtry. Hereupon he continued there *a year and half*, preaching the Goſpel; and as we may gather from 2 *Cor.* 12. 12. he wrought many miracles for Confirmation of his Doctrine, and converted many.

(*e*) The Rulers of the Synagogue were as *Eccleſiaſtical Counſellers* ſet over the Synagogues to keep and govern them in good order. See *Act.* 13. 15. See *Sect.* 2. of *ch* 3. *Note* (*b*).

Act. 18. *v.* 1. After theſe things Paul departed from Athens, and came to Corinth,

v. 2. And found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priſcilla (becauſe that Claudius had commanded all Jews to depart from Rome) and came unto them.

v. 3. And becauſe he was of the ſame craft, he abode with them, and wrought (for by their occupation they were tent-makers).

v. 4. And he reaſoned in the ſynagogue every ſabbath, and perſwaded the Jews and the Greeks.

v. 5. And when Silas and Timotheus were come from Macedonia, Paul was preſſed in ſpirit, and teſtified to the Jews, that Jeſus was Chriſt.

v. 6. And when they oppoſed themſelves, and blaſphemed, he ſhook his raiment, and ſaid unto them, Your blood be upon your own heads, I am clean: from henceforth I will go unto the Gentiles.

v 7. And he departed thence, and entred into a certain mans houſe, named Juſtus, one that worſhipped God, whoſe houſe joyned hard to the ſynagogue,

v. 8. And

v. 8. And Criſpus the chief ruler of the ſynagogue, believed on the Lord, with all his houſe: and many of the Corinthians hearing, believed, and were baptized.

v. 9. Then ſpake the Lord to Paul in the night by a viſion, Be not afraid, but ſpeak, and hold not thy peace:

v. 10. For I am with thee, and no man ſhall ſet on thee, to hurt thee: for I have much people in this city.

v. 11. And he continued there a year and ſix months, teaching the word of God among them.

v. 2. *Eo quod edixiſſet Claudius χωρίζεσθαι ut excederent omnes Judæi Roma*]. Meminit hujus edicti Suetonius in Claudio. Exierunt igitur Româ cum Judæis ipſi Chriſtiani, quia illi ad ſeculi morem *generali Judæorum nomine* erant contenti.

v. 5. *συνείχετο τῷ πνεύματι*] tenebatur animo teſtificari Judæis Jeſum eſſe ipſum Chriſtum. Had an earneſt mind, or was earneſtly minded. *Διαμαρτυρόμενος* pro *Διαμαρτύρεσθαι*. Participium pro infinitivo ponitur verbis animi affectionem ſignificantibus. *Knatchbull.*

Teſtificabatur Paulus Judæis Jeſum eſſe Chriſtum ſed absque ſucceſſu. Atque ideo *συνείχετο τῷ πνεύματι*, h.e. in dolore erat ſummo, & intimis angebatur ſenſibus, quod opera ſua nuſquam inutiliùs poneretur quam apud fratres ſuos, & cognatos ſecundum carnem. *Boiſius.*

v. 6. *τὰ ἱμάτια* veſtimenta, h.e. veſtem exteriorem nimirum togam oblongam. Pluralis pro ſingulari.

Sanguis veſter ſuper caput veſtrum]. q.d. Si quid vobis mali evenerit, ſcitote id veſtrâ culpâ eveniſſe.

καθαρὸς ἐγω] Steti in ſpecula & clamavi, vid. Ezek. 33. 4.

v. 13. *ἀδεὶς ἐπιδήσεταί σοι*] Nempe *χεῖρα*. *Populus multus*] Populus hic dicuntur ii qui facilè Chriſti populus fieri poterant ut oves, Joh. 10. 16.

SECT. IX.

DUring his abode here, in his own name and in the names of *Silas* and *Timothy* he writes his First Epistle to the *Thessalonians.*

In which Epistle there are these *two principal parts.*

First, He endeavours to confirm them in the *Faith* of Christ, and to assure them of his sincere affection to them, and encourages them to constancy in the profession of the Gospel, notwithstanding the many afflictions they met with, on that account, *Chap.* 1. 2, 3.

Secondly, He instructs and exhorts them to *holiness* of life and conversation, inserting a *consolatory discourse* touching the *resurrection* of the dead, *Chap.* 4, 5.

The First Epistle to the Thessalonians.

IN the First part, (*After his Apostolical Salutation to the Church of the* Thessalonians, *which by the Grace of God, and Gospel of Christ preached unto them, had been converted to the* Faith, *and which was established in the* Faith *and belief of God the Father* (a) *and Jesus Christ, whom he hath sent*), *he declares,*

(a) In Deo Patre & Domino nostro Jesu Christo Arabius.

i. e. Qui credit Deum & Jesum, vel quæ perseverat in fide in Deum, & in Christum.

1. *How thankful he was to God for their sincere conversion, and how he daily made mention of them in his prayers, humbly beseeching the Lord they might persevere. And how joyfully and continually he remembred* that good work of their faith, *by which they so courageously embraced the Gospel of Christ*; that excellent charity *which they had testified by their care, and pains, and industry for the good of the Saints*, that patience *and* constancy *which their* hope *in Christ had wrought in them*; *all which graces, as* they *had manifested* (*by their effects*) *before men, so he doubted not, but they endeavoured to approve their hearts to God* (b) *in the exercise of them* (*as became good Children to their heavenly Father*), *in which sight those graces are highly pleasing*, v. 2, 3.

(b) Accrescimahus ad hæc agendum est memoria præsentis Dei.

2ly. *He professes his firm belief of their* Election, *which was manifested to him by many characters thereof*: 1. *His* ministry *among them had been accompanied with extraordinary and miraculous gifts, and the powerful operation, and efficacy of the Holy Ghost in their hearts, so that they were fully assur'd and perfected of the truth of the Gospel which he had preached unto them. And they themselves might remember what* manner *of entrance*, he, *and* his fellow-labourers *in the Gospel had among them, in so much, that they not only embraced the Doctrine of Christ, but firmly adhered to it, though attended with persecution, and that with demonstration of such a* (c) *joy, which none but the Holy Ghost could produce in them*; *by which things they rendred themselves in a sort like unto the Lord Christ, and like unto his servants the Apostles who suffered for the truth, and preached the Gospel with joy in the midst of afflictions.* 2. *Their* exemplariness *to the neighbour-Churches in* Macedonia *and* Achaia. *For the Gospel which he had preached among them, was, by means of their* trafiquing (d) *people carried not only into the neighbour-Countreys, but into those that are far distant, so that their conversion to God, and faith in Christ was so famous, and spread into so many places of the world that 'twould be superfluous for him to say any thing more of it, the thing needing no other testimony than it self. And further*

(c) Talia dona non largitur Deus nisi cum vult salvari audientes secundum consilium bene placiti sui in Christo. Quare ex docentium donis rectè colligitur Dei consilium de Electione Auditorum

Nihil magis admirabile, quia nihil magis naturæ contrarium, quam in tribulatione gaudere, sed Spiritus per tribulationes bona cœlestia & divina promittens efficite ut homo, hæc bona sibi proponens in tribulatione gaudeat.

(d) Multi ex Thessalonica Mercatores, per Græciam omnem negotiabantur.

ther he shews, that the faithful *far and wide tell the history of the* Thessalonians *conversion, and declare how the Apostles entrance among them was strangely and singularly blessed to the turning of them from* dead idols *to serve the true and everliving God, and to* believe *in his Son Jesus Christ, whom the* Father *hath raised from the dead, and to* expect *his second coming,* (*namely, to judgment*), *at which time he will reward their faith and patience*; *having by the merit of his death and passion delivered all that believe in him, from the* wrath to come. *From* v. 4. to the end.

3dly. *He sets before them the* sincerity *and* uprightness *of his ministry among them, and the successfulness of it. For though he had been before very ill used at* Philippi *for preaching Christ* [Act. 16.], yet, (*trusting in the assistance of God*), *he boldly published the Gospel unto them, though he met with much contention and opposition from the* stiff-necked Jews, *and ignorant* Gentiles. *In the preaching of which, he had no design to seduce or corrupt any, by instilling any false doctrine into them, or to incourage them in any impure courses of life,* (*as the manner of false Teachers is*); *nor to procure to himself esteem, or any worldly advantage thereby. But as God was graciously pleased to chuse him to be an Apostle, and to approve him and think him meet for so great a trust*; *so he had endeavoured to approve his heart to God in the discharge of it, not accommodating his doctrine to the pleasing of mens humours, but preacking such things as are agreeable to the will of God, whose eye pierceth into the heart, and discovers the secretest intentions thereof. He shews he never used to flatter them or soothe them in their sins, as themselves could testifie, nor carried any covetous design under a Cloak of piety, as God knew, to whom he could appeal. Neither was he ambitious of vain glory and esteem among men, as false-Teachers are wont to be. And wherefore he might have exercised severity, and authority* (f) *among them as an Apostle of Christ, yet he had not done it, but had used such mildness and tenderness towards them as a nurse does to a little child whom she feeds and cherishes. He was so affectionately desirous of their eternal welfare that he was not only willing to impart the Gospel to them, but to have laid down his very life for them if it had been necessary for the procuring their salvation. And as an evidence of his cordial affection to them and earnest desire of their good, they might remember that he had wrought with his own hands, not only in the day-time but sometimes part of the night, to get something to maintain him* (d), *that he might not be chargeable to them. He appeals to them, who saw his outward actions, and to* God *who saw his heart, how* holily, justly, *and* unblameably *he had behaved himself among them. They could not but be sensible, that he had carried himself towards them as a* Father *towards his Children, exhorting them to do their duty, and comforting and encouraging them in the performance of it, and testifying unto them all that they ought to* walk worthy of God, *that is, as becomes those that know God and profess his name, who had called them by his grace to a participation of his kingdom and celestial glory. From* v. 1. to 13. Chap. 2d.

(f) Δυνάμενοι ἐν βάρει εἶναι] Cum possemus in onere seu molestiâ esse, i.e. Oneroси, ex molesti. *Infra phrasis.* Et præcedens & sequens sententia videatur postulare ut hæc verba de authoritate Apostolicâ vel potius de illius usu intelligamus. *Pisc.*

(d) See *Act.* 18. 3. 1 Cor. 4. 12.

4ly. *He mentions* (*with great thankfulness to God*) *some other evidences of the divine favour towards these* Thessalonians; *As* first, *their receiving the Gospel* (g) *not as the* word of man, *but as* the word of God, *which testifyed it self to be divine, by its efficacious operation in the hearts of believers.* 2. *They shewed themselves like to the Christian Churches in Judea in patient suffering persecution from their own* friends, kinsfolks, *and* fellow-citizens, *as they did from the unbelieving* Jews; *whom he describes as the most perverse enemies of the Gospel of any other, setting out their wickedness in several particulars, declaring how,* They killed Christ, and before him, their own Prophets that were sent unto them [*Matth.* 23. 31, 37.], and now they persecuted the Apostles; they shewed themselves adversaries to God in persecuting his servants; they were enemies to mankind by endeavouring to obstruct the Gospel which brings salvation

(g) λόγον ἀκοῆς] Sermonem auditus Dei, scil. per quem ipse Deus auditur, & intelligitur.

vation to men. *They forbad the Apoſtle to preach to the Gentiles; and ſo daily more and more filled up the meaſure of their ſins, in ſo much, that the* wrath of God ſeems come upon them to the uttermoſt *in their judicial obduration. From* v. 13. to 17.

5. *He labours to aſſure them that he had a great love and affection to them, though he did not as yet come to them (as they might expect) to ſtrengthen and comfort them in their afflictions. He tells them, he was not abſent from them in heart and affection, though in body; and the more he was hindred from coming to them, the more earneſtly he deſired to ſee them. He deſigned to come to them once and again, but Satan ſtill caſt in impediments in his way. He tells them, he had great reaſon highly to value them, for he accounts them among the chiefeſt Churches converted to the faith by his miniſtry, and ſo he hopes they will be found, when Chriſt ſhall come to judg the world, and will be his* crown *and* (h) joy *at that day. From* v. 17. to the end.

(b) Sunt hic tria Enunciata Metonymica. 1. Vos eſtis *mea ſpes*, id eſt, ii ex quibus ſpero me adepturum laudem apud Deum. 2. Vos eſtis *meum gaudium*, id eſt, ii qui gaudium mihi afferunt. 2. Vos eſtis *mea corona*, i. e. ii propter quos coronabor à Chriſto laude fidelitatis, & præmio beatitatis quum dicet, *Euge bone ſervè fidelis ſuper pauca fuiſti, &c. Intra in gaudium Domini tui.* Piſc.

Chap. 3d. 6. *He goes on to give them further aſſurance of his love to them, and to eſtabliſh them in the faith of Chriſt.* 1. *He tells them that being no longer able to bear the vehement deſire he had of hearing how things went with them, he had ſent* Timothy *unto them, and was content to deprive himſelf of the company of a perſon very dear to him, and to ſtay at* Athens *alone, that they by him might be comforted and confirmed in the faith; and that none of them might be troubled at the afflictions which the profeſſion of the goſpel expoſed them unto, as if ſome ſtrange thing had happened to them. For they themſelves could not be ignorant that this is the condition unto which all true believers are call'd, God having ordained that they ſhould firſt partake of the ſufferings of Chriſt, before they partake of his glory: and they had been hereof before adverti ſed by him, when he was with them (that they might prepare for ſufferings) and it hath accordingly ſo come to paſs; ſo that now they know it by experience. Having therefore ſo great ſollicitude in his mind for them, he could not any longer forbear the ſending of* Timothy *to them, to know the ſtate of their faith, and to know whether they continued conſtant in it, or whether the Devil and the world bringing perſecutions upon them on that account had not cauſed them to warp under thoſe trials, and ſo rendred all his labours among them fruitleſs. But when* Timothy *return'd and brought him the welcom news of the firmneſs and conſtancy of their faith, and of the continuance of their charity, and of their kind remembrance of him, and great deſire to ſee him, this, he tells them, was matter of exceeding great joy unto him; and the teſtimony he heard of their faith, did more comfort him, than all the afflictions which he ſuffer'd did deject him. For now we* live (i) *(ſays he), that is,* are lively, chearful, *and* couragious, *if ye ſtand faſt in your faith in Chriſt. He tells them he knows not how to be ſufficiently thankful to God for their perſeverance, and for giving him occaſion to rejoyce ſo ſincerely before him for their proficiency. He further acquaints them that he daily pray'd unto the Lord that he might ſee their faces again, and might be inſtrumental more perfectly to inſtruct them, and to increaſe the meaſure of their faith by opening to them more fully the myſteries of the goſpel. He accordingly prays for a proſperous journey to them, and that the Lord would grant that they may increaſe, and abound in love one towards another, and towards all men, as he did towards them. And laſtly that their hearts may be eſtabliſhed in holineſs, unblameable before God (who is our reconciled Father in Chriſt) and that continuing ſo, they at the coming of Chriſt with all his Saints and Angels to judgment may not be aſhamed* (k). *From* v. 1. to the end.

(i) Vivere ſic ſumitur in illo dicto, *mici dum vivimus vivamus.*

(k) Apoſtolus Spiritu plenus conglomerat hic multa quæ affectus ſuggerebat, nec de verbis eſt ſollicitus, ſed verba nonnulla ubricet & invaudit. *A Lap.*

He

He comes now to the ſecond part of his Epiſtle which contains exhortations, and precepts to duties of holineſs. The doctrine concerning the Reſurrection of the dead, *and laſt* judgment *being by the way taken in.* **Chap. 4.**

In the Firſt *place, he tells them, He exhorts and intreats them in the name of the Lord Jeſus, that as they had received of him how they ought to walk, and pleaſe God, ſo they would labour daily to excel and advance therein. They might remember what Commandments he had given them from Chriſt. Particularly,* 1. *That they ſhould preſerve themſelves in Chaſtity, and purity from the ſins of the fleſh. For this was the* will of God *that they ſhould be* holy *both in* ſoul *and* body, *and that they ſhould abſtain from* fornication, *and continually keep their bodies as* veſſels conſecrated *to the Lord, and not defile them; whereby they would diſtinguiſh themſelves from the* Gentiles, *who know not God, but live in impure luſts.* 2. *That they ſhould not* defraud *any man; for God will avenge ſuch kind of injuries as he had before aſſur'd, and warn'd them. And they ſhould remember, that the end of Gods calling them to the Grace of Chriſt, is, that they ſhould not defile themſelves with any kind of ſin* (l). *And he that rejecteth theſe wholeſom exhortations, he ſhews is guilty of rejecting the divine authority of God, by the inſpiration of whoſe holy Spirit, he had given them theſe precepts.* 3. *Touching* brotherly-love, *and how it is to be exerciſed, he tells them, he need not write much; for he found they were eminently taught, and inclin'd by the Spirit of God to the exerciſe of that grace, and that they manifeſted it not only at home but towards the* Brethren *round about in* Macedonia. *And he deſires they may daily more, and more increaſe and excel therein.* 4. *He exhorts them to uſe their beſt endeavours* (m) *to* live quietly, *and to follow their own buſineſs* [See 2 Theſ. 3. 12.], *and to* work with their own hands (*as he had commanded them when he was with them*), *that by imploying themſelves in honeſt labour, they may both preſerve their reputation among the* Gentiles (*who will think ill of Chriſtianity if it make men idle* (n), *and that they may* earn *ſo much by their labour as may ſupply all their wants and neceſſities that they may have no need of help or relief from others. From* v. 1. to 13.

(l) ἀκαθαρσία hic generaliter ſumitur ut ſupra, v. 2, 3. & tam latè patet quam quod ei opponitur, ἁγιασμὸς.

(m) φιλοτιμεῖσθαι] ſignificat Eniti, i. e. Magno conatu quicquam agere, tranſlate à more hominum ambitioſorum qui ſummo ſtudio, & animi Contentione nituntur ad honores *Eſtium.*

(n) Mos eſt Paulo peculiaritèr ea vitia tangere quæ quoque in loco vigebant maximè.

2. *He adviſes them not to mourn* immoderately (o) *for their deceaſed Chriſtian friends as* Heathens *do, that have no hope of a reſurrection. He tells them he would not have them carry themſelves as if they were ignorant of the happy ſtate of thoſe that dye in the faith of Chriſt. For as they believe, that Chriſt is riſen from the dead, ſo they ought alſo to believe that thoſe who have dyed in the faith of Chriſt, God will bring forth, and cauſe to appear with him, in the day wherein he ſhall judg the world, having firſt raiſed their bodies from the graves, and united them with their ſouls. And he tells them by revelation from the Lord, that the* change *of the* faithful (*) *that are alive at his Coming ſhall not* prevent *the reſurrection of thoſe that are* dead in Chriſt. *For when Chriſt ſhall appear in that his great glory, and ſhall by the voice or trump of the Arch-Angel raiſe the dead, then the* dead in Chriſt *ſhall riſe before the* living *be changed. And the* faithful *that are then alive being ſuddenly changed from mortality to an immortal glorious condition, ſhall be caught up together with the Saints that are raiſed from the dead, to meet the Lord in the air, and there being acquitted and abſolved by the ſentence of the Judg, ſhall enter into the kingdom prepared for them, and ſo ſhall remain for ever with the Lord*

(o) He forbids not all ſorrow for the dead, which Chriſt himſelf ſhewed for *Lazarus*, *Joh.* 11. 35. The Church for *Stephen*, *Act.* 8 2. And *Paul* for *Epaphroditus* when he was extreamly ſick, *Phil.* 2. 27. But he ſpeaks againſt Heatheniſh and immoderate ſorrow. For though many of the *Gentiles* believed the immortality of the ſoul, yet they never were able to comprehend the reſurrection of the body, and the re-uniting it to the ſoul. See *Act.* 17. 32.

(*) *Paul* by an ordinary ἀναχοίνωσις reckons himſelf, and his Aſſociates among the ſurvivers at Chriſts Coming, not as thinking that himſelf and thoſe then living ſhould be found of Chriſt in the body at that time, but knowing that all the Righteous make one body in Chriſt, and reckoning himſelf one of that number, He ſays *We that remain*, that is, thoſe of the faithful that ſhall ſurvive to Chriſts Coming. See Dr. *Slater* in loc.

in endless bliss. As for the wicked *he says nothing of them, giving it hard a word of Comfort for them. But as for the* other *he bids them* comfort one another *with these words, that is, draw matter of consolation to themselves against the loss of their deceased friends from the consideration of the resurrection, and the future glory.* From v. 13. to the end.

Chap. 5. 3dly. *He tells them that if any among them did curiously inquire into the* precise time *of Christs coming to judgment, it was to no purpose for him to write any thing about it, seeing it was not revealed* (p). *However this they could not be ignorant of, (having so often heard it from himself and his associates) that Christ will come suddenly, and unexpectedly, as a* thief in the night, *and will surprize secure impenitent sinners* unawares. *But* believers *need not fear that day because they sleep not in the darkness of sin and ignorance; The last day cannot as a thief in the night surprize them, because they are* children of the light, *and of the* day, *living and walking in the light of Gospel-truth, and in holiness of conversation.* From v. 1. to 6.

(p) That there should be a second coming of Christ, *viz.* to judgment, and that this coming should be hidden and at a time when least expected, was revealed when *Paul* wrote this Epistle. But that it should not be till the departing from the faith, the revealing of Antichrist, and his destruction by the breath of the Lords mouth [2 *Thes.* 2. 3.], it seems was an after-revelation; for the Lord did not at once reveal all his secrets to his servants, but by parcels, Dr. *Slater* in loc.

4ly. *Having thus spoken of the* manner *of Christs coming to judgment. He takes occasion from thence to exhort them to* watchfulness *and* sobriety, *that they may not fear being surprized by that day. Let us not therefore (says he) live in carnal security as* infidels *do, but be* vigilant *and* sober; *for they that sleep securely, or give themselves to drunkenness usually do it in the night and darkness, but such a course as this, would ill become us who are Christians, and the children of the day, and live in the light of the knowledg of Christ; we ought to be sober, and watchful remembring our life is a* spiritual warfare, *and therefore we ought always be upon our guard, having on a* breast-plate *compos'd of* faith *and* charity *to defend us against the assults of* Satan, *and on our head* the hope of salvation *for an* Helmet. *And this should further encourage us in the doing of our duty, because God hath not appointed us to be* vessels *of his wrath, but hath called us to the obtaining of salvation* in *and* through his Son, *who dyed for us, that whether we* wake (q) *or* sleep, *that is,* live *or* dye, *we should live with him, namely, a* spiritual life *here, and hereafter an* eternal life *of glory. From the whole he exhorts them to comfort and build up one another in faith and holiness.* From v. 6. to 12.

(q) Sicut *dormire* dicuntur qui mortem obiere, ita *vigilare* qui ad eum mortis fomnium non pervenerunt.

5ly. *He comes now to direct the* people *how to carry themselves towards their* Pastors *and* spiritual Guides, *who labour among them, and faithfully admonish and counsel them (as their need requires) and are* over them in the Lord, *by vertue of his commission and authority in the things appertaining to their souls. He injoyns them to give them* due respect (r), *thankfully to acknowledg their pains, and highly to esteem and love them on that account; and that they should live in peace and concord among themselves, and especially with their Pastors.* V. 12. 13.

(r) εἰδέναι, Hic significat debitâ reverentiâ prosequi.

6ly. *He directs the* Ministers *how to carry themselves towards the* People, *namely, that they should* admonish *those that are* unruly, *and walk disorderly, that they should* comfort *the* feeble-minded, *and such as are dejected under their afflictions, that they should* bear *with the* weak *and* infirm in the faith, *that they should be* patient *towards all.* V. 14.

7ly. *He gives now general directions to all.* 1. *That they* abstain from all private revenge, *not rendring evil for evil, but ever following that which is good both among themselves, and towards those that are* without. 2. *To* rejoyce evermore *in the sense of Gods love to them* in Christ, *upon which account, they should be of good courage, and well content, even in the midst of all tribulations.* 3ly. *To* pray without ceasing, *that is, upon every occasion, in all their necessities*

necessities, and in every business, as the matter required, yet not so as never to intermit; *but so, as not to give quite over, but to return to it again.* 4ly. In every thing to give thanks, *in adversity, as well as prosperity. For so gracious is the will of God in Christ towards them, that they have reason so to do.* 5ly. *To take heed of* quenching (t) the gifts *and* graces of the Spirit *in themselves, but to labour to stir them up by prayer, and the due exercise of them.* 6ly. *That they contemn not, nor neglect those* holy, publick exercises (t) *wherein the Ministers of the Gospel do interpret the Scriptures by the singular revelation of the Spirit, and speak unto men to* edification, exhortation *and* comfort [See 1 Cor. 14. 3.]. 7ly. *To* prove all doctrines *and* opinions, *and to examine them by the* rule of the word, *and* analogy of faith, *and to* hold fast *that which is good rejecting that which is otherwise.* 8ly. *That they* abstain from all sorts of evil, *and the* very appearance of it. From v. 15. to 23.

(s) Lux Salutaris agnitionis Dei per Spiritum Sanctum accensa extinguitur per neglectum verbi divini, & precationis devotæ, per securitatem, impietatem & ingratitudinem. *Glass.*

(t) Prophetia hoc loco est verbi divini interpretatio.

Lastly, *He concludes his Epistle solemnly praying for them, that God who is the author of all true peace and comfort, would please to sanctifie them in every part, namely, that their* Spirit [*that is their intellectual part, their understanding and will*], *and their* Soul, [*that is, their affections and appetite*], *and their* body, *and* outward man, *may be kept immaculate, so that if it should so happen, that they should live to the Coming of Christ to judgment* (u), *he may find them in this excellent condition at his Coming. He declares his confidence that he who hath called them to a participation of his grace, will carry on his own* good work *in them* (*); *and having begun to sanctifie them, will continue to do it; for he is faithful,* and his gifts *and* calling are without repentance. See 1 Cor. 1. 8. Phil. 1. 6. *And so desiring their* prayers *for him, and injoyning them to* salute *one another, with the* kiss *of* peace *and* charity (*as believers were wont to do in those times, according to the custom of those countreys*). *He strictly charges them that this Epistle be read to the* whole church, *to* all the holy Brethren x, *and so shuts up all with his Apostolical benediction.* From v. 23. to the end.

(u) See Notes to 1 Tim. 6. 14. and to the 6. v. of ch. 1. to the Philip.

(*) v. 24. ὃς καὶ ποιήσει τὸν ἅλο πίδα ὑμῶν βεβαίαν. Sic complutensis legit. Deus est fidelis & vitam cælestem sicut vos sperare jussit ita & præstabit: βέβαιον dicitur quod reipsâ impletur. ut Rom. 4. 16. *Grot.*

(x) Hence the Papists are to be reprov'd who prohibit Lay-people from reading the Holy Scriptures.

SECT.

SECT. X.

PAul thus going on couragiouſly with his Miniſtry, the *Jews* were ſo horribly enraged at him, that they banded againſt him, and brought him before the Tribunal of *Gallio* the *Proconſul* of that Province, accuſing him that he taught another way of worſhipping God, than what the Law of the *Jews* preſcribed, and according to which the *Romans* had permitted them to live. But *Gallio* told them, if it were a matter that appertained to the civil government, it was but reaſon he ſhould hear them, and do them juſtice; but ſeeing the Queſtion betwixt them, was concerning things appertaining to their Religion, he would be no judg in ſuch matters. The *Jews*, as it ſeems, were not ſatisfied with this anſwer, but preſs'd him again with vehement and ſomewhat uncivil importunity, that he would take ſome courſe with *Paul*; *Gallio* being offended at this their carriage, by his Officers drave them out of the Court. But they continuing yet to be troubleſom and importunate, ſome of the Natives of *Corinth*, fell upon *Soſthenes* (one of the Rulers of the *Jewiſh* Conſiſtory, who probably was their Captain and Leader in this complaint againſt *Paul*) and beat him in the place; the *Pro-conſul* taking no notice of it, or reproving it.

Act. 18. *v.* 12. And when Gallio was the deputy of Achaia, the Jews made inſurrection with one accord againſt Paul, and brought him to the judgment ſeat,

v. 13. Saying, This fellow perſwadeth men to worſhip God contrary to the law.

v. 14. And when Paul was now about to open his mouth, Gallio ſaid unto the Jews, If it were a matter of wrong, or wicked lewdneſs, O ye Jews, reaſon would that I ſhould bear with you.

v. 15. But if it be a queſtion of words and names, and of your law, look ye to it: for I will be no judg of ſuch matters.

v. 16. And he drave them from the judgment ſeat.

v. 17. Then all the Greeks took Soſthenes the chief ruler of the ſynagogue, and beat him before the judgment ſeat: and Gallio cared for none of thoſe things.

v. 12. *Gallio*] Erat hic frater magni Senecæ, dictus cum Junior eſſet, *Novatus*, ſed adoptatus poſteà à Junio Gallione.

v. 13. Contra legem]. Hæc accuſatio inde obtentum ſumebat quòd Apoſtoli qui Judæi erant, incircumciſos ad ſuum cœtum admittebant.

v. 14. *Secundum rationem vos ferrem*]. i.e. Rationi conſentaneum eſſet ut vos ferrem, & paterer quantum velletis dicere, fuiſſet hoc mei officii.

v. 17. Soſthenem præfectum Synagogæ]. Nempe Synagogæ alterius ab eâ cui præerat Criſpus. Nam in magnis urbibus plures erant Synagogæ, & ſingulis ſui Archi. ſynagogi.

SECT.

SECT. XI.

ABout this time, as it ſeems, a certain *Egyptian* came into the Province of *Judæa*, who termed himſelf a *Prophet*, and gathered together Four thouſand men, and brought them from the wilderneſs to the *mount of Olives*, and there told them, that by his command, they ſhould ſee the walls of *Jeruſalem* fall down, by which they might enter into the City.

But the inſurrection of this *Egyptian* and his Complices coming to *Fælix* the *Roman* Governours ears, he brake in upon them with his *Roman* Horſe and Foot, and killing Four hundred, he took Two hundred Priſoners, and diſperſed the reſt; but their Prophet and Leader eſcaping, it was not known what became of him. *Joſeph. l.* 2. *c.* 12.

Of this man *Lyſias* the Captain ſpake, when he ſaid to * *Paul*, *Art not thou that Egyptian, who before theſe days, mad'ſt an uproar, and leddeſt out into the wilderneſs four hundred men, that were murderers.* * Act. 21.38.

SECT. XII.

PAul tarried a good while at *Corinth* after he had been brought before *Gallio*, and had came off ſo well. During which time 'tis probable, he wrote his Second Epiſtle to the *Theſſalonians*. For having in his *former* expreſſed his longing deſires to viſit them [1 *Theſ.* 3. 10, 11.] and finding by the intervention of other affairs, and perhaps of dangers, that he was ſtill hindred, he haſtened to ſend this Second Epiſtle to ſupply the want of his preſence.

The Second Epiſtle to the Theſſalonians.

Chap. 1.

In which Epiſtle there are theſe parts.

1ſt. After his inſcription and ſalutation (*which are the ſame with that in his former Epiſtle*), *He labours to comfort and ſtrengthen theſe* Theſſalonians, *againſt thoſe perſecutions and afflictions, which he underſtood they were expoſed to, for the profeſſion of Chriſt and his Goſpel.*

The Arguments he uſes, in order hereunto, are theſe; 1. *He ſhews the Condition of their Church was very happy, becauſe their* faith *did daily grow and increaſe*; *and* love (a) *did ſo much abound among them.* 2. *Their* faith *and* patience *was ſo eminent that he gloried in them, and ſet them forth as a pattern to other Churches.* 3. *The afflictions they ſo unjuſtly ſuffered from their unreaſonable Perſecutors, were a manifeſt demonſtration, that there will be a* day of Judgment, *wherein God will give to every one according to their works. And He in his infinite wiſdom ſees it good to ſuffer them his ſervants, here to be ſorely afflicted that they may be meet* (b) *and fitly qualified according to His order and conſtitution* (*who hath appointed that they ſhould ſuffer with Chriſt, before they be glorified with him*), *to enjoy the kingdom of Heaven, for the obtaining of which they ſuffered ſuch hard things. And at the* great day, *He will manifeſt his righteous judgment in puniſhing their* oppreſſors *and* perſecutors, *and will give them* (*together with the Apoſtles, and other Martyrs of Chriſt*), reſt *and* refreſhment *from all their troubles and miſeries. And this they may aſſuredly expect when Chriſt ſhall viſibly come from heaven royally attended with all his glorious Angels, and ſhall in a terrible manner execute vengeance on all that regarded not to know God, nor to worſhip and ſerve him as they ought, and obſtinately refuſed to entertain and obey the Goſpel of his Son. Theſe ſhall be puniſhed with everlaſting perdition, when they ſhall appear before Chriſt the Judg, and ſhall ſee his glorious power* (c). *And in that day wherein he ſhall thus puniſh his adverſaries, he ſhall be highly glorifyed in the glory, which he ſhall impart to his Saints; the meaſure of which ſhall be ſo great, that it ſhall fill them with wonder and admiration, they finding their expectation ſo much exceeded. And this he tells them, he ſpake for their comfort, becauſe* his teſtimony (*that is, the Evangelical doctrine he had preached*) *had found belief and entertainment among them. He further tells them, that he daily prayed for them, that the Lord would vouchſafe to make them* meet *for that glory, to the participation of which he had ſo graciouſly called them* (ſee Eph. 4. 4.); *and that he would accompliſh all things which according to his good pleaſure and bounty he had determined to do for them; and that he would powerfully compleat the grace of* faith, *which he himſelf had wrought in them; that the name of Chriſt may be glorifyed by them here, and they be glorified by him in that* happy day, *and all according to the riches of his free grace and mercy manifeſted in his Son.* From 1. to the end.

(a) Fides & dilectio duæ res maximæ in quibus eſt τὸ πᾶν Chriſtianiſmi. *vide Eph.* 4. 15.

(b) *v.* 5. Loquitur hic non de merito, ſed de dignatione gratuitâ. Quis enim meritus eſt Vocari? *Paræus.* Digni, dignatione Dei, non dignitate noſtrâ.

(c) *A facie Domini & à gloriâ virtutis ejus*] i.e. Cum conſpexerint faciem Domini & gloriam roboris, & poteſtatis ejus. *Vatablus.*

Chap. 2d. 2d. *He rectifies a miſtake which he underſtood they were in, concerning the* day of Judgment, *as if it were now* at hand, *and would happen preſently in that age. He beſeeches and obteſts them, that as touching* (d) Chriſts ſecond coming, *and the Saints gathering together from all quarters of the world, at that time, to meet him,* [*of which he had ſpoken in his former Epiſtle,* Chap. 4. v. 15, 16, 17.] *they would not be ſoon ſhaken and driven from what* (e) *he had taught them by any* ſeducers *whatſoever, who either by ſome pretended revelation from the* ſpirit, *or ſome* ſpeech *of the Apoſtle* (*which they pretended they had heard, or from ſome paſſages in his former Epiſtle* (*which they miſ-underſtood*), *endeavoured*

(d) ὑπὲρ τῆς παρουσίας. ὑπὲρ hic poſitum eſt pro περὶ ut 2 Cor. 8. 23.

(e) νῦν Hic expono ſententiam. Ne facile dimoveamini ab illâ ſententiâ quam me docente imbibiſtis. *Grot.*

voured to perſwade them, that the day of judgment *was at hand. He tells them there are ſeveral things which muſt* precede *Chriſts* ſecond coming, *which he will acquaint them with, that they may not be deceived.* 1. *A great and general* Apoſtacy *from the faith* [ſee 1 Tim. 4. 1.]. 2. *The revelation of the* great (h) *and* chief Antichriſt, *whom he characterizeth after this manner, calling him the* man of ſin, *the* ſon of perdition, *one who* oppoſeth *and* exalteth himſelf above Chriſt, (*who is very God*), *in all his offices,* Regal, Sacerdotal, *and* Prophetical, *yea exalteth himſelf above every thing that is* worſhipped, *that is, above* magiſtrates [*who in Scripture are called* Gods, Pſal. 82. 6.], *and are* σεβασοὶ Auguſt, *or* illuſtrious. *Yea, who exalteth himſelf above* all that is called God; *one way or other* [*that is, above* all powers *whatſoever*], *arrogating ſuch things to himſelf, as only belong unto* God, *and thereby endeavouring* (*as it were*) *to declare that he is* God. *He ſits and rules in the* Temple *of God, that is, among the* people that bear the name of Chriſt, *the viſible external Chriſtian Church,* (*the ſociety that profeſs themſelves the* Temple *of God*), *he tells them, he ſits and* rules, *and exalts himſelf, as if he were* God, *uncontroulably, antiquating, or diſpenſing even with the laws of God himſelf. All which things they might remember he had acquainted them with before. He comes therefore now to ſhew them what it was that* with-held, *and* hindred, *and ſtayed his* revealing *and manifeſting of himſelf for the preſent, ſo that he could not publickly appear as yet, nor ſhould before that time and ſeaſon, which the divine providence had appointed. That which hindred* (*as it ſeems*) *was the* entireneſs of the Roman Empire, *which* (*probably*) *he had hinted to them before, but mentions not here* (*poſſibly*) *that he might not provoke the preſent* Roman *power againſt the Chriſtians, who promiſed themſelves that their Empire ſhould never have an end. And if any ſhould enquire whether* Antichriſt *was not yet in the world, he anſwers, the* myſtery of iniquity *was even now working, that is, there was ſomething now working in the world, that was a* type *and* figure *of* that *which ſhould ſhew it ſelf more plainly in the great* Antichriſt, viz. *the* ſpirit of contention *for rule and priority* *. *This bore ſome ſimilitude with the* ſpirit *of the great* Antichriſt, *who ſhould appear in his ſeaſon. But this* Antichriſtian *heat of ambition muſt play at leſſer game, till the* ὁ κατέχων *the* Roman Emperor *be removed, who poſſeſs'd* Rome, *which was to be the* Seat *of* Antichriſt; *which* Seat *being once void,* Antichriſt *would enter, and diſcover himſelf, and advance himſelf above all* laws, *both divine and humane* (i). *So that this* man of Sin (k) *is to be underſtood of* one *that is to appear after the* breaking of the Roman Empire *in pieces* (l). *The Apoſtle further ſhews, that Jeſus Chriſt our Saviour ſhall deſtroy this* Antichriſt *by the* ſword of his mouth, *that is, by the preaching of his Goſpel, and the power of his ſpirit concurring therewith, and by the* brightneſs of his coming, *that is, by clear and convictive reaſons and arguments divulged by ſuch, as ſhall ſpeak by the ſpirit of Chriſt. He further declares that the* coming *of* this Antichriſt, *his* raiſing, *and* firſt advancement *to his kingdom, will be with* ſuch kind of working, *as Satan is wont to uſe to ſeduce men, namely, with the power of* ſigns, *and* wonders, *and* diabolical illuſions, *which Satan will produce to confirm the dominion, and falſe doctrine of* Antichriſt; *and which are beyond* humane, *but not* Angelical *power; and with all unjuſt and fraudulent dealing and deceit, with all arts and tricks of coſenage, that the Devil himſelf can invent, which will take place and prevail in ſuch whom God* (*becauſe they received not the truth in the love of it, but had pleaſure in unrighteouſneſs*) *will* judicially *give over to ſtrong deluſions, to their perdition and damnation.* From v. 1. to 13.

(h) *Ebion* and *Cerinthus* and other Hereticks who denied the Deity of Chriſt, the Apoſtle calls *Antichriſts.* 1 Joh. 2. 18. as fore-runners of the *great Antichriſt.*

* See Dr. *More* his learned piece called the *myſtery of iniquity.*

(i) He is therefore called here ἄνομος.

(k) ὁ ἄνθρωπος doth not intimate one individual man, but the ſeries of ſhavelings that were to ſucceed in one Seat. As Heb. 9. 7, 25. ὁ ἀρχιερεὺς, The high Prieſt denotes the whole ſeries or ſucceſſion of Prieſts. And ὁ ἄνθρωπος τοῦ θεοῦ ſignifies not one Paſtor, but the ſeries of faithful miniſters.

(l) If any ask *Tertullian* who this ὁ κατέχων is, that hindreth the revealing of Antichriſt, he tells him, *Quis niſi Romanus ſtatus? cujus in decem Reges abſceſſio diſperſa, Anticchriſtum ſuper inducet, & tunc revelabitur iniquus.*

3dly. *Having*

3dly. *Having uttered this ſad prophiſie; leſt the* Theſſalonians *ſhould be ſtartled at it, he tells them* they *need not fear ſeduction by this* Antichriſtian ſpirit, *becauſe God had choſen them to ſalvation* through ſanctification of his ſpirit, and belief of the truth, *having effectually called them by the Goſpel, which he had preached unto them, that they might obtain the glory purchaſed by Chriſt. Wherefore he exhorts them to* conſtancy *in the faith, and to maintain the* traditions, *inſtructions, and doctrines delivered to them by him, and which they had received either by his* preaching *or* writing.

Laſtly, *he earneſtly prays for them, that Jeſus Chriſt* our Lord, *and God our* gracious father *in him, (who hath given all true believers ſolid grounds of perpetual comfort, and good hope of eternal life through his free grace* (k)*), would comfort their hearts in all their afflictions, and ſtrengthen them unto every good* word *and* work (l), *that is, that they might ſo* ſpeak *and ſo* act *as may be moſt pleaſing, and acceptable in his ſight.* From v. 13. to the end.

(k) v. 16. ἐν χάριτις] pro ἐκ vel διὰ χάριτος Hebraiſmus. Piſc.

(l) v. 17. ἐν παντὶ λόγῳ καὶ ἔργῳ] pro εἰς πάντα λόγον καὶ πᾶν ἔργον ἀγαθόν.

Chap. 3d. 4ly. *In the cloſe of his Epiſtle, he exhorts them to pray earneſtly, that the Goſpel may have a* free courſe *and be glorified by the* converſion *of the unconverted, and by the* edification *and further improvement of thoſe that are effectually called, as it was among them; and that himſelf and other preachers of it might be delivered from* unreaſonable *and* abſurd *men, who perverſly oppoſed it. And of that ſort of men, he tells them, there be too too many in the world, among whom the Goſpel will not be entertained, nor meet with* faith (l) *and* obedience. *However as to them, he declares his confidence, that God who hath effectually called them, and who is conſtant and faithful in promoting his own work, will eſtabliſh them in* faith *and* holineſs, *and will defend them againſt the evils, dangers, and temptations of Satan and his inſtruments; and that which further encouraged him to hope it, was their ready obedience to his injunctions. He prays that the Lord would by his Spirit* direct *and* incline *their hearts to expreſs that ardent love to* himſelf (m), *which they of duty owe him, and to an imitation of the* patience *of Chriſt* (n). From v. 1. to 6.

(l) *Ad fidem vocantur omnes quibus annunciatur Evangelium. Sed qui in vitiis ſibi placent, non credent nobis* inquit Lactantius *etiamſi ſolem manibus geſtemus.*

(m) In Charitatem Dei, i. e. in Charitatem ſuam. Emphaticè nomen *cognatum* pro *reciproco.*

(n) v. 5. εἰς τὴν ὑπομονὴν τοῦ χριστοῦ.

5ly. *He preſcribes the practice of* Church-diſcipline, *towards ſuch as walk* diſorderly *among them, and not according to the* rule *and* doctrine *by him delivered. He forbids them all* familiar *converſe with ſuch that they may be* aſhamed, *and (reflecting upon their evil courſes) may* repent *and* reform. *By the* diſorderly, *he means, ſuch as liv'd idly, and were buſybodies * in other mens matters; which kind of courſe, he ſhews, was very contrary to his practiſe among them, who did not eat any mans bread* gratis, *but wrought with his own hands* (o) *in the day time, and ſometimes part of the night, at his trade of* Tent-making [ſee Act. 18. 3.], *that he might not be chargeable to any of them, though he had power to have challenged maintenance for his preaching the Goſpel among them, as other Apoſtles did* [ſee 1 Cor. 9. 3, &c.]. *But he had departed from his right, and had done* that *to which he was not bound, to incite them by his own example to labour, each one in his Calling very diligently. For this he injoyned them, when he was with them, that if any lived idly, and would not* work, [*having health, ſtrength, and opportunity for it*], *they ſhould not* eat, *namely be relieved by the* Charity of the Church, *who are only to take care of thoſe that are indigent and neceſſitous. He therefore*

* περιεργάζομαι ſciſcitor, περίεργος Curioſus. *vid.* 1 Tim. 5. 13. περίεργοι Curioſe agentes, i.e. Curâ rerum alienarum diſtricti.

(o) Mos hic Paulo ubique, 1 Cor. 4. 12. Act. 20. 34. 1 Theſ. 2. 9.

fore exhorts the diſorderly, *and commands them in the name of Chriſt to* reform, *and to live peaceably upon the fruit of their own labour. As for thoſe of them that were free from theſe miſdemeanors, he exhorts them to go on conſtantly in their duty, and not to be weary of doing that which is good. And if any* diſorderly *perſons among them would not obey theſe admonitions, given in this Epiſtle, he injoyns, that they ſhould be* noted *as perſons not fit to be converſed familiarly with, that ſo (entring into a conſideration of their evil ways) they may be brought to repentance. Yet he tells them, they muſt diſpenſe this ſeverity with* wiſdom, *not reckoning theſe offenders as enemies* (a), *(as of whoſe repentance and reformation they deſpaired), but as long as they made profeſſion of the Chriſtian Religion, they ſhould conſider them as* lapſed brethren, *and accordingly exhort and admoniſh them as thoſe they deſired and endeavoured to reduce and reform.* From v. 6. to 16.

(a) Vide Lev. 19. 17. Hæc enim excommunicatio non eſt inſtar veneni quod hoſti datur ad exitium, ſed *medicina* quæ fratri datur ad ſalutem. Quod autem objicitur, Math. 18. *Excommunicatum habendum eſſe inſtar Ethnici,* illud non repugnat huic ſententiæ, quoniam illud à Chriſto non abſolutè dicitur, ſed tantum ratione Communionis ſacræ; à quâ arcetur, ne ſuâ contagione reliquos inficiat. *Gomarus.*

He ſhuts up the Epiſtle praying for them, that God, who is the author of peace, *would give them peace, at* all times *and* in all places (b), *and* every manner of way, *namely with himſelf and with one another.*

(b) v. 16 ἐν παντὶ τρόπῳ. Vetus interpres legit, ἐν παντὶ τόπῳ. Quæ lectio videtur genuina, *Piſcatori, Grotio,* & *Bezæ.*

The Concluſion of the Epiſtle (wherein he ſalutes them), he wrote with his own hand, that they might diſcern it from any counterfeit, that might be carried about in his name. Verſ. 17. 18.

SECT. XIII.

THE Apoſtle having continued a year and half at *Corinth*, and fairly planted a Church there (though it were miſerably degenerated ſoon after), he now determines to ſail to *Epheſus*; *Aquila* and *Priſcilla* reſolving to accompany him: And having taken his leave of the Brethren there; at *Cenchrea* a Haven on the Eaſt ſide of that City, *he ſhaved his head* (*a*). The reaſon of which, probably was this: He had (it ſeems) before taken upon him, for ſome time, the Vow of the *Nazarites*, whereby he was obliged to abſtain *from wine*, and *ſhearing his head*, and *touching of the dead*. But having now accompliſh'd his Vow, he ſhore his head, and returned to the common way of living, according as was preſcribed, *Numb.* 6. 18, 19, 20. The reaſon of this Vow we may gather from 1 *Cor.* 9. 20. namely, in things indifferent he was willing to comply with the weak *Jews*; to ſhew, that he was no contemner of the Law: And for the ſame reaſon he cauſed *Timothy* to be circumciſed; and for the ſame reaſon, purified himſelf in the Temple at *Jeruſalem*, *Act.* 21. 23, 24.

(*a*) Quod Cenchreis dicitur aut Aquila aut Paulus crinem totondiſſe quia votum habebat, de ſacro voto id non poteſt intelligi, quia deponendus erat capillus votivus Hieroſolymis & ſupponendus ollis pacificorum. Civile illud votum fuiſſe videtur quod ſumpſerat vel Paulus vel Aquila qualia multa, faciebant Judæi *Non ante capillum tondebo quam ad illum locum pervenero.* Quæ vota erant peregrinantium. Ita Paulus votum fecit tondendi Capilli ubi Cenchreas perveniſſet. *Salmaſ.*

The Apoſtle being now come to *Epheſus*, he taught in the Synagogue of the *Jews*; but thought not fit (though deſired) to ſtay long there then, being prompted (as it ſeems) by ſome ſecret inſtinct of the Spirit, now to go up to the approaching *Feaſt* at *Jeruſalem*; not that he now took himſelf obliged to obſerve the *Feaſts*, or *antiquated Ceremonies* of the Law, (ſee *Gal.* 4. 10. *Col.* 2. 16. *Rom.* 14. 5.) but he was willing to go to this *Feaſt*, that he might in that *great ſolemnity* and concourſe of people, have more advantage to ſpread the Goſpel among the *Jews*. Leaving therefore *Aquila* and *Priſcilla* at *Epheſus*, he ſailed thence to *Cæſarea*, and thence went up to *Jeruſalem*; where it ſeems he ſtayed not long, finding poſſibly not ſuch ſucceſs of his endeavours as he expected and hoped for. Whereupon he haſtened from thence and went down to *Antioch* in *Syria*, where he ſtayed for ſome time.

Act. 18. *v.* 18. And Paul after this tarried there yet a good while, and then took his leave of the brethren, and ſailed thence into Syria, and with him Priſcilla and Aquila: having ſhorn his head in Cenchrea: for he had a vow.

v. 19. And he came to Epheſus, and left them there: but he himſelf entred into the ſynagogue, and reaſoned with the Jews.

v. 20. When they deſired him to tarry longer time with them, he conſented not:

v. 21. But bade them farewell, ſaying, I muſt by all means keep this feaſt that cometh, in Jeruſalem; but I will return again unto you, if God will: and he ſailed from Epheſus.

v. 22. And when he had landed at Ceſarea, and gone up, and ſaluted the Church, he went down to Antioch.

CHAP.

CHAP. VI.

Anno Chriſti Claudii 55 13, 56 14

Containing Paul's *Fourth Journey, which he began from* Antioch *in* Syria; *which we call* Iter Epheſinum, *His* Epheſine *Journey.*

Iter Epheſinum.

SECT. I.

PAUL having ſpent ſome time at *Antioch*, he departed thence; and went thorough *Galatia*, and *Phrygia*, and travelling from place to place, as he went along, he viſited and confirmed the Diſciples in thoſe parts. When he came among the *Galatians*, he was received by them with all imaginable joy and gladneſs, they being not only not offended at the tribulation which was outwardly brought upon him, but they gladly and kindly received him as if he had been an Angel of God, nay even as the Lord Jeſus himſelf, *Gal.* 4. 14. Among other things which he now injoyneth them, he appointeth that they ſhould make collections, and ſet apart their Charity for the poor every Lords day, 1 *Cor.* 16. 1, 2.

Act. 18. *v.* 22. And when he had landed at Ceſarea, and gone up, and ſaluted the Church, he went down to Antioch.

v. 23. And after he had ſpent ſome time there, he departed, and went over all the country of Galatia and Phrygia in order, ſtrengthening all the diſciples.

SECT. II.

IN the mean time, whilſt the Apoſtle is thus confirming the Churches formerly planted in *Galatia* and *Phrygia* (ſee *Chap.* 16. 6.), a certain man born of *Jewiſh* Parents at *Alexandria* in *Egypt* by name *Apollos*, being a *judicious*, *learned*, and *eloquent* man, and *mighty* in the Scriptures, and ſomething inſtructed in the *way of the Lord*, that is, the Doctrine of the Goſpel (though as yet but imperfectly), came to *Epheſus*, and being of great zeal and fervency of ſpirit, he taught boldly in the *Jewiſh*

Jewiſh Synagogues, the Doctrine of the Goſpel according to his knowledg: for he knew only ſo much of it, as *John Baptiſt* had taught his Diſciples, and confirmed and ſealed with Baptiſm, by which the extraordinary gifts of the Holy Ghoſt were not imparted, as they were to many by the Baptiſm of the Apoſtles *Act.* 8. 15, 16, 17. And poſſibly he had been in *Judæa* in *John Baptiſts* time, and ſo either was baptized by him, or elſe by ſome of his Diſciples, who were now diſperſed abroad. *Aquila* and *Priſcilla* hearing him preach, and perceiving that he wanted ſomething of that knowledg, that they had attained to, they took him home to them, and in private conference informed him more *fully* and *clearly* concerning Chriſt and the Goſpel; ſhewing him what Chriſt had done and ſuffered to ſave ſinners, and what was required of thoſe that ſhall be ſaved by him. *Apollos* being thus more fully inſtructed in the Doctrine of the Goſpel deſires to travel into *Achaia* (*viz.* to *Corinth*, the chief City thereof), that he might preach the Goſpel there. The Brethren therefore at *Epheſus*, incouraging him in this deſign, and accompanying him with their Letters Teſtimonial to the Brethren at *Corinth*; when he was come thither, he *watered what Paul had before planted* [1 *Cor.* 3. 6.]; and much confirmed the Diſciples in that place; and mightily convinced the *Jews* (who were his great oppoſers), that *Jeſus* was the *true* and only *Meſſias* promiſed to the Fathers.

Act. 18. *v.* 24. And a certain Jew, named Apollos, born at Alexandria, an eloquent man, and mighty in the Scriptures, came to Epheſus.

v. 25. This man was inſtructed in the way of the Lord, and being fervent in the ſpirit, he ſpake and taught diligently the things of the Lord, knowing only the baptiſm of John.

v. 26. And he began to ſpeak boldly in the ſynagogue: whom when Aquila and Priſcilla had heard, they took him unto them, and expounded unto him the way of God more perfectly.

v. 27. And when he was diſpoſed to paſs into Achaia, the brethren wrote, exhorting the diſciples to receive him: who when he was come, helped them much which had believed through grace.

v. 28. For he mightily convinced the Jews, and that publickly, ſhewing by the ſcriptures, that Jeſus was Chriſt.

v. 24 ἀνὴρ λόγιος] Vir eloquens, vel, vir prudens & ſapiens.

v. 25. *Initiatus viâ Domini*] prima elementa Chriſtianiſmi acceperat, & docebat diligenter ea quæ ſunt Domini pro modo cognitionis quam acceperat.

Sciens tantum Baptiſma Johannis] h. e. Doctrinam ejus; nempe ſcivit, Exhibitum eſſe Meſſiam, & aliquo modo ejus officium & beneficia; ſed ignoravit quod Jeſus ſit Meſſias, quodque ſit crucifixus pro genere humano, reſuſcitatus, & glorificatus, & alia non pauca huc pertinentia.

Per *baptiſma Johannis* intelligenda eſt Doctrina de Chriſto quam Johannes tradiderat, & baptiſmate obſignaverat diſcipulis ſuis. *Synecdoche Metonymica. Piſcator.*

SECT. III.

WHil'ſt *Apollos* was thus imployed at *Corinth*, *Paul* having viſited the Churches in *Phrygia* and *Galatia*, came

came to *Epheſus* (*a*), (according to his promiſe made to them, *chap.* 18. *v.* 21.), and there he found *Twelve Diſciples*, no further inſtructed in Chriſtianity than the Doctrine by *John*; having received Baptiſm from him, or ſome of his Diſciples ſcattered abroad, as was the caſe of *Apollos* before mentioned. *Paul* asks them whether they had received the Holy Ghoſt? They anſwer, they had not ſo much as heard *whether there were any Holy Ghoſt*; that is, that there were now any miraculous Gifts imparted by the Holy Ghoſt. In which words, they ſeem to ſpeak after the common Tenet of the *Jewiſh* Nation, which was, That after the death of *Ezra*, *Haggai*, *Zachary*, and *Malachi* the *Holy Ghoſt* departed from *Iſrael*; and they profeſs they never heard of his being a new given, with his miraculous Gifts. He asks them then, *Unto what were ye baptized?* they ſay, *unto Johns baptiſm*; that is, into the Doctrine which *John* taught, and ſealed by Baptiſm; which being publiſhed to them, and by them own'd and profeſs'd, they were baptized; by which Baptiſm, the extraordinary Gifts of the Holy Ghoſt were not given or imparted to any. To this *Paul* replies, that the miniſtry of *John* was not to gather Diſciples to himſelf; but he exhorted his hearers to repent and *believe in him that was ſhortly to appear and manifeſt himſelf*, *viz.* in Chriſt Jeſus, and to expect remiſſion of ſins only by Him. Which *they*, to wit *Johns hearers*, *underſtanding and conſenting unto*, they were baptized by him in the Name of the Lord Jeſus.

(*a*) Epheſus erat Metropolis Joniæ, clara conditoribus (Amazonibus, quod dilucio quod priſci eſt, templo Dianæ ejuſque incentio, viris doctis, & artificibus inde ortis, ante magicâ ibi uſitatæ; epiſtolâ Pauli ad eos ſcripta, nec non diutinâ Johannis Evangeliſtæ in hac urbe reſidentiâ; epiſtolisque ad eum ſcripta, *Apoc.* 2. 1.

Paul having thus inſtructed them concerning the true tendency of *Johns* Baptiſm, and how it pointed to Chriſt, he laid his hands on them, and the miraculous Gifts of the Holy Ghoſt were immediately conferred on them. And they ſpake divers Tongues, which before they underſtood not, and were indued with the Gift of propheſying, that is, of declaring things to come and interpreting the writings of the Prophets, that they might be fit Teachers of others.

Act. 19. 1. And it came to paſs, that while Apollos was at Corinth, Paul having paſſed thorow the upper coaſts, came to Epheſus, and finding certain diſciples,

v. 2. He ſaid unto them, Have ye received the holy Ghoſt ſince ye believed? And they ſaid unto him, We have not ſo much as heard whether there be any holy Ghoſt.

v. 3. And he ſaid unto them; Unto what then were ye baptized? And they ſaid, Unto Johns baptiſm.

v. 4. Then ſaid Paul, John verily baptized with the baptiſm of repentance, ſaying unto the people, that they ſhould believe on him which ſhould come after him, that is, on Chriſt Jeſus.

v. 5, When they heard this, they were baptized in the Name of the Lord Jeſus.

v. 6. And when Paul had laid his hands upon them, the holy Ghoſt came on them, and they ſpake with tongues, and propheſied.

v. 7. And all the men were about twelve.

v. 2 *Num Spiritum Sanctum accepistis* ?] i. e. Dona illa eximia Spiritûs Sancti ex quibus colligeretur vos ad sanctum ministerium divinitùs vocari, scilicet donum linguarum & Prophetiæ. Nam etsi ista dona omnibus credentibus & baptizatis tunc temporis non erant communia, nec necessaria, tamen cum hi discipuli Johannis destinabantur ad docendum in Ecclesiâ & haud dubiè zelo ferverunt, (ut Apollos, itidem Johannis discipulus, cap. 18. 24.), requirebantur in illis hujus modi dona, in quibus pateret, ipsos divinitus ad sacrum ministerium vocatos esse.

v. 5 Breviter indicat Paulus discrimen baptismi Johannis à præsenti baptismo; quod Johannes quidem baptizavit in venturum Messiam ac populum jussit in eum credere; ipsi vero baptizabant in exhibitum, passum, & glorificatum; simulque eos proculdubio de totâ sacrâ *Triade*, & mysterio Christi, planè instituebant.

Audientes verò] i. e. qui ex populo hanc Johannis concionem audierunt fideque acceperunt, ii baptizati sunt ab illo, scil. *Johanne*. Sic *Streso* & *Glassius*.

SECT. IV.

THE Apostle after this private instruction of these Twelve Disciples, having a long time to stay at *Ephesus*, for the first three months he preached the Gospel in the Synagogue of the *Jews*, labouring to convince them; but when instead of being convinced, he saw them remain obdurate and refractory, and not only not to embrace the Gospel, but to oppose it, and speak contumeliously of it, and vehemently to contend with him for preaching of it (which as some conceive he calls, *his fighting with beasts* (*a*) *at Ephesus*, 1 *Cor.* 15. *v.* 32.), he left them, and separated the Christians of that place from them, whom with others that came to hear him he daily instructed in a certain place, called the (*b*) *School of Tyrannus*; and this he did for the space of two years: so that the sweet savour, and report of the Gospel was spread abroad thorow all *Asia*, *properly so called* (namely, which lyes about *Ephesus*), both among *Jews* and *Gentiles* [1 *Cor.* 16. 9.]. And it pleased the Lord greatly to confirm the Doctrine of the Gospel here preached by the Apostle, by enabling him to work many Miracles (*c*) in this place. For he did not only cure those that came to him, but by *his touching linnen clothes* and sending them to those that were sick, or possessed with Devils, they were thereupon immediately cured. Some *Jewish* exorcists (*d*), the Sons of * *Sceva*, who went about pretending to cure diseases, and cast out Devils; seeing what great miracles *Paul* wrought in *the Name of Jesus*, they likewise attempted to cast out a Devil out of a man possessed, by using *the same name*, though in *Jesus* they believed not. But the Devil would not obey them (*e*), as not having any authority from Jesus as *Paul* had, though they us'd his Name: Nay, he was so far from obeying them, that he made the *man* that was possessed, fall violently on them, and tear off their Clothes and

(*a*) See note on 1 *Cor.* 15. 32.

(*b*) Verus cultus N. T. non quærit differentiam locorum sed in omni loco vult exerceri. Paulus non reformidat Scholâ Philosophica Evangelium docere. Vide Joh. 4. 20, 21. 1 Tim. 2. 8.

(*c*) Miracula, Ecclesiæ non sunt semper necessaria, adeo ut illa Ecclesia quæ donum miraculorum non habet, earnec si no Characteristico unde agnoscatur esse vera Ecclesia. Nam 1. Nulla est promissio. Ubi enim quæ est, Mar. 16. 17. 1 Cor. 12. 28. non est perpetua, sed temporalis. 2. Miracula exigere damnatur Joh. 4. 48. 1 Cor. 1. 22. 3. Vetamur miraculis fidere sine scripturâ aut quæ fiunt adversandum doctrinam Scripturæ contrariam, Deut. 13. 4. Miracula ultimorum temporum declarantur esse signa Antichristi. 2 Thes. 2. 9. 10.

* One of the 24 Heads of the Families of Priests, See 1 *Chron.* 24. 4. 2 *Chron.* 36. 14. *Matth.* 2. 4.

(*d*) Exorcismus significat vehementem obtestationem quâ in nomine Domini aliquem obligamus ut hoc vel illud faciat vel dicat, vid. Numb. 5. 19. 1 Reg. 22. 16, Math. 26. 63. 1 Thes 5. 27.

In veteri Testamento nihil legitur de Exorcistis sicut neque de obsessis, sed circa Christi tempora Diaboli inter Judæos licentiosè & evidenter grassabantur, & corpora hominum variis modis affligebant, quod eo fine potissimum à Deo concessum est, ut gloria Christi tanto magis fieret per pœnas. Christus igitur, potestate suâ divinâ usus, plurima dæmonia ejecit, & Apostolis quoque suis hanc potestatem concessit, Luc. 10. 17, 18, 19. Verum quod Christus & Apostoli fecerunt, *verè* ex potestate divinâ cui cedere Diaboli cogebantur, id quidam Judæi ex κακοζηλία Christi & Apostolorum fecerunt præstigiosè, quibus Satan cedebat non coactus, sed volens, ut eos in superstitione confirmaret & quoties obdurandis in malitiâ hominibus consultum esse videret. Tales fuerunt hi, & tales quoque videntur fuisse illi Judæorum filii de quibus Christus, Mat. 12. 27. qui nomine Christi hypocriticè utebantur, sicut illi de quibus, Mar. 9. 38.

(*e*) Diabolus hic sit concionator; Propheta, Angelus lucis, graviterque reprehendit exorcistas qui tamen instinctu Diaboli omnia sua agebant, idque non alio fine quam ut Pauli authoritatem & integritatem suspectam redderet.

and wound them; so that they were forced to run away. Which thing being once noised abroad, *fear* fell both upon *Jews* and *Gentiles*, and many were hereby brought to believe in Christ. And several that were thus wrought upon, came to the Apostles, and acquainted them with the actions and courses of their former lives, and desired advice and counsel from him. And many that had practised *magick* and *sorcery*, & such like wicked Arts, brought out, & publickly burnt their *conjuring Books*, though they were of very high value and price in that City, so much given to Magick; and if estimated by what they might have been there sold for, the price would amount to about a Thousand five hundred pounds of our money. So mightily the Gospel prevail'd upon the Apostles preaching.

Act. 19. *v.* 8. And he went into the synagogue, and spake boldly for the space of three months, disputing and perswading the things concerning the kingdom of God.

v. 9. But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus.

v. 10. And this continued by the space of two years, so that all they which dwelt in Asia, heard the word of the Lord Jesus, both Jews and Greeks.

v. 11. And God wrought special miracles by the hands of Paul,

v. 12. So that from his body were brought unto the sick, handkerchiefs, or aprons, and the diseases departed from them, and the evil spirits went out of them.

v. 13. Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits, the Name of the Lord Jesus, saying, We adjure you by Jesus, whom Paul preacheth.

v. 14. And there were seven sons of one Sceva a Jew, and chief of the priests, which did so.

v. 15. And the evil spirit answered, and said, Jesus I know, and Paul I know, but who are ye?

v. 16. And the man in whom the evil spirit was, leapt on them, and overcame them, and prevailed against them, so that they fled out of that house naked, and wounded.

v. 17. And this was known to all the Jews and Greeks also dwelling at Ephesus, and fear fell on them all, and the Name of the Lord Jesus was magnified.

v. 18. And many that believed, came, and confessed, and shewed their deeds.

v. 19. Many also of them which used curious arts, brought their books together, and burned them before all men: and they counted the price of them, and found it fifty thousand pieces of silver.

v. 20. So mightily grew the word of God, and prevailed.

v. 9. In Schola Tyranni] Sophistæ sive declamatoris cui nomen *Tyrannus*, vel ædificium publicum à quodam ejus nominis magnate erectum, ut populus ac juventus in scientiis & artibus liberalibus ibi exercitaretur.

v. 12. Et discederent ab iis morbi] Ita præstitum quod dixerat Christus, Joh. 14. 12. & Act. 5. 15.

v. 19. περίεργα] Curiosa, i. e. magica. Ephesus ante alias civitates his pravis studiis dedita erat. ἀργύρεον Beza per *denarios* vertit; sic etiam *vulgatus*, *Arabs* per *drachmas* quæ tantundem fere valebant atque denarii.

SECT. V.

WHilst the Apostle is thus imployed, he understands, that since his departure from the *Galatians*, some *corrupt* and *false* teachers coming from *Judæa*, had crept in among them, who professing Christ in outward shew, taught, that the observation of the *Mosaical* institutions ought to be joined with Faith in Christ as necessary to Salvation: These false Teachers had infected most, if not all the Churches in that region with their erroneous Doctrine. And they, it seems, pretended to be sent thither by those three eminent Apostles *Peter*, *James*, and *John*, and that they taught nothing but what was agreeable to their minds. These Apostles they highly magnified, as having seen Christ in the flesh, but vilified *Paul*, not allowing him the *name* or *right* of an Apostle, nor granting that he was ever called by Christ, or owned for an Apostle by the other Apostles. Hereupon *Paul* thought it necessary to write an Epistle to the *Galatians*; wherein his scope is to convince them of their errors, to reduce them to the right way again, and to instruct them in the duties of a holy life.

In

In which Epistle there are these three parts,

1. The *Preface*.
2. The *Body of the Epistle*.
3. The *Conclusion*.

The Epistle to the Galatians.

IN the Preface *he declares, he was a* true Apostle, *not call'd or commissionated by any meer man, but by* Jesus Christ, *after he was raised from the dead, and had ascended into Heaven: And his calling was so much the more excellent, because Christ, who called him, was then invested with greater and more excellent glory, than when he was upon the Earth. And he was called also by* the will of God the Father (*a*), *who raised Jesus Christ his Son from the dead, and gave all power unto him for the governing of his Church.* Chap. 1st.

And that he might make this his admonition and address to the Churches of Galatia more effectual, he joins all the rest of the faithful brethren that were with him in it, wishing unto them in his own *and* their names *abundance of* grace *and peace from God the* Father (*the Fountain of all blessings*), *and from Jesus Christ the* Mediator (*who is the Conduit pipe by whom they are conveyed*); *which Jesus, he shews, gave himself unto death for the* expiation *of our sins, and to redeem us and recover us out of that sinful and miserable state wherein the world lies, according to the gracious appointment of God the Father, who is worthy to receive all honour and glory from us, for so inestimable a benefit thorow all eternity.* From Verse 1. to 6.

He now comes to the Body *of his Epistle, wherein we may observe these particulars,*

1. *He sharply reprehends these* Galatians, *that they had so soon forsaken God who had call'd them to a participation of the grace of Christ* [*to save them by his grace and not by the works of the Law*] *and had embraced a new strange Doctrine* (*a Gospel forged by men. He tells them, that there was no other Gospel than that true Gospel of Christ which he had preached among them. Only there were some seducers, who had crept in among them, who disturbed their peace, and quite perverted and changed the Doctrine he had preached to them, mingling the righteousness of* works *with the righteousness of* faith, *and maintaining, that* justification *is not by* faith *only, but also by the observation of the Mosaical rites, and the works of the* Law. *He tells them, that he had taught the Gospel of Christ so sincerely and so certainly, that whosoever should teach them another Gospel not agreeing thereto, whether he were* Angel *or* Man, *they ought to hold him as a person deserving to be abhorr'd both of God and all good men. And that he might shew them, he spake it not from any perturbation of mind, but deliberately, he repeats it again, to fasten it the more upon their minds.* From Verse 6. to 10.

2. *He endeavours to convince them of their* great error *in forsaking the Gospel preached unto them by him, and undervaluing his Apostleship, shewing them.*

1. *The* integrity *he had used in his Ministry. For he did not perswade that men but that God should be heard and obeyed, that so their faith might be founded on* divine *authority, and not on* humane, *nor did he aim at pleasing men but Christ Jesus. For should he now study to please men, as he did in times past, when he was a* Pharisee (*when to please the* high Priest *and* Jews *he persecuted the Church*), *he could not be a faithful servant of Christ, but might justly be reckoned the servant of those whom he endeavoured to please.* 2. *He sets before them the* divinity *of his Doctrine, which he assures them was not given him, or taught him*

him by man, *nor did he receive it at the second hand, only by* tradition; *but it was immediately revealed to him by Jesus Christ. And that they might the more readily be perswaded hereof, he tells them, that they cannot but have heard of his former enmity and hostility against the Gospel and Church of Christ before his conversion* (b), *and how he had attained to a great measure of knowledg in that religion which he then professed; and had ability to defend it beyond many of those that were equal in age with him; and how he was as strict a maintainer of the* Jewish *customs, and of the* unwritten traditions *of the Fathers (which they superadded to the Law), as any, in what ever.*

Now they could not but imagine, that so great a change could be wrought in him by no ordinary means, but must needs be from God, who (according to the riches and freeness of his grace), having determined even from his infancy to set him apart to his own service, in his due time actually and effectually called him, and illuminated his mind with the saving knowledg of his Son, appointed (c) *that he should preach him and make him known to the* Gentiles. *He shews, that being thus miraculously called and commissionated to preach the Gospel, he immediately set about it, not conferring with any man living whether he were rightly instructed in the Gospel, or whether he had power sufficient to preach it. Neither went he up to* Jerusalem *to consult* Peter, *or* James, *or any of the* twelve, *that were installed in that office before him, but went presently from* Damascus *into* Arabia, *and there preached the Gospel for* three years, *and so return'd to* Damascus *again. After that he went up to* Jerusalem *to see and* visit Peter (d), *but he abode with him only fifteen days, and besides him, he saw no other of the Apostles there, save only* James, *Christ's kinsman, the rest (probably) being gone out to preach the Gospel abroad. Now as to the truth of what he here delivered, (it being a matter of great importance, and on which the success of his Ministry much depended, that these things should be believed concerning him), he solemnly* calls God to witness, *confirming it by an oath. After this (he tells them) he preached in* Syria *and* Cilicia, *with the approbation of the Apostles and Churches of* Judea, *that received and professed the Christian faith, who knew him not so much as by face, (so far was he from being instructed by them), but hearing of him, and being certified of his wonderful conversion, and how he was turned from being a persecutor to be a preacher of the Gospel, they glorified God for his grace so extraordinarily manifested towards him.* From Ver. 19. to the end.

Chap. 2. 1. *He further shews them, that fourteen years after, being moved by an extraordinary impulse, and commanded from God, he went up to* Jerusalem *again with* Barnabas *and* Titus, *and there did particularly communicate them (in eminent of the Apostles with the Doctrine which he had preached among the* Gentiles, *that by their consenting unto it, as the same which they themselves did preach, his by-past and future labours might have the more success; which otherwise (as it seems) were in danger to be hindred and frustrated by the Calumnies of his adversaries, who affirmed, that the Apostles at* Jerusalem *did not approve of the Doctrine which he preached. Therefore as a testimony of their agreement with him, (he tells them) the other Apostles did clearly join with him, in the point controverted between him and his adversaries, judging* Circumcision *to be a thing not necessary to salvation, else they would have required* Titus (*who came with him, and was born of* Gentile *Parents*) *to be circumcised, which yet they did not. And the reason why they did it not, he shews, was, because some false brethren that were great urgers of the necessity of* Circumcision, *and the other* Levitical *ordinances (and were brought in to be members of the Church of* Jerusalem *by fraud, and by reason of their large pretences to piety), had secretly conveyed themselves at that meeting which he had with the other Apostles, and that purposely to see which they would, before them, stand to, and defend that* liberty *and freedom from the Ceremonial Law, which he had preached among the* Gentiles, *as a part of Christ's purchase. If he had not done it they would have triumphed over him as over one that recanted before the Apostles what he had before others affirmed, and so*

so would have endeavoured, to bring back the Christian Gentiles *and the* whole Church *to the bondage of the Ceremonial Law. And hence it was, that neither he nor the other Apostles would yield to the importunate desire of these* false Brethren, *no not for an* hour, (*that is, so far as to use* Circumcision, *that one time*), *and that because this had been to subject the Apostles and the* truth *to their adversaries, and so the purity of the Gospel Doctrine would not have been maintained among the Churches of Christ, and particularly not among the* Galatians. *And as a further evidence, that his* calling *and* office *were from God, he shews them, that at* that meeting *which he had with those Apostles, who were looked upon as the* chiefest, *viz.* Peter, James, *and* John, *and which his adversaries boasted of as his Superiors, when they had heard his Doctrine, they corrected nothing in it, nor added any thing to the knowledg he had before. And for their* personal priviledges, *viz. that they had* seen Christ in the flesh, *and were Apostles before him even when he was a Persecutor,* &c. *these things he took no notice of, because God regards no man for external things, by which they are outwardly valued or esteemed among men; and can make use of the meanest as well as the most excellent instruments in his service. But on the other side, when those same Apostles who were deservedly reputed* pillars *of the Church (as being under God great upholders of it by their gifts, diligence, and fidelity) had by certain evidences found, that the* Apostolick *office to preach to the* uncircumcised Gentiles *was committed to him, as the* Apostolick *office to preach to the* Jews *was committed to* Peter, *and that the like assistance, blessing, and success did accompany the labours of the one as well as of the other; these* three Apostles (*perceiving the grace and gifts, both ordinary and extraordinary which were bestowed upon him, fitting him for the* Apostolick *office*), *they did, without much more ado, acknowledg him and* Barnabas *for their* Collegues *or* fellow-Apostles, *giving them the* right hand, *in testimony thereof. And as a token of their mutual agreement in dividing their Charge, they consented that* Paul *and* Barnabas *should go to the* Gentiles, *and that* they three *would go to the* Jews (f). *And as a further testimony of their agreement, these* three Apostles *did earnestly recommend to* Paul *and* Barnabas *the collecting of some charitable contribution among the Churches of the* Gentiles (g), *for the supply of the poor Christian* Jews (h), *which they very readily agreed to, and diligently performed, as we may see,* 2 Cor. ch. 8. & ch. 9. Lastly, *to evidence yet further the* divine authority *of his office unto them, and that he was not inferiour to the other Apostles, he tells them, that as an Apostle of Christ, and by vertue of his* Apostolick *office, he did with authority rebuke, and boldly and freely oppose himself to* Peter, *one of the chief Apostles, when in his practice at* Antioch, *he declined from the Doctrine taught by himself, concerning the abrogation of the Ceremonial Law. For whereas before some* Jews (*that were friends of* James) (i) *came from* Jerusalem, Peter *did hold fellowship with the Christian* Gentiles, *and did eat freely with them (which he did agreeably to the Doctrine of Christian Liberty, by which all differences of meats and nations were removed under the Gospel, as* Peter *himself was instructed by Vision,* Act. 10. 15.), *but when those* Jews *were come, he separated himself from the* Gentiles, *as if it had been unlawful for him to eat with them, and this through fear of offending those fore mentioned* Jews (*who were tenacious of the Ceremonial Law*); *by which bad example of his, some of the other Christian* Jews, *that were at* Antioch, *were drawn aside, yea and* Barnabas *also was drawn into the same* dissimulation, *carrying it so, as if* fellowship *with the Christian* Gentiles *had been unlawful, whereas both himself and* Peter *very well knew the contrary. Now when* Paul *saw that they walked not uprightly according to the true Doctrine of the Gospel, he publickly expostulated with* Peter, *and demanded of him, why he (being a* Jew) *had cast off the Yoke of the Ceremonial Law, and used his Christian Liberty, (living after the manner of the Christian* Gentiles *when he saw occasion) and yet inforced this yoke on the* Gentiles, *endeavouring thereby to induce them to think that it was necessary now for them under the Gospel, to observe the Ceremonial Law, whereas it was never given unto them,*

as

nor they ever obliged to observe it, no not before the coming of Christ. Upon the whole matter, for ought that appears to the contrary, Peter *did herein yield to* Paul *as having truth on his side.* From Ver. 1. to the 15.

4. *He comes now to assert and confirm the* Gospel-doctrine of Justification by Faith in Christ, (*which he had before preached to them*), *against the* corrupt Doctrine *of his adversaries, who urged the strict observation of the* Ceremonial Law *as necessary thereunto, by vertue of a Divine Precept standing yet in force, as may be gathered from the Apostles reasoning.* Chap. 3. 19. 25. & Chap. 4. 3, 4, 5.

And that he may strike at the root of this most dangerous error, he excludes all works *in general, not only those of the* Ceremonial Law, *but of the* moral *also, yea* all works of our own *whatsoever, from having any influence upon* our Justification. *This he proveth,* 1. *Because they that were* Jews *by birth, and so* federally *the holy people of God, (and not such profane idolatrous sinners as the* Gentiles *were, who were ignorant of the Law of God, and strangers from the Covenant of God), found it necessary to renounce the works of the* Law *in point of* Justification, *and to seek* righteousness *only thorow* Faith in Christ; *therefore much more ought* they Galatians, *and other* Gentiles *so to do, and especially seeing the Spirit of God affirmeth,* Psal. 143. 2. *That no man, whether* Jew *or* Gentile *shall be justified, to wit,* by the works of the Law (k). *'Tis therefore by the Faith of Jesus, or by Faith receiving and resting on Jesus Christ, and that most* perfect righteousness of his, *that we are justified. But here he prevents an Objection which he foresaw some of the adversaries of this Doctrine would be apt to make. They will say, that if we seek to be justified by* Faith in Christ alone, *and not by the works of the Law, then people may live as they list, and freely indulge themselves in sin. He answers, That though it should so happen, that some who profess to seek* Justification *by* Faith in Christ alone, *should be found notorious sinners (l), yet it would not from thence follow that Christ is the* Minister, Author, *or* Teacher *of sin. That inference, he rejects with abhorrence and detestation. For he had in delivering this Doctrine of* Justification *unto them, shewed, That the same Faith, that lays hold on Christ for* righteousness, *doth rest upon him also, for* grace, *and* strength *to subdue corruption, and he had by many serious admonitions strove to beat down sin among them, therefore if he should now, by any thing he should preach, encourage sin, he should transgress against the Laws of* uprightness, *which ought to be found in every faithful Teacher. And that this Doctrine doth not of it self encourage to sin, he proves by his own example. For (says he)* I thorow the Law am dead to the Law (m) that I might live unto God; *that is, by the knowledg of the* spirituality *of the* Law, *and the* perfection *it requires, I have learned, that I am a great sinner, that I have not power perfectly to perform it, that I am therefore subject to the Curse of it, and so I cannot be justified by it. I am so far* dead *to the* Law, *as not to put any confidence in my* obedience *to it for my* justification (n); *yet I am not so dead to it, as to look upon my self as freed from it, as it is a rule of holy living: But despairing of obtaining Justification and Salvation by my obedience to it, I am forced to fly to Christ, that from him I may receive not only* Justification, *but* grace *and power to inable me to* live unto God. *And as Christ was crucified on the Cross, so by grace derived from him, I crucifie my corruptions, and so I live a new and spiritual life, not having this life from my self, but from Christ, who liveth in me by his Spirit. And he being the* root *and* spring *of this new life, I derive it from him by vertue of my union with him; and the* band *of my union with him, is my faith in him. And the consideration of his great love in dying for me, is a strong inducement to me, to endeavour to live* holily, *that so I may please him. He further shews that if we should be justified by the* law, *or* works *done in obedience to it, we should frustrate and make void the* grace *of God. For if Justification be by* works, *it cannot be by* grace, *Rom.* 11. 6. *And lastly, Christ's death had been in vain, if the Justification of a Sinner could have been obtained by his own works,* from ver. 15. to the end.

5. *Having*

Chap. 3.

5. *Having sharply reproved those* Galatians *for their defection from the* truth, (*among whom Christ had been so evidently preached, and his sufferings, with the causes of them, so clearly opened and set forth, as if all had been done before their eyes*); *he useth several other arguments to reduce them, and to demonstrate to them, that* justification *was by* Faith *and not by* Works. *And in order hereunto, he* first *appeals to their own experience, and demands of them, whether the* gifts *and* graces *of the Spirit, both* ordinary *and* extraordinary, *that were now found in their Church, were conferred on them till the Gospel was preached among them?* (o) *He asks, whether they received them by the* works of the Law, [*that is, by hearing the Doctrine of* justification by works *preached*], *or by the* Hearing of Faith *, *that is, by hearing the Doctrine of* justification by Faith *preached. And if so, Was there any reason, that having by the preaching of the Gospel (which is a ministery of the Spirit) received such great benefits, and so* begun *to be a Christian Church, they should now think it necessary to take in the* Law? *Would they now* end in the flesh, *and return to those external Mosaical carnal Rites, as if their* justification *could not be perfected without them? This he shews would be a point of great folly and absurdity in them.* 2. *If they should seek* justification *by* works, *or partly by* faith, *and partly by* works, *they would lose all the fruit of their former* sufferings *for the truth; which would have been rewarded if they had proved constant to the last; but now they will be in danger not only of losing their reward, but of incurring further danger* (p), *and bringing a heavier condemnation upon themselves for their defection.* 3. *He resumes and amplifies his first argument, shewing, that the Lord had not only accompanied this Doctrine of* justification by faith, *with the saving graces of his Spirit among them, but also with other* extraordinary gifts, *such as the working of Miracles, speaking with strange Tongues, curing of Diseases; which were so many confirmations, that this Doctrine was of God.* 4. *Having put a close to that argument brought from their* own experience, *he adds another, brought from the* example of Abraham, *who though he did abound with many virtues and good works, yet he was not justified by those, but by* faith *only; which he proves from* Gen. 15. 6. *where 'tis affirmed that* Abraham *believed in the Lord for the accomplishment of that* prime promise *of the Covenant made unto him, that in the Messias (who was to come of him),* he himself *and* all the nations of the earth should be blessed, Gen. 12. 3. *And the multiplication of his Seed was promised as a means to bring it about. This* faith *of* Abrahams *laying hold on the meritorious obedience of the* Mediator, *the blessed seed promised; he shews, was imputed or reckoned to him for* Righteousness, *or accepted of God for his* justification. *And hence he inferreth, that only they* who are of the faith (*or seek after* justification by faith), *are the* true Children of Abraham, *who following his steps, shall succeed him in the inheritance of that great Blessing,* viz. *of* gratuitous righteousness *and* justification *thereby, which he by* faith *obtained,* See v. 9. *And the Spirit (who speaks in the Scriptures) knowing this to be the Counsel of God, that the* Gentiles *also should be justified by* faith, *he revealed this promise* (r) (*which is called the* preaching of the Gospel) *to* Abraham *, viz. *that* In his seed, *that is,* Jesus Christ, (*who was to come of him,* Gen. 22. 18.) all nations should be blessed. *So that all that are of* faith *, or true believers, whether* Gentiles *or* Jews, *do partake* by faith *of all those saving blessings, which believing* Abraham *did partake of; among which,* free justification *is the chief.* 5. *He shews, that they who are of the* works of the Law, *that is, who seek to be justified by works done in obedience to the law, are under the* curse *of God, and so not justified; the* Law *pronouncing a* curse *upon every one who fulfilleth it not in every particular,* Deut. 27. 15, 16, 26. 6. *He further adds that no man can be justified by his personal obedience to the* Law, *because* righteousness *and* life *cometh by* faith, *as he proveth from* Hab. 2. 4. (*t*) The just shall live by faith. *Now the way of* justification *which the* Law *requireth, cannot consist with the way of* justification *by* faith (*t*). *For the* Law *promiseth life to him only who* per-

performs exactly what it preſcribeth, and ſo hath a perfect inherent righteouſneſs in himſelf, as he proveth from Lev. 18. 5. *where the* voice *of the* Law *is,* The man that doth them *(viz. thoſe things which the* Law *requires)* ſhall live in them *or attain eternal life by them: but the* voice *of the* Goſpel *is, that* They that believe in Jeſus ſhall be ſaved. 7. *He ſhews not only,* That we are juſtified by Faith, *but* How Faith doth juſtifie, viz. *not for any* merit *or* worth *in it ſelf, but as it* cloſes with Jeſus Chriſt, *whereby all the bleſſings purchaſed by Him, are made over to us: for Chriſt hath delivered us from the Curſe of the* Law, *by taking upon him the Curſe due to us, and ſubjecting himſelf to death, even the curſed death of the Croſs for our ſakes,* Deut. 21. 23. *And from his death, he ſhews, a double benefit did flow: Firſt to the* Gentiles, *the* bleſſing of Abraham *coming upon them,* viz. *the bleſſing of Church-privileges, divine ordinances, of reconciliation with God, adoption,* &c. *which before the time of Chriſts death they were Strangers unto: The Second to the* Jews jointly with the Gentiles, *who being by Chriſts death joined in one body, and become* one ſeed *of* Abraham *do by* Faith *in Chriſt receive a plentiful communication of the Spirit* (u) *promiſed in the times of the Goſpel.* 8. *He reaſons from humane* (x) *tranſactions,* viz. *From* Covenants *made among men, which if ſolemnly confirm'd by Oath and other uſual ſolemnities cannot without injuſtice be broken or diſannul'd, nor any condition deſtructive to them be afterwards ſuperadded. In like manner he ſhews, God made a* Covenant *with* Abraham, *and his* ſpiritual ſeed, *wherein he promiſed ſpiritual and eternal bleſſings, to all thoſe that ſhall believe in his Son, the promiſed* Meſſias. *Now* Abraham *had* two ſeeds *, *a* ſpiritual *(repreſented by* Iſaac*) who ſeek* juſtification by Faith *only; and a* carnal *(repreſented by* Iſhmael*), who ſeek* juſtification by the works of the Law. *He ſhews, that the* Covenant *was not made with* Abraham *and* both theſe ſeeds, *but only with* one *of them, that is, with* all true believers, *who are the* myſtical *Body of Chriſt, and by virtue of their union with him,* collectively *called here by his* Name. *This* Covenant *he ſhews, was made and confirmed unto Chriſt* (y) *or with reſpect unto Chriſt, and to all true believers in him both* Jews *and* Gentiles *(of whom he is the head) four hundred and thirty years before the* Law *was given. And therefore if any ſhould ſay, The way of* juſtification by Faith *in the promiſe, did hold good before the* Law *was given; but when the* Law *was given, that way was altered, and* juſtification by works *eſtabliſhed: this he ſhews, cannot be, ſeeing the* Law *was given ſo many years after the* Covenant *was confirmed* (z)*; and therefore cannot vacuate or diſannull it. If therefore the inheritance of eternal life (whereof the Land of* Canaan *was a type and pledg) be to be obtain'd by* obedience *to the* Law, *it cannot be obtain'd* by Faith, *whereby the grace and bleſſing promiſed in Chriſt is received. For theſe two cannot ſtand together. Now God gave it to* Abraham freely, *and of* pure grace, *promiſing it unto him on condition of his* Faith *without any merit on his part. And in like manner all that deſire to approve themſelves the true Children of* Abraham, *muſt obtain it, ſeeing there is but one way of Salvation.* From v. 15. to 19.

6ly. *He comes now to anſwer ſome Objections, which might be made againſt what he had ſaid.*

Object. 1. *If* works *done in obedience to the* Law *do not juſtifie, then the* Law *upon Mount* Sinai *ſeemeth to be given in vain. For why was the* Law *given, enjoining ſo many* moral, judicial, *and* ceremonial *duties, promiſing life unto the obedient* [Lev. 18. 5.], *and threatning Gods* wrath *and* curſe *to the diſobedient* [Deut. 27. 26.], *if the inheritance come not by the* Law *? In anſwer hereunto, the Apoſtle ſheweth, that one main end why the* Law *was added to the* Promiſe *was to* diſcover ſin [Rom. 3. 20.], *and* reſtrain *from Sin, and to make men ſeek out for a remedy, and ſo to be a* Covenant ſubſervient *to the* Covenant of Grace. *And this diſpenſation (as having more of terror than love in it) was to continue during the* infant-ſtate *of the Church, even till Chriſt ſhould come in the fleſh, to whom the inheritance was promiſed, as being* Head *of all thoſe that ſhall be heirs, and* by whom *they ſhall obtain it. And his*

this God ſhewed by the glorious and dreadful manner of his giving the Law, *by the miniſtry of* Angels *, *and his appearing then in ſuch terror that there was no acceſs for ſinful man to him, but by a* Mediator; *and therefore upon the peoples requeſt,* Moſes *was appointed the* Mediator *between God and them at that time* [Exod. 20. 19. Heb. 12. 19.]; *being therein a* type *of Chriſt, the only* Mediator *of* Propitiation. *Now he ſhews, that there is no need of a* Mediator, *but when there is a diſagreement or difference between two parties* (aa). *And God is* one party *of the* two *here, who is offended with ſinful man, and is to be* aton'd. *Since therefore the people by reaſon of their great guiltineſs, and manifold violations of Gods* Law *were not able to make atonement for themſelves, they might from hence learn how much they needed a* Mediator *to make atonement for them.*

Object 2. *Then it will be ſaid, that the* Law *is againſt the Promiſes of God. He anſwers, No. For the* Law *was not given on Mount* Sinai *to afford* life *and* juſtification *by obedience to it (ſeeing it could not perfectly be kept); but rather to* convince of ſin, *and condemn for ſin, that men, diſpairing of any help in themſelves, might ſpeedily betake themſelves to Chriſt for life. So that the* Law *is not contrary unto, but* ſubordinate *and* ſubſervient *to the Promiſe. For God in the Scriptures* (bb), *(or in the legal diſpenſation of the Covenant of Grace, which ſtood in force during the time of the Old Teſtament), hath* concluded all under ſin, *that is, hath declared all men* by nature, *ſince the* Fall, *to be* under ſin, *that ſo laying aſide all confidence in themſelves, they may fly* by Faith *to Chriſt for righteouſneſs and ſalvation, which are the great things promiſed in the Covenant of Grace.* From v. 19. to 29.

Object. 3. *Seeing the* Law, *or that* legal diſpenſation *of the Covenant of Grace was ſo uſeful to the antient Church, and ſo ſubſervient to the* Promiſe, *Why then did* Paul *cry down the uſe of it, eſpecially the practice of the Ceremonial* Law, *now? He anſwers, that, Before* Faith *came* [*that is, the Object of* Faith, viz. Chriſt Jeſus (cc), *or the more clear and full manifeſtation of the Doctrine of* Faith, *which was about the time of Chriſts death and aſcenſion*], *the* Law *was very uſeful to the* Jews, *becauſe they were by it, as by a* military Guard, *kept from being mix'd with other Nations in Religion, and were* ſhut up *thereby as in a priſon under* ſin, *and the* curſe *due to* ſin, *that ſo they might be the more prepared, and as it were neceſſitated, to embrace the Doctrine of Salvation by* Faith in Chriſt *(which was, during that diſpenſation, but darkly revealed), when it ſhould be more clearly diſcovered; the full revelation whereof they were by this means kept more intent upon. So that the* Law, *that is,* Moſes's *Oeconomy, confin'd them within the bounds of* Faith, *that they ſhould not ſeek for* juſtification *by their own inherent righteouſneſs, or works, or any other way than only by* Faith *in the* Meſſias. *Yea the* Law *was their* School-maſter *in their minority, to inſtruct them to repair to Chriſt for pardon. Thus (he ſhews) the* legal diſpenſation *of the Covenant of Grace was of good uſe to the* ancient Church; *but denies that the uſe of it ought to be continued now, when the Doctrine of* Faith *is ſo clearly manifeſted: Yea on the contrary, (he declares), that it is now to be abrogated, and the Chriſtian Church freed from the obſervation of it, becauſe it was to exerciſe the office of a* School-maſter *only over* Children *in their minority; but can have no authority over* believers *now, who in compariſon of them, are to be looked upon as* grown men. *For the Chriſtian Church,* viz. *all true believers, whether* Jews *or* Gentiles, *and in particular, all the faithful among the* Galatians *were now like a Son come to age by reaſon of their* Faith *in Chriſt (who is now come in the fleſh) and therefore are not under the* childiſh pædagogy *of Ceremonies, or the* Moſaical *outward legal diſpenſation of the Covenant of Grace.*

Object. 4. *But falſe Teachers might here object, that though it be admitted, that the* Law *or* Moſaical diſpenſation *given on Mount* Sinai *was added to the* Promiſe

Promise to be subservient to it; yet Circumcision *was given to* Abraham *with the Promise, as the initiatory seal of it,* Gen. 17. 10. *Therefore though the* Law *or legal dispensation be abrogated; yet* Circumcision *was to be kept in the Church, as* that *which was given before it, and without which none can be accounted* Abraham's *Seed, or Heirs according to the Promise. The Apostle answers, that* Baptism, *which signifieth and sealeth our ingrafting into Christ* [Rom. 6. 4, 5.] *was substituted in the place of* Circumcision, *and is sufficient for compassing all those ends for which* Circumcision *was instituted; because they who are* baptized into Christ do put on Christ, *and so are incorporated and made one body with him; they carry his* Name, *profess to be* his, *are esteemed to be* in him *as members of his Body. And all that have true Faith in Christ are thus really incorporated into him, and made one body with him, of what Nation or Condition soever they be. So that* Circumcision, *which by virtue of its institution, did serve to keep up a* distinction *between* Jew *and* Gentile [Exod 12. 48.] *cannot here be useful, seeing now all distinctions are to be removed, and* Circumcision, *being one main part of the partition wall betwixt* Jew *and* Gentile, *was not any longer to stand in force. For whatsoever Nation, Rank or Sex any be of, it is all one in this matter. None are debarred from Christ, nor yet the more accepted by him, for any of these things. And all Believers of what condition soever, are all* one body *in Christ Jesus; and if they be Christs, and by* Baptism *ingrafted into him, they are true Children of* Abraham, *though they be not circumcised, and apparent heirs of the heavenly inheritance, given unto* Abraham *by Promise.* From v. 23. to the end.

Chap. 4. 7ly *He goes on further to clear the freedom of Christians from the* Mosaical Oeconomy *by the similitude of an Heir, who while he is a* minor, *and* under-age, *is not at his own liberty or disposal, but in point of subjection, like a servant under the Guardianship of* Tutors *or* Governours, *until the time appointed by his Father be come out; longer than which he is not to remain in the state of subjection. So says he, Gods Church (whereof we are members) formerly was kept in bondage and subjection under that strict and rigid administration of the* Mosaical Oeconomy, *and tyed to a number of Ceremonial observances* (dd) *and bodily significant* rites *and* figures *whereby God instructed the former age of the World, and which were a kind of bondage and slavery to the outward man. But when the* fulness of time *was come, which God had appointed for the finishing this* Oeconomy; *he sent his Son into the World, who was* incarnate, *and subjected himself both to the Precepts and Curse of the* Law, *that he might redeem* them *that truly* believe in him *from the Curse of it, and the* whole Church *in general from that* rigor *and* servitude *under which they formerly had been, as to their outward estate* [Eph. 2. 15.], *and that they might attain to the* adoption of Sons grown up. *And as a Testimony of their Adoption, and advancement to the privilege of* Sons now grown up, *God had sent forth the* Spirit of his Son *into their hearts* (ee) *clearly testifying this to them, and inabling them (together with other Sons of God, both among* Jews *and* Gentiles), *with a cheerful voice to call God* Father *. *And as to this, they might consult their own experience. They might therefore assure themselves they were no more in that* servile condition *under the Yoke of Ceremonies, but in a* free state, *as* Sons *grown up, and* Heirs *actually partaking of their Fathers Goods,* (viz. *of his* spiritual Graces), *and that in a larger measure than the ancient Church enjoyed before; and all* thorow Christ *who hath merited and procured these blessings for us.* From v. 1. to 8.

8ly. *Having now sufficiently proved by* Scripture *and* Reason *the freedom of Christians from that ancient* legal dispensation, *and more especially from the Yoke of the* Ceremonial Law, *he endeavours further to fasten this truth upon their minds, both by* sharp reproofs, *and most affectionate insinuations. And* first, *he shews them, that when that* legal dispensation *was in force,* they (viz. *the* Galatians *who were* Gentiles) *were ignorant of the true God, and worshipped dumb* (ff) *Idols, and consequently were not born, or brought up under the pedagogy of the* Law *as the* Jews *were, who therefore might pretend some excuse for their unwillingness to depart from it. But afterwards by the preaching of the Gospel (which God of his free and rich mercy sent unto them, and not for any desert of theirs), they were brought off from their ignorance; and came to know the true God: whereas, before they took not after him, but lay immers'd in their Idolatry: and they were not only brought to know him, but to be* known of him (gg), *that is, to be acknowledged and owned for* his: *whereas before their Conversion, they were not known of God in this sense. And being thus brought into the Liberty of* Sons grown up, *he wonders at their folly and ingratitude, that they would subject themselves to the bondage of the* Mosaical Elements *or* Ceremonies, *which had now no* figurative *or* sacramental *signification as formerly they had (when they were shadows of Christ to come), and therefore were* weak, yea poor *and* beggarly, *not being able to afford any solid consolation to those who observed them. He wonders that they who had been in bondage formerly unto* Idolatry, *should desire to be in bondage again* (hh) viz. *to those* weak *and* poor *Elements, under subjection to which they never had been before. He instances in some of those* Elements *unto which they had turned. He tells them, he understands they observed* (ii) *(after the manner of the carnal* Jews *expecting to be justified thereby) their* Sabbaths, New-moons, Anniversary Feasts, *as of the* Passover, Pentecost, *and* Tabernacles, *and the* Year of Release *which was the* Seventh, *and the* year of Jubilee *which was the* Fiftieth. *Which things made him fear he had preached the Gospel and the Doctrine of* free Justification by Faith in Christ *in* vain *among them.* From v. 8. to v. 12.

9ly. *He lovingly exhorts them to return to that wholsom Doctrine of* Justification by Faith, *without the works of the* Law. Brethren I beseech you (*says he*), be as I am, for I was as you are (kk), *that is, Take me for your example, who was once as zealous for those Legal Rites, as any of you are at this present. But now I count them, and all things else, but* dung *in comparison of the excellent knowledg of Christ* [Phil. 3. 9.]. *He tells them, that they had no reason to suspect that what he spake proceeded from any ill will towards any of them, or from any particular resentment; for they had not done him any personal injury. He only pleaded the cause of Christ, and did not vent any private passion of his own. Nay he was so far from apprehending any injury from them, that he acknowledges they had shewn much love, and respect to him, when being infirm in body, and much broken with afflictions, he came first to preach the Gospel unto them; and yet by those trials* (ll) *wherewith it pleased God to exercise him, they were not tempted to despise his* Person *or* Doctrine, *but received him as if he had been one of the* holy Angels *of God, nay as Jesus Christ himself. He asks them, where is that* (mm) *blessedness now, which they once thought they enjoyed by his coming among them! Time was, when they thought themselves so blessed by his presence, that they could then even almost have plucked out their* eyes (nn) *for him, to have done him good. And (says he) am I, who formerly was so precious to you, become now your enemy, because I declare the truth of God to you? As for the* false Apostles, *they indeed* pretend *great love to you, and zeal for you; but what are their ends therein, but that they may exclude us* (oo) *that you may affect them. He tells them, they were once zealously affected towards him and his Doctrine; and 'tis good (he shews them) to be* constantly *zealous in a good thing, and so he would have them to be, and that as well when he was absent from them, as when he was present with them. He further tells them, they were his* Children, *whom with much pains and travail he had brought forth to Christ, and had brought them to take on them the Christian profession, but now they had shamefully fallen off from it, so that he was in travail and pain a second time, till the pure Doctrine of Christ be again established among them, and till they receive again the right shape of Christians. He tells them, he much desired to be with them, that being fully acquainted with their state he might accommodate himself accordingly*

dingly to them, either in meekness *or* severity: *and might* change his voice, *either by turning his complaints into praises; or his speech into groans, and his words into tears to bewail their* Apostacy: *and by those true significations of his affection, perswade them to return to their former profession; for now he was somewhat perplexed and puzzled how to deal with them.* From Ver. 12. to the 21.

10ly. *He comes now further to clear the Doctrine of* Justification by Faith, *and not* by works, *from an instance taken from* Abrahams *Family, where by a* typical Allegory, *this whole matter is represented. The plain import of which is this, that* they *who seek* Justification by works *are in a* servile, miserable, *and* cursed *condition, and at last shall be cast out from the presence of God, and the Society of the Saints; and* they *that seek* Justification by Faith in Christ *are* free Sons *of the Family of God, and* blessed, *and shall at last certainly attain to an inheritance of life eternal. He expostulates therefore with the* Galatians, *that they should affect this* servile, miserable *and* cursed *condition. And* first, *He cites his Adversaries, and all others who (contrary to Gods command) did voluntarily again put themselves under the Yoke of the* Mosaical Law, *and sought to be justified by* works, *to hear what the* Law *it self (or that Collection of the five books of* Moses, *which is called the* Law) *doth say,* that is, *to consider the* sense *and* scope *of the Law* (pp). *Then he propounds the* typical History *of* Abrahams *Family, taken from* Gen. ch. 16. & 21. *the sum whereof is this; namely, That* Abraham *had* two Sons (qq), *to wit,* Ishmael *and* Isaac, *whose condition did differ in* two *things*; 1. Ishmael *was born of a* Bondwoman *or Servant,* to wit, Hagar [Gen. 16. 1. 15.]; *and so he was but as a servant himself, and not the Heir* [Gen. 21. 10.]: *but* Isaac *was born of a* Free-woman, viz. Sarah [Gen. 21. 2, 3.], *who had never been a Servant, but was the Mistris, and therefore* Isaac *himself was no Servant but a* Free-man, *and the Heir to his Father,* v. 22. *A* second *difference there was in the* principle *of generation and birth: For* Ishmael *was born* after the flesh, *or by the ordinary strength of Nature, his Mother* Hagar *being a young Woman, and fit for conception; but* Isaac *was not conceived or born from any such principle,* Sarah *his Mother being Ninety years old when she conceived him* [Gen. 17. 17.], *and so according to the course of Nature, unfit for conception* [Heb. 11. 12.], *but he was born* by Promise, *or by virtue of that promise made to* Abraham, Gen 17. 16. *Which Story, the Apostle shews, was an* allegory, *that is, besides the* literal sense *of the words, God intended they should shadow forth the* state of his Church *in the following particulars; namely,* Abrahams two wives *should represent the* two Covenants, *to wit, the* old Covenant, *or the* old Administration *of the Covenant of Grace,* Heb. 8. 7. *(which* Covenant *was greatly mistaken by the* Jews, *and did degenerate into a plain* Covenant of works *in the sense of many who did adhere to it)*; *and the* new Covenant, *or the* new Administration *of the Covenant of Grace,* Heb. 8. 8. *The first of which Covenants was prefigured by* Hagar *the* Bondwoman; *and describeth it,* 1. *From the place where it was given,* viz. *upon Mount* Sinai. 2. *From the like effect produced by it, as by* Hagar, *to wit, that as* Hagar, *so* this Covenant *(especially as it was generally mistaken for a Covenant of* works) *did beget Children* unto bondage, *that is, they who adhered to it (as so understood) were not thereby freed from their bondage to Sin, Satan and Gods Wrath (See Gal. 3. 10.), but were of a* servile *mercenary disposition, doing what they did in Gods service, not from* love, *but slavish* fear, *and thinking to merit Heaven by their* works. See Mar. 10. 17.

And having, as it were in a Parenthesis, shewed the fitness of the former resemblance (because Mount Sinai, *where the old Covenant was first given, is called* (rr) Agar *by the* Arabians), *he further describeth* this Covenant *by considering the condition of those who now did tenaciously adhere to it. And* first, *he shews them, that the* earthly Jerusalem, *or the* Jewish *Church (not as she was in her best times, but as she was* then *in that present age), did answer or bear*

bear a kind of resemblance with that Covenant, *because* that Church *and her Children did remain in a servile condition, which was the fruit of their adhering to this Covenant, as it was mistaken, and misunderstood for a Covenant of* works. 2ly. *He shews, that the* new Covenant, *or the* new Administration *of the Covenant of Grace was prefigured in* Sarah, *and that they who adhere to it are called the* Jerusalem that is from above; *and all those who are the* truly regenerate *of the Christian Church, and make claim to life, according to the tenour of the* Covenant of Grace, *are to be reckoned as belonging hereunto. And this Church is here called* Jerusalem, *because that City was a Type of the true Church by reason of its compactness and order,* Psal. 122. 3. *and beauty,* Psal. 48. 2. *and the divine protection that was over it,* Isa. 31. 5. *And is said to be* from above, *because her Original is from Heaven* [Jam. 1. 17, 18.], *and the Members thereof have their Conversation in Heaven,* Phil. 3. 20. *He further shews, the happy state wherein those are who adhere to this Covenant; namely, in a state of freedom from sin* [Rom. 6. 18.], *and the Curse of the* Law [Rom. 8. 1.], *and the Yoke of that ancient legal dispensation* [Eph. 2. 15.]. 3ly. *He shews, who are the* Children of this Covenant [*or Members of the true Church adhering to this Covenant*], *even all* sincere Believers, *whether* Jews *or* Gentiles. 4ly. *He confirmeth the truth of the former mystery, by a quotation out* Isa. 54. 1. *Which words in their* first sense *are a Prophecy of the joyful deliverance of the* Jews *out of the* Babylonish Captivity, *and call upon the* material City *of* Sion *or* Jerusalem *as on a Woman that had been Barren to* rejoice, *because though all the time of the Captivity she had been empty of* Jews, *yet now she should be more populous than ever she was at any time before her Captivity, or than other Nations were, that had not been led into Captivity. This the Apostle excellently* adapteth *to the* new Covenant, *which when Christ was here on the Earth had but* few *Children, few that were brought forth by it, but after his death, upon the preaching of the Gospel by his Apostles to the* Gentiles, *it had* very many, *so that the* Jews *in comparison of the Christians were but few.* Lastly, *The Apostle applies this Typical History, and partly* comforts *the truly faithful among the* Galatians *thereby, and partly* instructs *them In order to which, he represents to them these particulars.* 1st. *As* Isaac *by virtue of the Promise, above the power of nature, being born of a* Free-woman, *was Heir to his Fathers goods; so all they who seek Salvation, not by the* Law, *but by* Faith in Christ *are supernaturally begotten by the power of Gods Spirit, and by Grace are the* true *Children of God, and such to whom eternal life is promised *, and are Heirs of it, as* Isaac *was of his Fathers estate.* 2ly. *He shews them, that by suffering persecution by false Brethren (Patrons of Righteousness by Works), they therein were like to* Isaac, *whom* Ishmael *persecuted with bitter mocking,* Gen 21. 9. 3ly. *As* Hagar *and* Ishmael *were cast out of* Abrahams *House, (at first by* Sarah, Gen. 21. 10. *and the sentence afterwards confirmed by God himself,* v. 12.); *so they who seek* Justification by works (*prefigured by* Hagar *and* Ishmael) *shall be cast out of the Church of God, (the Society of the Saints,* v. 31.) *and shall not obtain the inheritance of eternal life: but they who seek Salvation* by Faith in Christ, *shall abide therein, and shall be eternally saved.* Lastly, *he shews them, that all true faithful Christians are not Children of the* Bond-woman *but of the* Free; *and all that desire to approve themselves to be such, must take heed of that error of seeking* Righteousness by the works of the Law, *but must hold fast the Doctrine of* Righteousness *by Grace through* Faith in Jesus Christ, *if they would not exclude themselves from the heavenly inheritance.* From Ver. 21. to the end.

Having spoken thus much in the vindication of the Doctrine of Justification by Faith alone, *he shuts up the whole disputation with a double exhortation.* 1. *That they would* stand fast in their Christian liberty, *without subjecting themselves again to the* Mosaical *Yoke. Which exhortation he enforceth more* directly *by six Arguments.* 1. *Because Christ had purchased this freedom for his Church by his* **Chap. 3.**

his own blood. 2. *The holding* Circumcision *necessary, and as a part of mans Righteousness, doth cut off the* observer *of it from all benefit by Christ; because to maintain* Circumcision, *is by consequent, to maintain the whole bulk of the* Mosaical rites *to be in* force, *and so in effect to declare, that Christ is not yet come, seeing all these things were to be done away at his coming* [Heb. 9. 10.]. *And Christ must either be our* whole Righteousness, *and our compleat Saviour, or not at all* [Act. 4 12.]. 3ly. *He testifies that they that engage themselves to observe* Circumcision *(in the way wherein it was urged by the false Apostles,* Act. 15. 1.), *do hereby engage themselves to perform the* whole Law, viz. Ceremonial *and* Judicial, (Circumcision *being the initiatory Sacrament engaging the Receiver to the whole* Mosaical *Pedagogy,* Exod. 12. 48.), *and the whole* moral Law, *and that under the penalty of condemnation. For no less then* universal *and* perfect *obedience to the* Law *in all its precepts, is required unto* Justification by works. 4ly. *He shews, that whoever among them observe the Levitical Ordinances, as they were pressed by the false Apostles, or sought* (ff) *to be* justified *by observing of them; in so doing, they renounced Christ, and all benefit by him, and were fallen away from the Doctrine* (tt) *of* free Grace. *For* works *and* Grace *are not consistent in the matter of* Justification. 5ly. *He declares that he himself and other* Jews (*who before their Conversion to the Christian Faith were circumcised*), *being now sturingly* taught *and inlightened by the Holy Ghost, did renounce all confidence in their own* works *or* carnal privileges, *and did look to obtain heaven, (here called their hope* (uu), *because the object of their hope,* Tit. 2. 13.) *only by virtue of the* Righteousness *which is laid hold on* by Faith. 6ly. *In the state of the Church, under the Gospel, since Christ was manifested in the Flesh, he shews, that neither the* observing of Circumcision, *nor the* omitting of it, *does of it self commend a man to God: but that which he now requires, is a true* lively Faith (xx) in his Son, *evidencing it self to be* such, *by the fruits of true* love to God *and our* Neighbour, *which is called the* fulfilling of the Law, Rom. 13. 10.. *Yet this is not so to be understood, as if the use of the* Sacraments *of the New Testament or other pieces of* instituted worship *were hereby excluded and declared useless, they being helps of* our Faith, *with out which it is impossible to perform any duty of* love *to* God *or our* Neighbour, *sincerely and acceptably.* From Ver. 1. to 7.

Second'y, *He further presseth this his exhortation by other arguments, and that as it were by the* By. 1. *He commends them for their former* forwardness *in embracing this* now controverted truth, (*which he calls a Running well*), *and he sees no reason why they should depart from it.* 2'y. *Lest they should say, they were fully* perswaded *in their Consciences, that* this way *they were brought into by their* new Apostles *was the way of God; He tells them, that what perswasion soever they may have of that kind, it is but a meer* delusion, *and comes not from God (who had called them to true Christian Liberty), but from the Devil and his Instruments.* 3ly. *Lest they should say, he needed not make so much ado about this matter, seeing they had not embraced the whole body of the* Jewish *worship, but only observed some particular* Ceremonies *thereof, and as to other things they practised as the Christian Faith required: He answers, that a* little Leaven, *a little false Doctrine entertained* [Mat. 16. 12.] *may easily in time corrupt a mans judgment in other points, and a small number of such* seduced *persons may easily infect the whole Church* [1 Cor. 5. 6.]. 4ly. *He expresses his confidence (grounded upon Charity) that through the Lords gracious assistance, they should be reclaim'd from this their error, and brought to embrace the same truth again, which he had preached to them; and that he that thus troubled and perverted them (whoever he be) should bear his own* judgment *and* punishment *from God, except he repent.* 5'y. *He presses his exhortation by confuting a* Calumny, *which (as it seems) his adversaries made use of, to perswade the people, that he by* circumcising Timothy *to prevent the stumbling of the* weak Jews [Act. 16. 3.] *had declared himself to be of the same judgment*

meet with them in the present controversie. In answer to this, he gives them to understand, that he did not urge Circumcision *to be observed by the* Gentiles *at all* [Act. 21. 25.], *nor allow it to be us'd by the* Jews, *in the sense of his Adversaries, as might appear to them by these two Reasons:* 1. *If he had preached* Circumcision, *the Jews would not have persecuted him as they did.* 2. *They would not have taken such offence at his preaching Salvation through Christ crucified as they did, which is called here the Doctrine of the Cross,* 1 Cor 1. 18. *For that Doctrine must offended them, because by it,* Circumcision *and the whole frame of the old legal administration (under which they were born and educated) was laid aside.* [See Act. 21. 28.]. 6ly. *He shews that their* prime Seducers, (*who troubled their outward and inward peace*) *were cut off from Communion with the Church, by the Sword of* Excommunication, *because they did burden them with the observation of such things, as were contrary to* Evangelical liberty, *to the enjoyment whereof they were called by God.* From Ver. 7. to the middle of the 13th. v.

He comes now to the second part *of his* Exhortation; *namely, That they take heed* lest they abuse their Christian liberty (yy); *as if they were freed from all obligation to serve* God *or* man *in the duties particularly required of them. He gives them therefore these two Rules;* 1. *That they would not take encouragement from this Doctrine to give licence to sin and corruption within them, to break all bonds and to fulfill its lusts and inordinate desires.* 2. *That they would by* love serve one another; *that is, That every one, notwithstanding this Liberty, would from a* principle of Love, *imploy himself in all the duties of Love for the bringing about the good of his Neighbour, and accordingly would either strengthen or impair himself in the use of it, as might be most conducing to his Neighbours spiritual good and edification, and not by an indiscreet use of his Christian Liberty offend his weak Brethren* [Rom. 14. 13, 15. 1 Cor. 8. 9.]. *And* this serving one another in Love, *he shews, is the most compendious way to* keep the whole Law *which is sum'd up in that one* word *or Precept,* Thou shalt love thy Neighbour as thy self. *For* true *and* regular *Love to our* Neighbour *supposeth Love to God, and springeth from it, as its Fountain* [1 Joh. 5. 1.], *and is a great evidence of it* [1 Joh 4. 21.] *But he tells them, If there continue bitter strifes and back-bitings among them, they will in all likelyhood, come at last to devour, and destroy one another. And that he may further press his* first Rule, *to wit, That they should not use their Liberty for an occasion to the flesh, he exhorts them to* walk in the Spirit, *that is, to follow the guidance and motions of the sanctifying Spirit of God, and these benefits would accrue to them hereby.* 1. *So the* Lusts of the flesh *should not rule over them, but they should be victorious in the contest betwixt the flesh and the* Spirit (zz), *that is, betwixt the* corrupt *nature, and the* renewed *part. For the* Spirit *will mortifie and keep under the flesh; so that though the first motion of imbred Corruption be not totally suppressed, yet they shall not be* fulfilled, *or brought into act with deliberation and consent. For as the* evil lustings *of the flesh will strive and struggle against the* good motions *and inclinations which the Holy Ghost stirreth up; so the* Spirit *or* renewed part *struggleth against the* flesh *and the* evil motions *thereof, lest the regenerate should do the things which their corrupt nature (that still dwelleth in them) would otherwise incline them unto.* 2ly. *They that are led by the Spirit, and in whom the principle of grace within, are not under the* condemning power *of the Law, though they are under it as a* Rule, *which their* renewed part *complies with, but the Law doth manifestly condemn the Works of the Flesh, (of which he reckons up a Catalogue of Seventeen, possibly too commonly practised by some in those Regions and Countries), and those who practise them, he shews, (except they repent) shall not inherit the Kingdom of God.*

3ly *If they follow the Spirit, and exercise the gracious virtues thereof (of which he reckons up Nine), they will not have the* Law *against them, to curse or condemn them. For such virtues and* gracious qualities, *the* Law *is so far*

far from condemning, that it enjoins *them, commands them, and encourageth in the practice of them. He further shews, that* all they *who are* Christs *(one as well as another) have in* some good degree *(though not equally)* crucified the flesh, *with its corrupt affections and lusts. For they fetch virtue from Christ crucified for that purpose: Christs death for their sins, strongly obliges them to it. And they are not only bound to it but they actually endeavour it, through the assistance of the Spirit of Christ, who dwelleth in them. In Conclusion, he shews, that they that are raised up by the power of the* Spirit *of God from the death of sin unto a new life, ought in their lives and conversations to manifest it, and to endeavour to walk Christianly and Spiritually* (b). From the middle of v. 13. to v. 26.

He comes now to debort these Galatians *from some* particular sins *(which it seems were too rife among them), and to exhort them to some* particular duties, *which they needed to be exhorted unto.*

1. *He deborts them from* Ambition *and its evil attendants,* Reproach *and* Envy; *which Evils, possibly, their Church at that time was infected with.* Ver. 26.

Chap. 6. 2ly. *He exhorts those among them, who were* spiritual *(that is, who had received a larger measure of Grace, and are called* strong, Rom. 15. 8. *and* perfect, *to wit, comparatively,* Phil. 3. 15.*), to endeavour to restore and reclaim those who were overtaken with* any sin, *and that with the spirit of meekness, considering their own frailty, and how easily, under a temptation, they themselves might also fall into the like sin* (c). *He shews, this is the end of* reprehension, *namely, to raise up our Brother that is fall'n, and not proudly to insult over him. He exhorts them therefore, to* bear one anothers burdens (d), *that is, to have compassion on their Brothers failings and infirmities, which lie upon him as a heavy load and* (e) *burden) and to use the best means they can to ease and relieve him, and by discreet reprehension to amend him; and so they shall put in practise* that command *of Christ, which* He, *not only by his Precept but by his Example, so effectually recommended to his Disciples,* Joh. 13. 34. & ch. 15. 12. (f). *And he that insulteth over others that are overtaken, and thinketh himself more strong, deceives himself, and may possibly be found among the weakest when he is tempted. He adviseth them therefore, not to compare themselves with others that are* worse *than themselves (which may stir up pride and arrogancy in them), but to compare themselves with those that are better than themselves, that so they may be humbled. Let every one (saith he) try their* own works *by the* rule *of Gods Word, and not by the Works of others, and so they shall find matter of rejoicing in themselves alone* (g), *that is, in the testimony of their own Consciences, and shall not need to borrow matter of rejoicing from the faults and sins of others; for every man shall bear his own burden, that is, give an account of his Works to God, who will* absolve *or* condemn *men, not as they have done* better *or* worse *than others, but as they shall be found in* themselves, *absolutely considered.* From Ver. 1. to 6.

3ly. *He exhorteth the people to exercise* liberality *towards their* Teachers *and* spiritual Guides, *by whom they were taught and instructed. For men shall reap according to what they have sown, whether it be* much *or* little, good *Seed or* bad: *and more particularly, as they have employed their temporal goods, either for* pious *uses, or for* pampering *their fleshly Lusts; so they may expect an answerable reward or punishment from the Lord. They that spend* their Means *and* Estates *upon the service of their fleshly Lusts, shall of this abuse of their goods, reap* corruption *(that is, eternal perdition as 'tis here opposed to eternal life): but they that bestow their goods to advance the* work of the Spirit *in themselves and others, (to further Gods Glory, and Mans Salvation) shall of* the Spirit *(that is, forasmuch as they have employed their goods about* spiritual things) *be graciously rewarded with eternal life. And in duties of Charity, he tells them, they should not be discouraged, though they meet not presently with their reward; for in due time they shall gather the fruit which God hath promised. He closeth the exhor-*

tation to beneficence, *exhorting them while they have opportunity to do good* to all *(according to their ability), especially to all* faithful Christians, *and much more to their* faithful Pastors. From Ver. 6. to 11.

In Conclusion; for a testimony of his sincere affection to them, he tells them, he had written this whole Epistle *with his own hand. 'Tis true, he wrote* larger *Epistles to some Churches, yet he never wrote* with his own hand *any so large as this. As for his* Adversaries, *he shews, they were not acted with sincere intentions in urging* Circumcision *upon them, but with* hypocrisie, *or a desire only to make a* fair outward shew of Religion, *by observing that* fleshly *and* carnal rite, *and that they might escape persecution from the* Jews, *(and from the Civil Powers, who were instigated by them,* Act. 18. 12, 13.*); which we, says he, that preach the sincere Doctrine of the Gospel concerning Christ crucified are exposed unto. For the fury of those* Persecutors *was much abated towards* such Christians *as did observe the* Ceremonial *Law of* Moses. *He further sheweth, that these* false Apostles, *that so vehemently urged Circumcision upon them, did not themselves, in other points, observe the* Law, *but* dispensed *with it among themselves where they knew there were none like to publish their doings abroad* [Mat. 23. 4.]: *yet they urged* Circumcision *upon them, that they might be able to boast of the multitude of their Proselytes among them; and that so many received* Circumcision *in their flesh, at their instigation, and carried it as a mark of their instruction. But as for* himself, *he shews them, the matter of his* Gloriation *was only the* Cross of Christ, *that is, that he had preached up the* all-sufficient, expiatory, *and* satisfactory *Sacrifice of Christ upon the Cross. And for the sake of* Christ crucified, *all honour, favour, and respect with men was despised by him, as he for his zeal for Christ was despis'd, persecuted and cast off by the World,* 1 Cor. 4. 12, 13. *And the reason why he gloried in the* Cross of Christ, *and not in any* fleshly priviledges, *was, because in the* Kingdom *or* Church *of Christ neither* Circumcision availeth any thing, *nor* Uncircumcision, *without Regeneration and renewing of the Soul by the Holy Ghost. And to as many as walk* according to this Rule *(that is, this pattern of Doctrine which he had taught in this Epistle) concerning* Mans Justification before God, *concerning* Christian Liberty, *and a* Christian Conversation, *he heartily wishes* peace *and* mercy, *that is, all manner of* spiritual Blessings; *they being * the* true Israel *of God. In the close of all, with an* Apostolick *authority, he forbids his* Adversaries *to make him any further work or trouble, either by* gainsaying *his Doctrine, or by* detracting *from his Authority, because he bare the* marks *of a Servant most faithful, and most devoted to Christ; namely, those* stripes *and* wounds *he had received for the name of Christ,* 2 Cor. 11. 23, &c. *He shuts up his Epistle with his accustomed Seal, wishing that the* grace *and* favour *of Jesus Christ might reside (both as to the effects and sense of it) in their* Spirits *and* Souls, *to enlighten and sanctifie them more and more, that from thence they may draw Consolation both in Life and Death.* From Ver. 11. to the end.

(a) See 1 Cor. i. 1. Eph. 1. 1.
(b) See Act. 26. 27. **Chap. 1.**
(c) Act 9. 15.
(d) See *Sect.* 3. of *Chap.* 2.

(e) κατ' ἰδίαν
(f) Which Faction is nothing contrary to what is held forth, *Act.* 15. 7. For *Peter* speaketh not there, that his ordinary Charge was to preach to the *Gentiles*, but only of that act of his mentioned *ibid.* 10. whereby he was at one time imployed to preach to them. **Chap. 2.**
(g) 1 Cor. 16. 1.
(h) Rom. 15. 25.
(i) Causa hujus perniciosæ dissimulationis indicatur, nempe eum timuisse Jacobi familiares. *Hac Illyr.*
(k) This Clause is here supplied by the Apostle without adding to the sense. The like addition of words for explication without wronging the sense is frequently used

used in the N. T. where Scriptures are cited out of the Old T. as *Matth.* 4. 10. compar'd with *Deut.* 6. 13. *Heb.* 10. 5. compar'd with *Psal.* 40. 6, 7, 8.

(*l*) See 1 *Cor.* 12. 28.

Chap. 3. * *Faith* here and elsewhere (*see Chap.* 1. 23.) is taken for the *Doctrine* that is to be believed.

(*m*) Si modo frustrà, *q. d.* Non tantum frustrà passi estis, sed etiam cum damno & detrimento, nisi ad bonam mentem redeatis.

(*n*) De Scripturâ loquitur ἀνθρωποπαθῶς. Scriptura hic sumitur per Metonymiam effecti, pro eo qui eam dedit. *Chrysost.*

(*o*) The calling of the *Gentiles*, and their Justification by Faith, was foretold about two thousand years before it fell out.

* Tanquam lætum aliquod nuncium prædicavit, pro evangelizavit, *h. e.* Deus ei indicavit, quod postea in Scripturas sacras relatum est.

* Qui de fidelium numero sunt.

(*p*) See Notes on *Rom.* 1. 17.

(*q*) *Ex fide* sunt qui innituntur merito Christi pro nobis satisfacientis. *Ex operibus Legis* qui innituntur propriis meritis & probitati & sanctitati propriæ.

(*r*) Ut promissionem Spiritûs acciperemus, *i. e.* promissum Spiritum. Est autem illa Spiritûs sancti promissio, *Jer.* 31. 33. & 32. 40. *Ezek.* 11. 19, &c. 36. 27. *Joel* 2. 29. *Zach.* 12. 10.

(*s*) *Ver.* 15. Humanitùs loquor.

(*t*) *Cette semence donc, c'est Christ c'est à dire. L'Eglise qui constitue son corps, par la foy par laquelle elle l'embrasse.* Amiraut sur les Epistres.

(*u*) εἰς χριστόν.

(*x*) *Gen.* 12. 3, & 17. 4. & 22. 17. 18.

(*y*) *Act.* 7. 38. *Heb.* 2. 2.

(*y*) Mediator non est unius partis sed duarum, earumque dissidentium. Cum igitur Moses Mediatorem ageret inter Deum & populum, hoc ipso testatur, esse dissidium inter duas dissitas partes. Deus autem unus est. Isque semper idem, semper sibi constans. Dissidium igitur illud non Dei, sed hominis mutationi deputandum est. *Jac. Capellus.*

(*z*) Scripturæ tribuitur quod Deo. *vid. Rom.* 11. 32.

Ver. 22. Fides Jesu Christi, *i. e.* in Jesum Christum, *Apoc.* 14. 12.

(*aa*) As he is call'd *our hope*, 1 *Tim.* 1. 1.

(*bb*) Sub elementis mundi, *i. e.* sub Cerемoniis quibus Deus veterem mundum

Chap. 4. erudiit. *Piscat.*

Framus subjecti ritibus illis qui nobis cum mundo erant communes; qualia sunt, Templa, Aræ, Victimæ, Iba, *vacuvia*, & similia, imposita Israelitis in hoc ne talium amore ad idola dilaberentur. *Grot.*

(*cc*) ὅτι Hic ego vertendum puto non *quonsam* sed *quòd* εἰδικῶς, sensuique sit, Quod autem filii sitis, inde manifestum est quia misit Deus Spiritum filii sui in corda vestra. *Hunc. Illyr.*

* *Clamare* Metaphoricè. παῤῥησίαν & fiduciam illam fidelium significat, de quâ 1 *Joh.* 5. 14. *Heb.* 4. 16. quod Spiritui sancto tribuitur, quia illius illuminatione & instinctu contingit. *Gomar.*

(*dd*) Idola Dii *nuncupativè* non *substantivè*. *Bernard.*

(*ee*) Cogniti estis à Deo, *i. e.* in gratiam recepti, & pro filiis habiti; nam verba *sensûs* apud Paulum per usitatum Hebraismum connectant *affectum*: Ut *Cognosco oves*, *Joh* 10. i. e *diligo*.

(*ff*) Quomodo convertimini πάλιν] Vocula πάλιν respicit non rem *eandem* sed *similem*. Galatæ rebus terrenis, & in utilibus servierant, viz. *idolis*, jamque denuo se convertere volebant ad servitutem *Ceremoniarum Legalium*, quæ itidem erant res terrenæ ac per se neminem servare poterant, neque, Christo exhibito, quicquam amplius utilitatis habere poterant. *Glass.*

Respicit vocula πάλιν non continuationem actus prioris, sed similis novi inchoationem. *Igena* vocat Elementa quia facta erant evanida postquam Corpus venerat, unde à Christo ad Ceremonias Mosaicas relabi, nihil aliud erat quam neglectis summis opibus mendicitatem sectari.

(*gg*) *Dies observatis*] nimirum consuetudine judaicâ, prout erant umbræ futurorum.

(*hh*) κἀγὼ ὡς ὑμεῖς. Fui aliquando quales vos nunc estis, existimans pietatem esse Circumcidi, &c.

(*ii*) *Hieronymus* suspicatur Apostolum cum primum Galatas adiret aliquâ infirmitate corporali detentum fuisse. Nam tradunt eum gravissimum capitis dolorem sæpe perpessum, & hunc esse *Satanæ Angelum* qui oppositus ei fuerat ut eum colaphizaret.

(*kk*) Quæ igitur tum erat beatitudo vestra, *i. e.* Qualis & quanta! Quantus ubique erat rumor vos beatos prædicantium!

(*ll*) Si

(*ll*) Si, falsâ pietate & juste naturæ, fieri potuit.

(*mm*) ἡμᾶς, *i. e.* me Paulum: non enim legendum ὑμᾶς. Piscat.

(*nn*) *q. d.* Non considerastis sensum μυστικώτερον verborum Mosis.

(*oo*) He had also several Sons by *Keturah*, *Gen.* 25. 2. But these *two* are only mentioned, as being appointed by God to prefigure the present purpose:

(*pp*) Causam reddit cur *Agar*, illud fœdus significavit: Quia, & Mons *Sinai* ubi factum est illud fœdus, vocatur *Agar* κατὰ συνεδοχὴν (nempe, quia ibi est oppidum *Agara*, unde *Agareni*) & *Gens Agarena*. & singuli ad eam pertinentes, subjecti erant *Circumcisioni* & *Sacrificiis*, & dierum discrimini; quanquam, non Lege Mosis, sed ex suis Legibus, aut moribus Ismaelitarum, qui & *Agareni* & *Saraceni*. *Grot.*

Mons Sinai ab Arabibus dicitur *Agar*. inhabitavit *Agar* desertum illud, & inde Arabum natio illa, dicta est *Hagarena*: scilicet ut Populo, ita & Monti nomen dedit *Hagar*.

* Nos filii promissionis] *h. e.* qui promissionem vera fide amplectimur.

(*qq*) *Ver.* 4. Qui per legem justificamini, *h. e.* justificari conamini.

(*rr*) Fallen from Grace] that is, ye renounce Christ and the Covenant of Grace; Chap. 5. ye are fallen from the gracious way of Justification by Faith.

(*ss*) *Ver.* 5. Ex fide spem justitiæ expectamus] *h. e.* Vitam æternam *justis* ex fide promissam, *Tit.* 2. 13.

(*tt*) Fides operabunda.

(*uu*) *Ver.* 13. Vos ad libertatem vocati estis; tantum ne libertatem in occasionem carni, scilicet *arripite vel eâ abutimini*.

(*xx*) So the word *Spirit*, when 'tis opposed to the *Flesh* is usually taken. See *Joh.* 3. 6.

(*yy*) *Ver.* 17. Nam caro concupiscit adversus Spiritum, Spiritus autem adversus carnem (hæc autem inter se opposita sunt) ut non quæcunque volueritis, eadem faciatis: *h. e.* ideò Spiritus se carni opponit, ne ea faciatis quæ alioquin velletis (nempe si caro sola vos duceret), *vid. Rom.* 8. 13. *Grot.*

(*zz*) Si animus noster Dei Spiritu movetur, actibus id ipsum exprimamus.

(*aa*) Nil tam ad misericordiam inclinat, quam proprii periculi cogitatio. Chap. 6.

We must help our Brethren out of their sins by *direction*; out of their affliction, by *consolation*.

(*bb*) Aliorum vitia & imbecillitates quæ vobis oneri esse possint mansueto animo tolerate, & emendare studete. Huc pertinet proverbium, *Amici vitia noveris, amicum non oderis.*

(*cc*) Those that are dejected under the burden of their sins, they should relieve and succour by good counsel and advice.

(*dd*) Salsedinem correptionis amor Christi temperet, & dilectionem proximi *sal* justitiæ condiat.

(*ee*) Non deteriorum comparatione.

* The particle, *and*, must in this place be *exegetick* of *one* and the *same* thing, [as *Ephes.* 1. 3.]; and not *copulative* of divers.

SECT. VI.

THe Apoſtle during his abode at *Epheſus*, had a purpoſe in his mind to viſit the Churches in *Macedonia* and *Achaia*, and from thence to go up to *Jeruſalem*. But firſt he intended to go to *Corinth*, and from thence into *Macedonia*, and from *Macedonia* to return again to *Corinth*, and ſo to go to *Jeruſalem* [2 *Cor.* 1. 15, 16.] to which place he had appointed the Collections for the poor Saints in *Judæa* to be ſent: and from thence he thought to go to *Rome*, and ſo to take a Journey into *Spain*. *Rom.* 15. 24. But agitating theſe things in his mind, he ſent *Timotheus* and *Eraſtus* into *Macedonia*, he himſelf ſtaying in *Aſia* for the preſent, where he ſeems to have preached the Goſpel to the Cities that were near *Epheſus*, by the ſpace of *Nine months*; which, with the *Two years* he taught in *the ſchool of Tyrannus*, and the *Three months* he taught in the *Jewiſh Synagogues* at *Epheſus*, will make up the ſpace of *Three years*, that he ſays, he laboured in *Aſia* [*Act.* 20. 31.]: *A great Door being opened to him in that place, though there were many adverſaries*, 1 *Cor.* 16. 9.

Act. 19. v. 21. After theſe things were ended, Paul purpoſed in the ſpirit, when he had paſſed through Macedonia and Achaia, to go to Jeruſalem, ſaying, After I have been there, I muſt alſo ſee Rome.

v. 22. So he ſent into Macedonia two of them that miniſtred unto him, Timotheus and Eraſtus; but he himſelf ſtayed in Aſia for a ſeaſon.

SECT. VII.

ABout this time there aroſe a *Schiſm* in the Church of *Corinth*: ſome of them, contentiouſly preferring their own Teachers (from whom they denominated themſelves) before others: ſome ſaying, they were of *Paul*, ſome of *Apollos*, ſome of *Cephas*, and ſome that they owned none for their Teacher but *Chriſt*, 1 *Cor.* 1. 11, 12.

Upon

Upon this difference, and ſome others, *Apollos* with certain other Brethren came with Letters from the Church there to the Apoſtle now at *Epheſus*, to deſire his advice, concerning ſeveral weighty matters and Caſes of Conſcience, relating to the preſent ſtate of their Church.

Paul joining *Soſthenes* with him (that he might be a witneſs to this his admonition, and ſo by two witneſſes this his Teſtimony might be confirm'd), wrote his *Firſt Epiſtle to the Corinthians*, and ſent it by *Stephanus*, *Fortunatus*, and *Achaicus*, who, with *Apollos*, were the Meſſengers of the *Corinthians*; But *Apollos* refuſed to return at that time with them [1 *Cor.* 16. 12.]; poſſibly becauſe he would not countenance a faction, there begun, in part under his Name.

In

Which Epistle consists of these Three parts.

1. *The Preface.*
2. *The Body of the Epistle.*
3. *The Conclusion.*

IN *the* Preface *we may take notice of the* Writers *of the Epistle, namely* Paul *, (called by the will and appointment of God to be an Apostle of Jesus Christ), and* Sosthenes (a), *whom he joins with him, as a witness to this his Admonition, that by* two witnesses *his Testimony might be confirm'd.*

The Epistle is addressed and directed, not only to the Church of Corinth, *but to all the Christians of* Achaia (b), *to all that are sanctified by the Spirit of Christ, to all that are* Saints *by effectual Vocation, to all that have the Name of Christ called on them (c), to all that in any place own him, profess him, and seek to him for help; who is the Lord of all true Believers every where. To all such he wishes, that abundance of Grace and Peace may flow from God the Father as the* Fountain, *and from Jesus Christ as the* Conduit-Pipe.

And in the first place, he declares, How thankfull he was to God for the riches of his Grace bestowed on them through Jesus Christ and the preaching of his Gospel among them. For they were endowed with all manner of spiritual Gifts pertaining to the knowledg and preaching of the Gospel; namely, with the knowledg of the mysteries of the Christian Faith, and the gift of Tongues (d). *So that the divinity of the Gospel (which testifies of Christ), was by these Gifts strongly attested and confirmed among them. He tells them, they wanted no spiritual Gifts, which other Christians enjoyed, tending to their edification, or confirmation, only they should look that they improv'd them well, assuredly expecting Christs second Coming. He was perswaded God would* (e) *confirm them, and cause them to persevere in Grace, that they may be found blameless, and unreproveable in the day of Christs appearing. For having effectually called them to a participation of the benefits of his Son, he is faithful and will not forsake them* [*see* Jer. 32. 40.], *but will carry on his own work in them.* From Ver. 1. to 10.

He comes now to the Body *of the Epistle: wherein,*

1. *He Pathetically exhorts them to* Unity; *beseeching them, for the sake of Christ, that they would all agree in the Doctrine of Salvation, and use one manner of speaking of the same* Faith; *that there be no* Schisms *among them; but that they be compacted, and united as members of the same Body, in the same belief, judgment, and affections. And this exhortation, he supposes they had need of, because he had been informed by some of* Chloe's (f) *Family, that there were* Schisms *among them: and some * pretended, that the Doctrine they had received, was peculiarly taught them by* Paul (g), *and so declared themselves to be his Disciples: Others cried up* Apollo, *as being instructed by him, after* Paul's *departure: Others that came from* Judea, *and possibly had been taught by* Peter, *cried up* Peter: *Others professed themselves only the Disciples of* Christ, *and would not take any factious Names of other Teachers upon them, and therein did well. Hereupon he reproves their* divisions, *and exhorts them to Unity. And that he might the better perswade them to it, he demandeth of them, whether Christ, (though he hath divers ministers and instruments) hath any more than* one Church, one Body, *and* one Kingdom; *and if so, whether one part of the Church should be named from* Christ, *and the other parts from* Paul, Peter, Apollos, *or other Teachers? He asks, whether* Paul *was* crucified *for them? Or whether they were* baptiz'd *in the Name of* Paul, *so as they should* denominate

minate *themselves from* Paul. *As for himself, he was so far from pretending (as some of their* vain-glorious Teachers *did) by baptizing of many, to bind them unto himself, (that they might acknowledg him for their head) that he baptized none among them, but* Crispus (h) *and* Gaius (i), *(that he remembred), and the Houshold of* Stephanus. *For Christ did not send him principally to* baptize, *(which others might do as well), but to* preach the Gospel *to those who never heard of it before. And this he was to perform in a* plain *and* serious *way, and not to set himself to attract men to the* Faith *by the power and artifices of humane Eloquence; lest the Doctrine of* Christ crucified *should be rendred suspected, by such a pompous way of preaching it. He acknowledges, that the plain preaching of a* crucified Saviour *may seem a ridiculous thing to impenitent sinners; but unto such who have been brought by Faith to embrace Christ, and have thereby part in eternal life, 'tis the glorious evidence of the* power of God *in thus bringing about their Salvation.*

What therefore the Prophet Esay *threatned against the men of his time* [Isa. 29. 13,14]; *he applies to all Contemners of the Gospel now, namely, that* God would turn their wisdom into foolishness, who contenting themselves with an outward formal devotion in their addresses to Him, regarded not inward sanctification, nor those things wherein the power of godliness consists.

And he further tells them, they might consult their own experience, whether God in the Calling of the Church, did ordinarily make use of the Philosophers (k), *or the* learned Heads *of the World, or the* Jewish Rabbies, *those* mystical *and* allegorical Interpreters *of the Scripture? Nay, whether he did not make their* wisdom *to appear* stark folly, *in comparison of the glorious effects* the preaching of the Gospel *produced. And seeing by the glorious* wisdom *of God, which shined in his works of* Creation *and* Providence, *the* Heathen World *(notwithstanding all their Wisdom and Philosophy) were not brought to know God* aright, *so as to glorifie him; it pleased God, by* such preaching *as seem'd to them* foolishness, *to save those who were thereby brought to believe in his Son. For as the* carnal Jews *require some sign or prodigy from Heaven to be shewed them, to perswade them of the truth of the Gospel: So the* Greeks *look for profound* Philosophy *in the Gospel, and scorn it because they think they find it not there. But we, says the Apostle, are nothing discouraged hereby, but go on in our course, preaching* Christ crucified; *which Doctrine, is to the* Jews *(who looked for a victorious* Messias, *who should rescue them out of the power of their enemies) a* stumbling block; *and to the* Gentiles *(who are gratified with nothing but Eloquence and Philosophy)* meer foolishness. *However, unto them that are* effectually called *both among* Jews *and* Gentiles *this Doctrine is deservedly acknowledged to be the great evidence of the* power *of God, and the manifestation of the wisdom of God above all worldly wisdom. Neither ought this to seem strange, for the institutions of God (though they may seem weak and foolish to the World) are more efficacious and powerful then all the wisdom and power of wordly men. And as God in* calling *of men, (as they might observe), does not, for the most part, call the* wise, *and* noble, *and* great, *but* meaner *persons; so likewise he hath not made choice of the* lofty strain *of preaching to serve his glorious ends in converting sinners, but the* plainer *way. He hath chosen* the way *which the World will count* foolish, *on purpose that by the* success *of it, the wise men of the World may be put to shame, (being so much deceived in their expectation); and he hath chosen* that way *which the World counts* weak, *that he may make it appear, how much more power there is in it (when his blessings concurs with it), than in those ways they account most excellent and powerful: and lastly, he hath chosen* such means *for the bringing about his glorious ends, which to the men of the World seem despicable, and abject, that it may appear how empty all those things are which are so much valued in the World, when these which they so much despise, shall be manifested to be more effectual than they. And this he does, that no man may have any reason to boast of his wisdom before him; but may be forc'd to ascribe all glory to him. And he tells them, that it is of* his working alone, *that they are now* in Christ Jesus, *that they believe*

in him, and are by Faith ingrafted into him, whom God hath made to all true Believers the Author *of all spiritual blessings*; viz. Wisdom *by the revelation of the mystery of Salvation*; Righteousness *by his full satisfaction and perfect obedience*; Sanctification *by the gift of his Spirit*; *and* full Redemption *from all evils and miseries both of Soul and Body*; *That so* all this great good *may be thankfully acknowledged to come from God alone, and none else, as of due it ought*; *according to* Jer. 9. 23, 24. From Ver. 10. to the end.

* Duplex Apostolo nomen: *Hebræum* Saulus, *Romanum* Paulus.

(*a*) See *Sect.* 10. of *Chap.* 5. This *Sosthenes* it seems was now converted to the Faith; and being a man of note and repute among the *Corinthians*, *Paul* joins him with him in this admonition.

(*b*) See 2 *Epist.* 1. 1.

(*c*) See Dr. *Hammond* in loc.

V. 5. ἐν παντὶ λόγῳ καὶ πάσῃ γνώσει. Donis linguarum, & prophetandi. Hæc, commate sequenti, vocat μαρτύριον τῦ χριςῦ. Testimonium scilicet quo astruitur Jesum esse verum Messiam, cum talia dona fuerit largitus. Sic *Apoc.* 19. 10. *Testimonium Jesu est spiritus Prophetiæ*: Non solum *Doctrina* quam edit Prophetia, sed ipsem *donum Prophetandi*. Sic 1 *Joh cap.* 5. 8. *Spiritus, & aqua, & sanguis, testimonium de Christo perhibent in terra.* Spiritus, vel *donum Prophetiæ*; aqua, vel *baptismus*; & sanguis, vel *martyrium*: Nam cum ita afflueret *dona extraordinaria* Spiritûs, confluerentque tam infinitæ turbæ ad *baptismum in nomine Jesu*, plurimique pro isto nomine subierant *martyrium*, indubitatum testimonium est, Eum verum esse Messiam. *Lightf.*

(*e*) ὃς scil. Deus ex *vers* 4. *Hist.*

(*f*) See *ch.* 16. 17. *I am glad of the coming of Stephanus, Fortunatus and Achaicus*; which two latter, probably, were the sons of *Cloe*. Vide *Grot.* in loc.

* *Ver.* 12. ἕκας ος ὑμῶν λέγει] Intelligendum hoc non de omnibus sed de multis.

(*g*) *Ego Pauli.* Ad originem hujus Schismatis investigandam recurri potest ad bipartitionem hujus Ecclesiæ in *Judæos conversos*, & *Gentiles*, quæ patet ex ejus historiâ, *Act* 18. Pars gentilitia, fortè *Pauli* nomen efferebat, & *Apollo*: Judaica, *Cephæ* & *Christi*. Utraque iterum bipartitur. *Quidam* de parte Gentilitiâ, *I audam* aut solum, aut certe præ omnibus aliis sunt reveriti, ut *airem*, *Apostolum*, *primum* qui inter eos introduxit Evangelium; utcunque planè, humili stylo, & non secundum sapientiam ac artem humanam, prædicantem. *Quidam* autem *Apollo* ei prætulerunt, ut doctorem profundiorem, elegantiorem, & magis comptum. *Vid. Act.* 18. 24. Hinc copiosa ista dissertatio Apostoli de ipsissimo hoc concionandi modo, à *cap.* 1. 17. ad *cap.* 4. 6. ubi dicit se, ista, figurâ quâdam transtulisse ad seipsum & Apollo.

(*h*) See *Act.* 18 8. (*i*) *Rom.* 16. 23

(*k*) *v.* 20. σοφὸς qui docet alios: γραμματεὺς *quivis literatus*, ut distinctus à plebe; ac præcipuè *quivis Pater traditionum*: συζητητὴς qui profundiùs et concionatus atque interpretatus legem. Qui mysticè & allegoricè Scripturam interpretatus, cujus commentataria interrogationibus, & quæstionibus refertæ sunt.

v. 20. Infatuavit] scilicet *declarativè*, *h.e.* facto suo, stultam esse ostendit dum agendi media alia præelegit.

Chap. 2. *To the intent therefore that the glory of God may not be obscured, he sheweth, he had not used* Eloquence *of Words, in publishing the Gospel, whereby God* testifies *and reveals his Will concerning the way of saving sinners. Wherefore he thought it not fit to profess, or teach any other Doctrine among them, then* that of Christ crucified. *And when he was with them, being under some pensiveness* (a) *of mind, and fear of danger from enemies, he was far from setting forth himself with ostentation or pride, as their vain-glorious Teachers now did. Neither was his publick preaching or private exhortations garnished with humane eloquence but though plain, yet were they accompanied with a* secret power (b), *and* conviction *of the Spirit, inlighting the mind, and perswading the Conscience. And he used such plainness, that their* Faith *might not be grounded meerly on humane perswasion, but on the* divinity *of the Doctrine, witnessed to their hearts by the convictions of the Spirit of God. But though he used such plainness, yet his preaching was not void of all wisdom; for the Doctrine he preached, was* true *and* divine. *wisdom, and appeared to be so, to all true and* sound (c) *Believers, who have arriv'd to a higher pitch of wisdom than others. These apprehend, admire and magnifie it, though it be of a different strain from the wisdom of the World and the Politick Maxims of the Princes and Rulers of the World, who (neg-*

(neglecting Christ) with all their worldly wisdom and policy dye and perish. But that which he preached was the wisdom *of the eternal God, touching the redemption and salvation of man, hidden formerly under holy mysteries* (d) *and* Jewish *Types, and but darkly spoken of by the Prophets, which God determined in himself, before the World began, to manifest in the Gospel, that by the knowledg thereof all true Believers might attain eternal glory. This wisdom few* (f) *of the* chief men *among the* Jews *or Rulers of the* Gentiles, *had any clear understanding of; for had they known it, out of reverence to the divine power, they would have been afraid to crucifie* the Lord of Glory, *who plainly appeared, by the* voice *from Heaven, and his* miracles, *to be* God himself *come down from Heaven, though cloathed with our nature. Neither is it to be wondred at, that these* witty men *could not perceive this wisdom; for those things that the Gospel reveals, pass all mens understandings except they be supernaturally inlightned. For* (*to accommodate the words of the Prophet* Isaiah ch. 64. 4 *to our present purpose*), Eye hath not seen, nor ear heard, nor can it enter into the heart of man, naturally to perceive the glorious things that God has prepared, and holds forth in the Gospel, to them that love him. *But* (*says he*) *God hath revealed these excellent things to us* who believe, *by his* Spirit, *who knows* (g) *all the secret Counsels of God, as being of the same essence with the Father and the Son. As the* thoughts *and* deligns *of a man, none knoweth but his* own Spirit; *so these* divine matters, *none can know or reveal to us, but the* Spirit *of God. And this* holy Spirit (*and not the Spirit that acts the men of the world, which suggests only worldly things*) *is given to us* who believe, *that we may certainly know* the things *that are freely given us of God, for our Comfort and Salvation*, viz. *Christ and his benefits. And these spiritual things being made known to us, we desire to* manifest them, *not with the painted language of mans wisdom, but in a style and words which the Holy Ghost teacheth, adapting* (h) *spiritual language, to spiritual things. But* such things *as these, they that are led only by the light of humane* (i) *reason, do absolutely despise, and cannot apprehend or approve: for* spiritual *things are only* spiritually *discerned; namely, by a spiritual light, which the meerly rational unregenerate man is destitute of. But he that is spiritual* (*that is, that is inlightned and renewed by the Spirit of God*) *discerneth* all these things *of which we speak; so that he cannot be convinced of any error in his discerning or judging of them, by any man that is not spiritual* (k) *and regenerate. And what* carnal *man can be imagined to know the mind of the Lord so well, as to be fit to inform and counsel the* spiritual *man, or to convince him of any error? But for us Apostles* (*says he*), *we have had the mind of Christ revealed to us by his Spirit, therefore none can teach you more of the truth of God than we,* From Ver. 1. to the end.

(*a*) Vide *Grot.* in loc.

(*b*) *v* 4. Figura est quam Hendiadem vocant. *Spiritus & virtutis, i.e.* Virtutis Spiritûs sancti, quam videlicet Spiritus sanctus suppeditat. *Estius.*

v. 4. Neque sermo meus, &c.] καὶ ὁ λόγος μᾦ, &c. significat, se simpliciter demonstrasse seu testificatum esse veritatem Doctrinæ Christianæ: & per hanc demonstrationem seu testificationem Spiritum sanctum exseruisse suam potentiam, atque efficacem fuisse in cordibus Corinthiorum, ut testimonio illi Dei fidem haberent, Ergo, *in demonstratione Spiritus & potentiæ*, perinde valet ac si diceret. In demonstratione per quam Spiritus potentiam suam exseruit. Genitivus adjuncti, & ἐν δυὶ δυο. *Piscat.* in loc.

v. 4. Ἐν πειθοῖς ἀνθρωπίνης σοφίας λόγοις.] Est Genitivus efficientis. Hunc totum versum optimè explicat Theophylactus. Haudquaquam, inquit, meus sermo argutiolis & persuasionibus nitebatur, nec erat dicendi arte & cultu instructus; sed in Spiritus constabat ostensione, hoc est, præ se ferebat Spiritum sanctum. καὶ δυνάμεως.] Hæc illa est δύναμις, quâ Christus docuisse populum dicitur; & Stephanus, Act. 6. 8. 10. vide Heb. 4. 12. Cujus partes duæ, ἐξουσία καὶ ἐνέργεια; ἐξουσίαν interpretor authoritatem illam, quam habet in Conscientias hominum is, qui recte secat verbum fidei Math. 7. ult. ἐνέργειαν vide Heb. 4. 12. 1 Thes. 1. 5. Dr. *Guil. Slater* in loc.

(*c*) Per τελείους intelligo quosvis verè fideles, quorum pietas sincera minimeque fucata est, &c. *Slater.*

(*d*) Rom.

(*d*) Rom. 16. 25.
(*f*) ἔδεις τῶν ἀρχόντων, i. e. ferè nemo.
(*g*) ἐφυ. ἄν metonymicè eſt Cognoſcere ſive perſpectum habere. *Slat.*
(*h*) συγκρίνειν adaptare, ſignificat, & exhibito judicio ita connectere, ut omnia quàm aptiſſimè inter ſe conveniant. Vide 1 Pet. 4. 11.
(*i*) *v.* 14 ψυχικὸς Eſt qui humanæ tantum rationis luce ducitur.
(*l*) Otherwiſe the Spirit of the Prophets muſt be ſubjected to the Prophets, 1 *Cor.* 14. 29, 32.
Spiritualis à nemine animali homine convinci poteſt in judicandis rebus ſpiritualibus. *Slat.*
(*m*) See Iſa. 40. 13.
συμβιβάζειν Eſt convincere erroris, & ſic convictum in ſuam ſententiam adductis argumentis inducere. Significat efficere condeſcentionem, i. e. argumentis propoſitis efficere ut aliquis tecum in eandem ſententiam conde'cendat.

Chap. 3. *He proceeds to ſhew a further reaſon, why he uſed ſuch plainneſs when he was among them, namely, becauſe he could not look upon the greateſt part of them, as other than* Babes in Chriſt, *and* carnal (a) *(if compared with thoſe who have further progreſs and improvement in Chriſtianity), and therefore judged they had need of* milk, *and not of* ſtrong meat, *which they could not at* that time *bear, neither indeed could they* now. *And that they were yet* ſomething carnal *(and had not attain'd to the true Chriſtian temper), he ſhews, the* envy, ſtrife *and* contentions *that were among them, did too much evidence; which while they continued in, they walked as* carnal *and* unregenerate *men: yea, their* denominating *themſelves from certain* Teachers, *and making a* Schiſm *about them, and holding with them againſt others, did plainly argue them to be* carnal.

And by this means, he ſhews, they attributed more to their Teachers then was meet. For what, ſays he, are Paul *and* Apollos *but only* Miniſters *and Inſtruments of your Converſion and Faith, as far as God is pleaſed to furniſh them with Gifts, and enable them in his work; and their labour, either as to* Converſion *or* Edification, *is no more available without the bleſſing of God, than the* planting *or* watering *of the Gardiner is, if God give not the increaſe.* From Ver. 1. to 8.

(*a*) Carnales vocat, non ſimpliciter Spiritu deſtitutos, ſed in quibus caro prævalet. *Slat.*

He now uſes another Argument againſt this Schiſm *taken from the* unity *that ought to be among their Teachers; who in* office, labour *and* teaching *ought to be* one, *and therefore neither* by them, *nor* for them, *is the Church to be divided. Indeed their* labour *is not* one, *neither ſhall their* reward *be* one: *but their* work *is* one, *for they are by their office to be* co-workers *together with God in his* husbandry, *and in his* building. *And for his own particular, he ſhews, he had been a* builder *(under God) among them, and as became a* prudent *and* faithful Maſter-builder, *he had laid the* foundation, *and by preaching the Doctrine of* Chriſt crucified, *had begun a Church among them, and others have come in ſince, and have ſuperſtructed on this foundation; but he adviſes ſuch Teachers, to take heed they ſuperſtruct no other Doctrine upon it, than that which agrees with it. If they do, they will do it at their own peril. For he having laid the only* ſure foundation *among them,* viz. *the* Doctrine of Chriſt crucified, *no Teachers whatſoever, ought to teach any thing contrary thereto, nor go about to direct ſinners to ſeek for the remiſſion of their ſins any other way, then by Faith in Chriſt. Now whether a man build upon this foundation,* Gold, Silver, Precious Stones, *(that is,* pure, ſolid Doctrine*), or* Wood, Hay, Stubble, *(that is,* vain curious Subtilties, *and* philoſophical Conceits, *tending more to oſtentation than edification, which though they do not deſtroy the foundation yet diſfigure it) every mans work ſhall be made manifeſt of what ſort it is: for* time (a), *and the* light *of Gods Word will manifeſt the verity*

verity, or vanity of Doctrines delivered by Preachers. And if any mans Doctrine be like good metal *that will endure the Furnace or trial without being conſumed, he ſhall receive a reward for his faithfulneſs. But if his Doctrine will not endure the trial (as Wood, Hay, Stubble, and Droſs will not) he ſhall loſe his labour, ſo as it ſhall not be accepted or rewarded by God. Notwithſtanding for his own perſon, if he hath held firm to the foundation, and be otherwiſe found ſincere in the Faith of Chriſt, he ſhall be ſaved* (b), *yet with difficulty, even as a man that hardly eſcapeth out of the fire* (c). From Ver. 8. to 16.

(*a*) *Diem* ego ſimpliciter interpretor temporis longinquitatem. Veritas ſiquidem temporis filia.
Per *Ignem* ego intelligo lucem veritatis per Spiritum ſanctum in Eccleſiâ accenſam.
Dies aptè vocatur tempus illud, quo diſcuſſis tenebris, & caligine, illuſtratur veritas. Ergo denunciat Apoſtolis, non ſemper latere poſſe, qui fraudulent èr egerunt in opere Domini, aut qui ſe ſidos geſſerunt; ac ſi diceret, non ſemper erunt tenebræ, aliquando lux orietur, quæ omnia manifeſtabit. *Calvinus.*
Dies hic accipitur pro manifeſtâ revelatione, cum tenebræ depellentur, ut de re, prout ipſa eſt, judicium feratur. *P. Martyr.*
(*b*) Ipſe ſalvabitur ὅτως δ' ὡς διὰ πυρὸς, i. e. beneficio lucis quâ fit ut ipſe errorem & agnoſcat, & revocet. *Slater.*
Docet illos qui Chriſtum pro fundamento retinuerunt, etſi non ſemper optimam ſtructuram addiderunt, ſervandos tamen, ſed ægrè ac ſic, ſicut ſi ex igne eriperentur. *Illyr.*
(*c*) Volunt hinc Papiſtæ ignem purgatorium exſtruere, ſed ineptè.
In omnibus & ſingulis parabolis ſemper unicè attendendum eſt ad ſcopum ac intentionem ejus, qui illas loquitur & uſurpat. *Salubre* Theophylacti *monitum.* Non oportet in omnes parabolarum partes curioſius inquirere; ſed quatenus apparent propoſito inſervire: reliquæ ſumendæ ſunt quaſi parabolam contexentes & nihil ad propoſitum facientes. Lepidè vereque illud Solomonis omnibus parabolis applicatur, *Prov.* 30. 33. *Qui vehementer emungit, elicit ſanguinem.*

Another Argument which he uſes to move them to take heed of bringing in any falſe Doctrines among them, is this: All, ſays he, that are brought effectually to believe in Chriſt, are the Temple of God, *a Church of God, and the Spirit of God dwelleth in them. Now if any man defile the Temple or Church of God, by bringing in any impure Doctrine or Practiſes among them, he muſt expect that God will ſeverely puniſh him, except he repent and amend. And all you that are* true *and* real *Chriſtians, make up this Temple or Church,* V. 16, 17.

And leſt any of their vain-glorious Teachers (being puft up with a conceit of their worldly wiſdom) ſhould notwithſtanding all his admonitions, reſolve to go on in their way, he adviſes them to take heed, that this their carnal wiſdom *deceive them not. For ſays he, I tell you, if any man among you ſeemeth to himſelf to be wiſe, according to the wiſdom that acts the men of this world, his beſt way is to deny his own* carnal wiſdom, *and ſubmit himſelf to the wiſdom of God, and the plain Doctrine of the Goſpel, which the World accounts fooliſhneſs, and then he ſhall approve himſelf truly wiſe towards God, and in the matters that concern his Soul. For God accounts carnal wiſdom* fooliſhneſs, *eſpecially when it rejects his inſtitutions, or (deſpiſing the ſimplicity of them) ſets up its own inventions, which will not further a man to true happineſs. So that according to the words of* Eliphaz, Job 5. 13. God catcheth the wiſe in their own craftineſs; *and according to* Pſal. 94. 11. (a) *God manifeſts* the thoughts of the wolrdly wiſe to be vain. From Ver. 18. to 20.

(*a*) Paulus pro ἀνθρώπων poſuit σόφων quia id inſtituto ipſius conveniebat, & haud dubiè de iis maximè agit Pſalmographus qui ſibi ſapere plurimum videbantur. *Grot.*

From all that he hath before ſaid, he infers, that they ſhould not glory in their Teachers, *nor aſcribe too much to them, nor depend on them, as if they were* Lords

of their Faith. For all of them, even the greatest as well as the least, even the Apostles themselves, and all their gifts are ordained of God for the use and service of the Church. Yea all things in the World, life, death, things present, things to come, are all appointed to promote, advance, and accomplish the eternal happiness (b) of those that are the true members of Christ. And they being Christs redeemed ones, ought to reckon themselves his Flock, and to depend on him, and obey him; as Christ himself, the well beloved Son of God, resigned up himself to the will of his Father. From Ver. 20. to the end.

(b) Hæc omnia propter vos sunt & ad vestram ordinantur utilitatem. *Estius.*

Chap. 4. *He proceeds to shew, how he would have them judg of him, and other faithful Ministers of Christ, namely, not as* Masters of their Faith, *but as* Ministers *of Christ, and* Stewards *and Dispensers of the Mysteries of God* [viz. *his* Word *and* Sacraments] *wherein faithfulness is especially requir'd. He declares how little he valued their* (a) *judgment of him, who preferr'd their eloquent Teachers before him. He shews, he dare not judg himself, whether he had greater Gifts than they, nor determine how much he was to be esteemed* above *other Teachers, or* below *them; much less should they judg him, who knew him not so well. For though he was not conscious to himself of negligence or unfaithfulness in his ministry, yet he durst not justifie himself, or think himself free from all blame, and so determine of his own desert. This he left wholly to the judgment of the Lord, who knows all things, and the very secret intentions of mens hearts, and at his Coming, will reward every man according to his works; and then those who have* done ill *shall be ashamed, and those who have* done well, *shall be commended and rewarded.* From Ver. 1. to 6.

(a) *Ver.* 3. ὑπὸ ἀνθρωπίνης ἡμέρας] *Dies* pro *judicio* ponitur, ex *Ciliciam* idiotismo, ut Hieronymo placet: Metonymia est adjuncti; nam judiciorum certi dies: Judicia autem humana appellat ea, quæ ex affectibus humanis proficiscuntur. ἀλλ' οὐδὲ ἐμαυτὸν ἀνακρίνω: scilicet quod ad dignitatem attinet, q. d. quanti sim, vel non sim, ego nequaquam disquiro aut dijudico: est igitur hoc Pauli dictum ad certam hypothesin restringendum.

He concludes this whole Discourse, and shews the scope of it to be, that none of them should glory in their Teachers, *or set them up so, as to disparage others. He shews, how he had used his prudence in this business,* concealing the names *of their ambitious Teachers; and transferring the whole matter by a* figure *upon* himself *and* Apollo, *not that* they *had any part therein, but he did it to this end, that the* Corinthians *might from them and their example, learn to think* soberly *of all Ministers, and esteem them no more than* Stewards *(as he had written to them before at the first verse), who were to distribute to them, what Christ had intrusted them with. For if they were not to frame* Sects *to themselves under the Name of* Paul *and* Apollos; *much less ought they under the Names of others, who could not be supposed to excell in such extraordinary Gifts. And what Teacher (says he) is there, that hath cause to boast, and lift up himself above another? Who is it that* differenceth *him from another, but God only? And if so, he ought to think modestly of himself, and not to despise others. But ye* Corinthians, *says he, are so proud of the parts and gifts of your Ministers, and think your selves so full, and rich, and furnished with all kind of knowledg, that you fancy to your selves that you reign like Kings, without* us, *as if you were not beholding* to us before, *nor* now *stood in any need of* us *(your Apostles and Spiritual Fathers), who first converted you to the Faith. And I wish for my part, ye were in such prosperity and felicity as you dream of, that so* we, *who are so sharply persecuted, might come to you, as to a* refuge, *and enjoy some part of that prosperity with you. But I think God hath* set us forth *(who are the* last (b) Apostles, *and called since Christs ascension) as a spectacle* (c) *to the World, to Angels and men* [*to* good Angels *and* good men, *as those who compassionate us;*

us; to evil Angels *and* evil men, *as those that delight in our sufferings*]. *I say God hath* set us forth, *as those that are to conflict with all sorts of miseries, and death it self. We are accounted* Fools, *both by the World, and perhaps* by you, *because we run so many hazzards for Christ; but you count your selves* wise, *and sufficiently skill'd in the Doctrine of the Gospel, whilst you mingle your worldly wisdom with it, and hazzard nothing for it. We are* weak *and* broken *with afflictions, but ye are* strong *as keeping your selves out of the reach of tribulation. Ye are* honourable, *we are* despised; *We are expos'd to wants of several sorts; We labour with our own hands, and suffer injuries and reproaches, and are reckoned as the* filth *and* off-scouring *of the world to this very day; and yet, as our Saviour has enjoined us, We pray for our Persecutors, and return good for evil.* From Ver. 6. to 14.

(b) Postremos haud dubiè vocat, qui in ordinem Apostolicum post Christi resurrectionem asciti fuerunt. *Calvinus.*

(c) q. d. Propinamur omnibus mortalibus irridendi & abominandi, nec in angulo quodam id fit, sed veluti toto mundo in unum theatrum collecto, ut omnes saturentur nostris miseriis. *Glass.*

He comes now in the last place, to mitigate his sharp reprehension of them, telling them, his intent therein was only to warn *them, not to* shame *them, and that he did it out of his fatherly affection to them, whom he truly loved as his spiritual Children, begotten by the Gospel which he had preached among them. For though others had since instructed them, yet they might remember that he first preached the Gospel unto them. Wherefore he exhorts them to be obedient to him as their* spiritual Father; *which that they might be, he tells them, he had for the present sent* Timothy *to them, who exactly knowing his whole course of* Life, Doctrine, *and* Practice, *and what* Way (d), *and* Rule *he followed in teaching the Churches, should put them in remembrance of those things that concerned them. He tells them, he hears, some among them were puffed up by reason of his absence, and despised him, as if he would not come again among them, and so they should escape censure. But he acquaints them, that he intended (with the Lords leave) to come speedily unto them, and would then try, whether in those their Teachers they so much boasted of, there be only eloquence of words, or whether their preaching be accompanied with* * *power and efficacy, so as to work on the hearts of the hearers. For the* Kingdom of God *is not set up in the hearts of men by eloquence, but by the power of the Spirit, accompanying the Word.*

Lastly, he asks them, whether they desired he should come to their correction, *with the authority of Church-censures (which he resolved to do if they persisted in their Schism); or whether he should come to their* comfort *in the Spirit of love and meekness, which he intended, if they reformed?* From Ver. 14. to the end.

(d) Vias in Christo generatim, specialiùs vias docendi.
* *v.* 19. δυνάμιν Hic intelligo δεινότητα illam & ἐνέργειαν in docendo, quæ in veris Christi ministris cernitur. *Slater.*

Chap. 5. *He comes now to the* second part *of the Epistle, wherein he reprehends several* vices *among them in the two following Chapters; and then satisfies some* Questions *or Cases of Conscience propounded unto him. And in the first place, he intimates to them, that they had no great reason to glory or boast of their prosperous condition, seeing they had so many things among them, for which they ought to be humbled.*

As particularly, 1. *For their neglect of* Church-discipline, *in not excommunicating an* incestuous *person. He tells them, that it is commonly reported, that there is such* Fornication *committed among them, which is not so much as named among Heathens without abhorrence and detestation,* viz. *That one should*

marry

marry his Mother-in-Law, *and that during his Fathers life, as seems to be intimated,* 2 Cor. 7. 12. *And whereas they should have mourned, and been greatly humbled, that so scandalous a sin was committed among them; and should, with the open expressions of sorrow* (a) *and grief (as was usual in the Church), have proceeded to* excommunicate *the offendor, they were puffed up* (b), *and gloried in their present condition; or possibly, one party insulted over the other, whose Teacher this* offender *was. He tells them, that though he was not* personally *present with them, ye he was in* heart *and* spirit [see Col. 2. 5.], *and by vertue of that authority that belonged to him, he had already passed sentence on that* offender; *namely, that in a publick Assembly, gathered in the Name of Christ, (in which they were also to suppose him, their Apostle, in heart and spirit present among them), they should by the authority of Christ (committed to him and them) proceed to excommunicate and deliver up into the power of Satan* this incestuous person, *that he may inflict some disease upon him, that may be a means to humble him, and bring him to the sight of his sin, and to repentance for it, and so be a means to save his soul at last,* 1 Tim. 1. 20. *He tells them, their glorying and insulting one against another, on occasion of this miscarriage, was very evil and vile. For they should consider that sin like* leaven *is of a spreading nature, and therefore they should purge out from among them (by the dreadful sentence of* excommunication) *this incestuous person, and all other scandalous sinners, that their Church might be a pure and clean body (a holy Society in truth and reality), as by profession they were Saints and unleavened. And he draws an argument from the custom of the ancient* Jewish *Church, in the celebration of their* Passeover, *who were then oblig'd to purge out all* leaven *among them, and during the whole Feast (in commemoration of their deliverance out of* Egypt) *to eat none but* unleavened *bread: so (says he) we that are Christians, Christ our* Pascal Lamb *being sacrific'd for us, should pass our whole time; and all our days, as a perpetual celebration and commemoration of that great redemption wrought for us by Him, keeping this* spiritual Feast *continually, so as not to allow* in our selves, *or to tolerate among us the* leaven *of naughtiness and wickedness, of uncleanness and vilany; but to practise all Christian purity, and to hold fast the truth that hath been delivered to us.* From Ver. 1. to 9.

(a) Non luxistis ut tolleretur] Concisa oratio, h. e. Vos inflati estis, & non potius lugentes, seu cum luctu, id serio egistis, ut tolleretur.

(b) Inflati] scilicet ex studio partium atque acrimoniâ contentionum, exultante parte adversâ in istam in quâ tam gravis lapsus contigerat. Chrysostomus & Theodoretus existimant, fuisse unum ex istius Ecclesiæ doctoribus.

2. *He tells them he had wrote to them in a former Epistle * to forbear all familiar converse with* Fornicators, *and to avoid them, as scandalous flagitious persons. But he would not have them understand it of* Heathens *among them, who had not given up their Names to Christ; nor that they should only avoid* Heathens, *that were guilty of those other scandalous sins of* Covetousness, Extortion, *or* Idolatry. *For the* Corinthians, *being for the most part* Infidels, *were many of them* such, *with whom they must needs have a civil converse whilst they liv'd among them. But he would have them to understand it of* Christians. *For what had* his *or the* Churches *censures to do with those that are not members of the Church? These were the only persons they were to* judg *and censure (as they knew by their own practice) and to leave all others to Gods tribunal. And according to these rules, he orders them to proceed against this incestuous person.* From Ver. 9. to the end.

* Ista Epistola, de quâ loquitur, hodiè non extat. Nec dubium quin multæ aliæ exciderint; sed satis est quod nobis supersunt quas sufficere Dominus providit. *Calv.* in loc.

3. *He*

3. *He reproves their contentious* Law-Suites, *and impleading one another before Infidels, rather than submitting themselves to the judgment of Christians, This he disswades them from, by several Arguments,* **Chap. 6.**

1. *The Saints at the day of Judgment, being acquitted themselves, shall, as* Assessors *with Christ, and approvers of his righteous Judgment, judg the World* (a), *and Apostatiz'd Angels, therefore surely they are worthy to decide temporal differences in this life. He tells them, they had better, if their Doctors and Teachers be not at leisure to end their differences* (b), *refer them to the determination of some honest, pious, though poor* (c) *Christians, than bring them before Infidels. He tells them, they shame their own Society, whilst they betake themselves to the Judicatories of Heathens, as if there were never a* wise man *among themselves. He shews them, that seeing they are Brethren, they ought not to vex one another with Law-Suites, especially before Heathens. It would be much more decent for them to suffer injury and wrong, than with scandal to contend. And yet, those among them that were most forward to go to Law, were commonly the injurious persons, and such as had no Right on their side. And the* root *of these disorders, was want of love, mutual forbearance, meekness and righteousness. He testifies to them, that these* unjust contendings, *as well as other scandalous wickednesses, and abominable impurities (which he there reckons up) will keep men out of Heaven, except they repent. And seeing that some of them had formerly been defiled with those, or at least with* some *of those vices, before their conversion, but were now (as he did in Charity judg) changed persons, washed* (d) *in the blood of Christ from the guilt of their sins (of which Baptism is the Sacramental Sign and Seal), and justified by Faith in him (there being no other Name* (e) *under Heaven by which they can be saved), and sanctified by the Spirit of God, therefore they ought to take heed of defiling themselves again with scandalous* contentions, *or with any other of the Vices there named.* From Ver. 1. to 12.

(a) κόσμου, i. e. impios, Joh. 17. 9.
(b) Per Metonym. κριτήρια hîc vocat res judicandas.
(c) ἐξουθενημένους] Comparativè.
v. 7. ἥττημα] Defectus.
(d) Ablutio, sanctificatio, & justificatio mixtim complectuntur justificationem & renovationem. Ablutio videri potest genus justificationis & sanctificationis. Ista asyndeta valdè amplificant; singula enim veluti novo impetu beneficia Christi exaggerant.
(e) Nomen hic nihil aliud significat quam ipsum Dominum Jesum. *Erasmus* intelligit per nomen, *virtutem* ac *potentiam* Domini Jesu.

4ly. *He comes now to reprehend the growing Heresie of the* Nicolaitans, *which allow'd the* Eating things sacrific'd to Idols, *and* Fornication, *as things indifferent. And First, he grants, that all* indifferent *things are lawful, and may be used; but with two restrictions, or cautions.* 1. *When they are* expedient, *and may be done or made use of, without hurting our selves or our Neighbours.* 2. *When they do not get such a dominion over us, as to inslave us to an intemperate use of them. He instances particularly in* meats, *and shews the difference between the* free use of them, *and* Fornication. *He grants, that it is lawful to use any kind of meat, because God hath ordained it for the good of mans nature. Meats are ordain'd for the belly, and the belly for meats; but yet with a temporary conjunction: for as God will destroy meats, so he will destroy the belly also, as to the use it now hath: therefore for the sake of the belly we ought not to endanger our eternal Salvation, or the Salvation of others, eating so, as may tend to encourage them in sin. But now for* Fornication (*he shews*) *the case is otherwise. This he proves, to be utterly unlawful, and that for six reasons.* 1. *The body was not made for Fornication (as the belly was made for meats), but for the service of Christ, and ought to be imployed to his glory, who is ordained to be the* Head of man, *to govern both his Soul and Body, that both may be kept holy. For Christ was sent to redeem and sanctifie the Body, as well as the Soul, and consequently to rule and*

command it, being Lord *of both.* 2, *Our Bodies are not to be abolished and utterly destroyed, but to be rais'd up to glory at the last day (as Christs Body was raised up) if we be such as truly believe in him, therefore they ought not to be* defiled *now, with Fornication.* 3. *The faithful are* Members *of Christ, therefore they ought not to make themselves members of an Harlot. For as* Wedlock *makes Man and Wife one Body* lawfully, *so* Fornication *makes the Fornicator and the Harlot one Body* unlawfully. *As on the other side, he that is by Faith united to Christ is* one Spirit *with him, that is, is led and governed by one and the same Spirit, and becomes a Member of his spiritual and mystical Body. Therefore such a conjunction ought to be kept inviolable.* 4. *Other sins abuse (chiefly and principally) some object, that is,* without *the Body, (as the Drunkard* wine, &c.) *but Fornication injuries the Body, that acts it, and that more than other sins.* 5. *The Bodies of Believers are* Temples of the Holy Ghost, *(who dwells in them, being freely given them of God), and therefore they ought to be kept pure and undefiled.* 6. *All true Believers and faithful Christians are not* their own, *but purchased with the Blood of Christ, therefore they should endeavour to glorifie God their* Redeemer *(whose they are) both in their Bodies, and in their Souls.* From Ver. 12. to the end.

Chap. 7. *Having done with the* reprehensory *part of his Epistle. He now resolves divers* Cases of Conscience; *about which the* Corinthians *had written to him. As in the first place, concerning* marriage, *touching which he declares;* 1. *That for those that have the gift of Continency, and can live pure, and chast without marrying, 'tis better for them so to do. But for the avoiding all sorts of uncleanness and pollution, 'tis generally most safe, that men and women should betake themselves to the conjugal state.* 2. *He shews, that married persons ought not to abstain from the conjugal society of Bed and Board, except it be by mutual consent, for a time only, and that upon great and extraordinary occasion; namely, when they desire to give themselves more solemnly to* fasting *and* prayer; *which time being ended, they should come together again; lest by long abstinence, Satan should gain advantage over them. But as to* that *which he had said before,* viz. that it was *(generally speaking)* most safe that men and women do betake themselves to the conjugal estate, *he would have them so understand him, that he spake it by way of* permission, *allowing* them *to marry that found their condition to require it; but not by way of* precept, *as if he commanded* any *to marry. For he could wish (if it were the will of God), that the* Corinthians * *(who moved this Question), had the like gift of Continence which God had bestowed on him. But seeing this gift is not given to all, every one should consider how he is qualified by God, as to this matter, namely, whether with ability to live chastly in a single life, or else had inclinations to marry; and accordingly should dispose of himself. Therefore to sum up what he had said, he tells them, that as to the* unmarried *and* Widows, *it was convenient they should abide in that estate, (if they could contain), because of the advantages of the single life; but if not, then it was better to marry, than to live inflam'd with sinful lusts.* From Ver. 1. to 10.

* *v.* 7. Omnes] h. e. Si convenientèr fieri posset.

2ly. *He comes now to answer their other Case, about* divorce, *namely, whether it be lawful, where the occasion is not* adultery, *but,* 1. *Only some disagreements and discontents between the parties where both are Christians:* or 2. *Because a Believer is yoked or married to an Infidel. For the first, he says, it is* not lawful; *in which decision, he only repeats an old command given by the authority of God, who in the institution of marriage established, that the married should be* one flesh, *and therefore should so continue: and not separate one from the other,* Math. 19. 6. *Wherefore he commands, that the Wife should not depart from her Husband, on the account of disagreements between them. But if she, pretending necessary reasons of departing, as* danger of her life, &c, *shall for a time depart, he commands, that either she endeavour to be reconciled to her Husband, and so come to him again, or else abstain from a second marriage. And the Husband likewise, he commands, not to put away his Wife* on any such account, *or to give her cause to depart. For the second Case, seeing (as it seems) some among them held themselves polluted by being married to* unbelievers *(whom they had married before their conversion), and thought therefore of parting from them; He tells them,* God *had not determined in the* Law, *what should be done in such a Case, but he, by special revelation from the Lord, and the assistance of his Spirit would determine it, namely, that* they should dwell together, unbelief *being no sufficient ground of parting. For the conjugal society of the* unbelieving *party is* sanctified *(that is, made lawful and allow'd) to the* believing *party, (to the pure, and believing all things being pure,* 1 Tim. 4, 5.); *and this he proves, because the Children born of such Parents, whereof the one is a Believer, and the other not, are* federally holy, *and are to enjoy the like privileges, as if both Parents had been Believers *. But if the unbelieving party will not co-habit, but will depart, and on his side make void the bond of marriage out of hatred to the* Faith, *he declares that in such a case, the Believer or innocent party is free, and not bound by the bond of marriage any longer. But he tells them, God requires that we should endeavour to live peaceably with all, and therefore the believer should use all peaceable endeavours to retain the unbeliever, and not give occasion of difference or departure; because by a peaceable dwelling together, the* Believer *may gain the* unbeliever *to the Faith of Christ, and be an instrument of his Salvation,* [1 Pet. 3. 1.]. From Ver. 10. to 17.

* As meats are said to be sanctified in that place, *by the word and prayer,* that is made pure, lawfull and allowed to Believers.
* Nam si radix sancta, etiam rami sancti, Rom. 11. 16.

*And now taking occasion * from what he had said, concerning the conjugal state, namely, that 'tis not to be deserted, because of the infidelity of one of the parties, he digresses to a* general Doctrine, *concerning the* outward condition *and* state *of men; and shews, that every one should be content with the lot and condition which God hath distributed * unto him, and should frame himself to walk Christianly in it, as he taught in all Churches.*

Particularly he shews, that if any person that was before circumcised, *be converted to Christianity, he should never trouble himself to get off that mark from his flesh, as some it seems did: nor on the other side, if any man that is* uncircumcis'd, *be converted, he need not receive* Circumcision, *as some it seems required,* Act. 15. 1. *For such outward things as these, he tells them, avail nothing now under the new Testament, or in the Church of Christ, who looks not on the outward condition of men, but on their obedience to his commands. Therefore he advises, that every one should abide contentedly in the Calling wherein he was called, and not think that* Christianity *frees him from any obligation that lay on him before. If a* bond-man *be converted, he should not think it a disparagement to his Christianity to continue a* servant *still, nor be solicitous of changing his condition: yet if by any fair regular means, he can obtain his freedom, he may make use of it. However let him know, that he that is called to believe in Christ, being a servant, is by the Lord freed from the bondage of sin and Satan; and he that is called being (as to his civil and outward estate) a* free-man, *is yet not exempted from subjection to Christ. In short, he tells them, that being dearly bought with a price by Christ* (a), *they should not serve men in things repugnant* (b) *to his commands, nor submit themselves to such a servitude, as their high-flown Doctors * would impose upon them.*

Lastly, He urges again his former exhortation, that every one should contentedly continue in the outward state wherein he was, when he was called, and not think of changing it, meerly on the account of Christianity, but holding to it, abide with

with God, and continue faithful to him in his Church, in which he reigns. From Ver. 17. to 25.

* Mos est Pauli, obiter quædam à re non aliena interjicere, ac deinde cœptum sermonem recipere. *Grot.*

* μερίζειν dicitur Deus, cum alicui sortem aliquam assignat natalium, fortunæ, conjugii.

(*a*) Aliqui sic. *Are ye redeemed with a price? become not again the servants of men.* scil. of Heathens.

(*b*) Christianos monet, ne pravis hominum libidinibus & voluntatibus inserviant, sed ei, qui eos redemit. *Light.*

* Vide *Grot.* in loc.

3ly. *He comes now to the third Inquiry, that the* Corinthians *made to him, namely, concerning* Virgins, Male *and* Female. *And first, concerning such as are at their own disposal, whether they should marry or no? To which Question, before he gives his answer, he premises, that he had no special command whereby the state of Virginity was either injoined or prohibited, but he would sincerely give his advice, as became him to whom God had vouchsafed mercy to be faithful. Then he gives his answer in three Propositions.* 1. *That by reason of the present distress, and danger of persecution, 'twas most convenient, that those that were* single, *should so continue, if they have the gift of Continence.* 2. *He declares, that if they marry they do not sin, only they will be like to meet with more troubles. But he would spare to speak any more to them of that matter, lest he should seem to dissuade them from marriage more than was fit. However in this advice, he consulteth their quiet and advantage.* 3. *He advises, that whether they married or not, they should consider, that the time is now but* short, *before persecution will arise, (possibly he means that under* Nero *); insomuch, that they ought to have their affections very much moderated to all things in the world: Those that have Wives, should be as if they had none; those that weep, like those that do not; those that rejoice, as those that rejoice not; those that buy and purchase, as if they possessed nothing; and those that use this World* (a), *as not using it* (b). *For as a* Scene *which is soon changed, and shews a new face, so the fashion and shape of this present World is passing away, and the times are turning into very troublesome. He gives another reason, why the single life is to be preferr'd before the conjugal, namely, because single persons (comparatively) are more free from cares and distractions, and have (ordinarily) more time and leisure to attend upon the Lord in religious exercises than the married have. For he that is* unmarried, *hath but one obligation of care, namely, how he may serve God most acceptably; but he that is* married, *hath another care on him,* viz. *how he may, in lawful things, please his Wife. And the like difference there is (as to this matter) between* married *Women and* Virgins. *A* Wife *is usually combred with houshold cares, and must, in lawful things, endeavour to please her Husband; and is not, upon that account, so free for holy exercises; but the* Virgin *(that has no family to care for) being freed from such distractions, and endeavouring to approve her self more eminently* holy *both in Soul and Body, she hath more leisure to attend on the Lord in holy and religious exercises. And what he spake concerning the advantages of a* single life, *he shews, he spake not that he might cast a snare upon them, or precisely to bind them to abstain from marriage, if they had not the gift of Continency, but to lead them to that which is* fit *and* comely, *that they may attend upon the Lord without distraction.* From Ver. 25. to 36.

(*a*) Utere nummo quemadmodum viator in stabulo utitur Mensâ, Calice, Urceo dimissurus, non permansurus. *Augustin.*

(*b*) ὡς μὴ καταχρώμενοι, i. e. tanquam non utentes, scilicet usu firmo & tenaci. Si mundo adhærere vis, eo abuteris; quia re fluxâ, quasi non fluxâ sed firmâ, solidâ, & stabili uteris. Abusus enim est superfluus usus, & modum & naturam rei excuperans. *Cornel. à Lap.*

3ly. *He*

4ly. *He comes in the next place to speak concerning Virgins,* who are under the power of Parents and Guardians; *and to answer the Question, Whether those Parents or Guardians may advisedly give their Virgins in marriage? In answer to this, he says, that if there be these three things in the case,* 1. *If any Parent or Guardian be suspected to detain his Virgin longer from marriage than is expedient.* 2. *If she have passed the flower of her age, and begin to be more than of ripe years.* 3. *If he see the mind of the Virgin much inclin'd to marriage, then* he advises, *that the Parent or Guardian should please her therein, and consent that she should marry, and in so doing he sinneth not. But if the Parent or Guardian be stedfastly perswaded in his mind, that he wrongs not his Daughter, or Pupil, in declining to marry her, and sees no necessity to seek a Husband for her, so that he hath power over his own will *, (that is, liberty to determine of her, as to this case, how he pleases), by purposing in his heart to keep her unmarried, he says, he doth a thing very praise-worthy. Whereupon he concludes, that he that gives the Virgin in marriage (if the case be, as is before supposed), doth* well. *But if it be not, the Parent or Guardian doth* better, *that is, he doth that which is more behoveful to the benefit of the Virgin, if he keep her unmarried. So that there is sin in neither way, only greater conveniency on the one side than on the other.* From Ver. 36. to 39.

* *v.* 37. Is dicitur voluntatem suam in potestate habere, cujus voluntas ab altero non pendet. Pendet autem hac in parte Patris voluntas à liberorum voluntate, ita ut teneamur illorum infirmitati consulere. *Slater* in loc.

5ly. *A* fifth case *they propounded to the Apostle, was, Whether* second marriages *of Widows were lawful, or no? He answers,* they were: *provided,* 1. *The Widow marry* in the Lord, *that is,* holily, *and in the fear of God; and with such an one, whom she may marry by the Law of God; and with whom she may probably expect the blessing of God: but,* 2. *Though it be lawful for her to marry again, yet by reason of the present danger of persecution, he thinks, she will be more happy and free from troubles, if she continue in her Widowhood. And he modestly insinuates, that his counsel is not less than* divine, *whatever their vainglorious Teachers might think of him.* From Ver. 39. to the end.

6ly. *A sixth Case of Conscience that they propounded to him, was, concerning* eating things offer'd to Idols; *which case he resolves, by answering three things that might be brought in the defence of it.* 1. *They might suppose that they were all sufficiently instructed in the liberty allowed them by the Gospel, so that they might lawfully eat things offer'd to Idols.* Answ. *He answers, that a false opinion of knowledg, or knowledg which is not temper'd with Charity, for the most part, occasions men to be proud, and to despise their weak Brethren; but knowledg join'd with Charity, applieth it self to the instruction of others, and accommodates it self to the* good *and* edification *of others that are weak; and considers what is fit to be done in reference to them. And if any man hath such a kind of knowledg, that is not accompanied with Charity, he knoweth not* all his duty, *nor to what end he ought to refer his knowledg, nor how to use it as he ought; and so, upon the matter, knoweth nothing in such sort, as he ought to know. But he that knows* God, *and truly loves* him, *and his* Neighbour (*according to his command*), *the same is known and approved of God.* Ver. 1, 2, 3. **Chap. 8.**

2. *They might say, They knew an Idol to be* nothing, *that is,* no God, *nor to have any divine power in it, and therefore meats cannot be made* holy *or* prophane *by being offered to an Idol.*

(a) Ipsum illud simulachris repræsentatum, *nihil* est.

Answ. *He acknowledges that an Idol is* nothing (a). *For* says he, *though in the vain opinion of men, there be many celestial and terrestrial Gods, and many Lords,* or Baalim; *notwithstanding* we, *that are divinely inlightned, acknowledg but* one (b) true God, *the Father, by whose almighty power all things were made, and we for him* (c), *that is, for his glory and service; and* one Lord Jesus Christ, *by whom are all things, namely, as co-working with his Father,* Joh. 1. 3. & 5. 19. *and we* by him, *namely, are redeemed and purchased. But all have not this knowledg, that* an Idol is nothing *but some even to this day, do Eat things offer'd to Idols, their Consciences suggesting to them, that an Idol is* something *, *and that, things offer'd to them are thereby rendred the more* holy, *and so their weak and ill instructed Consciences, are (by so doing) defiled and polluted.* From Ver. 3. to 8.

(b) The word *one*, doth not here respect the *persons* but the *nature*.

(c) In him, *i. e.* we subsist in him, or by his power.

* Multum adhuc vigebat paganismus, etiam Corinthi. *Grot.*

3ly. *They might say, Meats are things* so indifferent *that neither eating better* [*worse*], *nor not-eating makes us worse; so that neither the* one, *nor the* other, *makes us more acceptable to God.*

Answ. *This is true indeed, unless in case of* scandal; *for in such a case, he sins who uses his liberty so, as it becomes a stumbling block to his weak Brother, and so, is he doth thereby build him up, and encourage him in sin. As in the forementioned case, if he that is weak, see another that hath knowledg, sit at meat, that is, at least in the Idol Temple, shall not the Conscience of that weak Christian be emboldned by the others example, to go on in this evil way? And so he is in danger of being encouraged in his* heathenish error, *and sin, and to have his mind by degrees alienated from Christianity; whereas before, whilst he professed to be a Christian, he was in the judgment of Charity to be esteemed one of those, for whom Christ died. Now this confirming a man in his sin, and encouraging him to his after-commissions, whose Conscience was before erroneous, and his practice sinful, is, as if instead of curing a sick man (which Charity requires us to do), we should wound and hurt him more; which is not only an act of great uncharitableness against our Brother, but an act of injury and robbery against Christ, in betraying a soul to ruin (as much as in us lyes) and hindring his salvation, for the saving of whom Christ died* (d). *He concludes, that he had rather for ever abstain from all kind of flesh, than be the occasion of the ruin, or damnation of any weak Christian; much more would he deny himself the use of his Christian liberty in* indifferent *things, in respect of the* weak, *(though not of the obstinate and wilful) and abstain, at a certain time, and place, from flesh offered to Idols.* From Ver. 8. to the end.

(d) Augustinus dicit, pro *omnibus* valere Christi mortem quantum ad λύτρου magnitudinem, & sufficientiam. Sufficeret enim Christi λύτρον universis redimendis & servandis, si universi id fide susciperent.

Chap. 9. *He further shews* his readiness *to abridg himself in his Christian liberty, and therefore exhorts them, by his* example *that they would do the like, especially in those things that appertain to the* Belly, *and particularly in eating things offer'd to Idols. The sum of his argument is this, I being an* Apostle, *and no less free than any other, do not only abstain from things lawful and profitable to me, but also accommodate my self to the infirmities of all; yea I keep under my body, by abstinence for the service of the Gospel. Therefore ye Corinthians ought to do the like. The* Antecedent *he proves from* v. 1. to 24. *The* Consequent, *is an exhortation carried on,* to the end of the Chapter.

1. *He shews that he had as much right to Christian liberty as any other, for he was an* Apostle, *he had been honoured with the sight of Christ, and was personally spoken to by him out of Heaven* [Act. 22. 18. 2 Cor. 12. 2, 4.], *and was immediately called by him to the Apostleship, and he had a Testimony thereof in their*

their conversion, which was as a Seal *confirming his Apostleship (at least among them), and afforded him a defence against those that called his Apostleship into Question.* Ver. 1, 2, 3.

2. *He shews, he had power to eat and drink at the cost and charge of the Church, as well as others; that he had liberty to marry, and to take a wife, and lead her about with him, as some other Apostles had done, (particularly, those that were Christs Cousin-Germans, and Peter,* Mat. 8. 14.): *That he and* Barnabas *had power, as well as others, to forbear working with their hands at manual Trades, to get a livelihood; and might require maintenance from the Churches; it being a debt justly due to the Preachers of the Gospel; as he proves by several Arguments.* 1. *By the* Law of Nations, *which appoints and allows to* Souldiers, Vine-dressers, *and* Shepherds, *and those that labour for the use of others, in their respective Callings, a due* reward *and* wages: *Why therefore should there not be a reward by the same reason, due to the* Ministers *of the Gospel.* From Ver. 4. to 8.

2. *He shews, he does not ground this, only upon* human reason, equity, *or* custom, *but upon the Provision made by God himself in the* Levitical Law *for the* Ox that treadeth out the Corn. *Now the end of Gods Law* (a) *is not only to shew and prescribe how* Oxen should be fed, *but to enjoin, that* equity *should be used, in the just rewarding those that labour for us; that he that ploweth, and threshеth in hope of reward, should partake of his hoped-for reward, which encourages him in his work. Why then should not they that labour in the Gospel, partake of the fruit of their labours?* 3. *From common justice. If the Apostles have sown unto them spiritual things, 'tis nothing but justice they should, instead thereof, reap of their carnal things.* 4. *From the example of their* other Teachers *at* Corinth, *who made use of this power, which was as lawful for him to do, as for them; but he had forborn it, lest he should hinder the course of the Gospel.* 5. *From the example of the* Levites, *to whom* maintenance, *and a part of the Sacrifices was given by God for their ministry. Even so hath Christ ordain'd, (says he), that* they who preach the Gospel should live of the Gospel *. From Ver. 8. to 15.

(a) Quod de bobus præcepit id propter homines fecit.

* See Mat. 10. 10. & Luk. 10. 7.

Having thus asserted his liberty, *he shews, his* moderation *in the use of it. He tells them, he had not hitherto made use of this power among* them, *(though from other Churches he sometimes received some liberality,* 2 Cor. 11. 8.), *nor desir'd to do it; nor did he write these things, that* that *should be done for* him, *that was done for other* Teachers; *for he had rather dye, than that false Teachers should be able to take this honour from him, which was so justly due to him, namely,* That he had preached the Gospel for sincere ends, and not sought what was due to him for his pains. *He shews, that if he had preached the Gospel, meerly out of respect to profit, he had had no cause to boast. For he was obliged to preach it by virtue of his office, and the command of God, which he must not disobey; but if he hath done it* willingly, *and without respect to any worldly profit thereby, it will be rewardable. But if he hath done it unwillingly* (b) *(as they do, who preach not out of any love to God, or desire of the conversion of Souls, and would not do it, if it were not for lucres sake) then it may be said, that a dispensation or office hath been committed to him, from which he is not to expect any glory or reward. This therefore was that which gave him hopes of a reward from God, namely, that he had preached the Gospel to the* Corinthians, *without being chargeable to them. For if he had received maintenance there, where his* Reproachers *endeavour'd to bring an ill report upon him, to the prejudice of the Gospel which he had preached* (c), *then*

(b) Si ergo invitus hoc facio (nam viderer quasi invitus facere si refugerem sumptu proprio id facere) dispensatio quædam mihi credita est à quâ gloria mihi non est expectanda. Sin volens & sponte hoc facio, h. e. non expectatâ ab aliis mercede vel sumptu, hæc est mea merces & mea gloria. *Clarius.*

(c) In hoc casu cum aut detrimentum gloriæ divinæ accrescere, aut scandalum proximo oriri verisimile sit, abutetur libertate suâ, si quis utatur. *Stat.*

he

he should have abused his liberty in receiving of it. From Ver. 15. to 19.

He goes on to shew, how he did abridg himself in the use of his Christian Liberty; for though he was as free *as any man, (being bound to none), yet he had made himself a servant to all, that he might gain the more to embrace the Gospel. For he had in a charitable condescention compli'd with the* Jews *(in certain external Ceremonies,* Act. 21. 21, 24, 25. *who thought themselves bound to observe the Ceremonial Law), and that he did by the advice of the Council at* Jerusalem, *which left to the* Jews *(born under that yoke) a liberty to use those Ceremonies for a time, but in no wise to impose them on the* Gentiles. *When he had to deal with the* Gentiles, *(that were not born under the Ceremonial Law), he abstained from the use of those Ceremonies, as if he had been without the Law, as they were; yet as to the* Moral Law, *or* Law of Love, *(which is the perpetual Law of God, and re-inforc'd by Christ, and requires us to love God above all, and our Neighbour as our selves), he did never account himself free from* that, *but only from the* Ceremonial Law, *from which indeed he was freed, and when he saw it for the advantage of the Gospel, he did freely abstain from the observance of it. When he had to deal with those that were* weak, *and doubted of their liberty, he abstain'd from things lawful, as they did. Finally, in all things* indifferent, *he accommodated himself to* all men, *that he might gain* as many *as possible he could, at least-wise,* some. *And this he did, that the Gospel might be better esteem'd among all, and more propagated, and that he himself might partake of the glorious eternal rewards promised therein, together with them to whom he had preached it, and who had effectually entertain'd it.* From Ver. 19. to 24.

Hitherto he hath set before them his own example; now he comes to the exhortation which he infers from thence, namely, that the Corinthians *would imitate him in denying themselves. And particularly, that they would labour after temperance, and not so mind their Bellies, as to eat with offence* that *which was offer'd to Idols. To this end he shews them, that Christianity is a* race, *and they must run carefully this race; in which, not only one (as was usual in their common races), but all that run (according to the Laws* * *of God) shall be Crowned. And as those that contended in those famous Games (whether* running *or* combating, *usually celebrated neer to* Corinth), *did not indulge themselves in gluttony and pleasures, but were temperate in all things, inuring themselves to a spare diet, by way of preparation, that the conquering Crown might be won by them: After the same manner, he would have the* Corinthians *to be moderate in the use of worldly things, and to abstain from whatsoever may hinder them in their Christian course, that they may attain an incorruptible and an eternal Crown.*

* See 2 Tim. 2. 5.

And to press his exhortation yet further, he propounds his own example again, who first did so run, *not as at* uncertainties, *or as if he did not aim at a certain Goal, or as if he knew not his reward, if he ran well; and secondly, did so* fight *(not as making a flourish only in the air like a fencer), but he did fight in good earnest, against the body* (d) *of sin, and the old man, and the lusts of the flesh, that they might be subdued in him; and he denied himself in some* indifferent liberties, *that his body might be subject to his spirit: And all this, lest having prescribed to others the way of* striving *and* getting the Crown, *he himself should at last prove a* Castaway *, *or one unworthy to be approved or rewarded by God.* From Ver. 24. to the end.

(d) Castigo corpus meum, h. e. adversus carnem meam pugno. (*Erasmus rejected.*)

Chap. 10.

He comes now to treat of the eating of things offered to Idols *under a* twofold difference; *the one* publick *in Idol Temples, simply* unlawful. From ver. 1. to 23. *The other* private, *in private houses, which (when there was no scandal in the case) was* lawful, *otherwise not, and accordingly he deborts them from it.* From ver. 23. to the end.

1. *He*

1. *He dissuades from a publick eating of things offered to Idols in* Idol-Temples *by several Arguments.* 1. *If they proceed to be present at, and to partake of such idolatrous Feasts, they will be in danger to fall into such kind of sins, as the Israelites, on such an occasion fell into, and so consequently will expose them selves to such punishments as they suffered. He tells them that the Israelites* * *(who came out of* Egypt *with Moses) were such to whom God vouchsafed many high dignations; as particularly they had the favour of the* Cloud *to over shadow them* [Exod. 13. 21.] *which was their protection and conduct, and they all passed through the red sea,* Exod. 14. 22. *And by the* Clouds *overshadowing them, and by their passage through the* red Sea *(both which possibly sprinkled them) they were* baptized, *as it were, and* confirm'd *in a belief* (d) *of* Moses *(the Typical Mediator) as a person imploy'd by God, and were obliged to obey his Doctrine, and the commands which he should give them from God. And this was a figure to which our baptism answers, by which we are confirm'd in the Faith of Christ, and obliged to profess him, own him, and obey him. He further shews, that God fed them with* Manna *from Heaven, and gave them for drink the* water *that flowed out of the Rock (which he caused to follow their Camp). And this* Manna *and* water, *he calls* spiritual meat *and* drink, *because they had a spiritual meaning, and did figure and signifie the same grace and benefits of Christ, which the* Supper of the Lord *doth to us; yet notwithstanding all this, he shews, that many of those* Israelites *(by reason of their inordinate lusts) perished in the Wilderness. Now these things, he tells them, were to be examples to the* Corinthians *and other Christians, that they do not indulge themselves in* fleshly Lusts, *as those ancient* Israelites *did, nor frequent* idolatrous Feasts, *(made in the honour of any Idol) lest they suffer the like punishment the* Israelites *did, who sacrificed to the honour of the Golden Calf, and rose up, and danced before it,* Exod. 32. *And they should take heed, that they mix not with* Idolaters *in their Feasts, lest they should be given up to* Fornication, *as the* Israelites *were in the Wilderness* [Numb. 25.] *with the Daughters of* Moab, *and so fell in one day three and twenty* (e) *thousand. Further they should take heed of* tempting *Christ, and trying, as it were, how long his patience will last; as the* Israelites *provoked the* Angel of the Covenant, *or* Christ *(who went before them in the Wilderness,* Numb. 8. 21.), *and so perished by fiery Serpents. And Lastly, they should take heed of* murmuring, *because 'tis not lawful for them, by the Christian Religion, to be present at the Idolatrous Feasts of their Friends in the Idol Temples, lest they should perish with the murmuring* Israelites, *who for that sin were destroyed by the Angel of God, and perished by the plague,* Numb. 14. 37. *Now he shews, that all these sins and judgments of the* Israelites *are* Emblems *of their state, and shew what will befall* them, *that do not beware of such sins; and these judgments are set down in the old Testament for warnings to Christians, who should live in the latter times. Wherefore he adviseth them to take heed of vain-confidence in themselves, and that those among them that seemed to themselves to stand firmest, should be sensible of their danger, if they fed securely upon things offered to Idols, in Idol-Temples.* From Ver. 1. to 13.

(d) Unto *Moses*] i. e. Under the Ministry and Guidance of *Moses*: Vel in doctrinam & legem Mosis.

(e) *Numb.* 25. 9. Mention is made of four and twenty thousand that fell: whereof possibly three and twenty thousand died by the immediate hand of God; and execution was done upon another thousand by *Phineas*, and his Companions. Vide *Grot.* in loc.

* Vel Patres nostri] i. e. Hebræorum, quorum erat Paulus.

But here they might object, that if they abstain'd from idolatrous Feasts, there was danger hung over their heads from their Fellow-Citizens, *(that were Idolaters) who would interpret this forbearance, as an abhorring of their society. He answers, that* that temptation *was no other then what was ordinary to men. But God was faithful who would not permit them to be tempted above their strength, but would open a way for them to escape those dangers, if they continued faithful to him, or else would so strengthen them that they should be able to bear whatsoever befell them. Therefore he exhorts them to fly from that Idolatry which*

is join'd to the publick eating of things offered to Idols. And to excite their attention, he tells them, he would make them Judges themselves (who were understanding men) in this matter, whether they must not necessarily communicate in that Idolatry, for which these Feasts were instituted, if they joined in those Feasts: And first he reasons from the example of Christians communicating in the Lords Supper. For as all that partake in that Sacrament *do profess themselves, in that act, to have communion with* Christ, *and with* such Idolaters *that worship them. For as Christians, though many, yet by virtue of their Society in the same worship, are compacted together, as it were, into* one Loaf *or* Lump, *that is, into one* mystical Body *(whereof Christ is the Head) in that they partake of* one *and the* same *Sacramental Bread; so those that communicate with Idolaters (in participating of idolatrous Sacrifices), by virtue of their Society in the same worship (signified by their idolatrous feasting together in Idol-Temples) are compacted together, as it were, into one body, forasmuch as they communicate in* one *and the* same *Sacrifices.*

(a) v. 18. κατὰ σάρκα] Sed. nos. κατὰ πνεῦμα Israelitæ fumus qui in Christum credimus. Illi κατὰ σάρκα.

2. *He reasons from the like example of the* present carnal (a) Jews, *who had their Temple yet standing, and their* Jewish *worship in use. For as they, eating of the Sacrifices, did, in* that, *communicate with the* Altar, *and profess themselves Members of the* Jewish *Church, and worshippers of that God, whose the* Altar *was: So they that eat of Idol Sacrifices, in the idolatrous Feasts, have communion with those* Idols, *to whose honour they were instituted, and with* those *that worship them. He shews, he need not affirm, that an Idol was* any thing, *that is, had any thing of divinity in it, or that* that which was offered in Sacrifice to Idols, *was in it self, at all different from any other ordinary meat* *. *But the plain truth was, Those Sacrifices of the Heathens were Sacrifices to* Devils [2 Chron. 11. 15.], *and whosoever did eat of those* Feasts, *was supposed to join in those* Sacrifices, *and so to do service to Devils. Now the communicating with Christ in the Lords Supper, could not consist with communicating with Devils in* Idol-Feasts; *for this were to do homage to* two *Lords,* God *and the* Devil, *and profess service to both. He concludes this matter, by shewing what desperate madness it was, to provoke the omnipotent God to jealousie, by joining Devils in competition with him.* From Ver. 13. to 23.

* See 1 Cor. 8. 4.

Having thus resolved the case concerning publick *eating of things offered to Idols, namely, in the Idol-Temples; He comes now to answer another Case concerning* private buying, *and* private eating *of things offered to Idols. And first he premises that all things (that are of an* indifferent *nature) are* lawful, *unless when it was not expedient in respect of our weak Brother to use them, or when they edifie not. And in the use of liberty, we must regard, rather the* Salvation *of another, than our own temporal profit. Having premised this, he tells them, They may lawfully buy what is sold in the shambles* *, *and freely eat thereof, without any scruple of Conscience. And he gives them this reason for it,* because, the earth is the Lords and the fulness thereof, *that is, those things that are sold for food in the Market, are to be look'd upon as the Creatures of God, made for the use of man, and so lawful to the* faithful, *if they be received with thanksgiving,* 1 Tim. 4. 4. *And the Devil hath no power over them, to contaminate or defile them by his Idols, if man himself do not do it, by some sin, and particularly by that of Idolatry. And therefore if any* Believer *be invited to a Feast, in the private house of an* Unbeliever, *he declares, The Christian may eat without scruple, any meat that is set before him: But if the Master of the Feast, or any other there present, shall suggest to him, that some part of the meat had been offered to Idols; in that case, he wills him to forbear, lest he should encourage any man in idolatry. And the reason he gives is this,* For the earth is the Lords, and the fulness thereof, *that is, there is plenty*

* It was a Custom, it seems, to set to sale in the Market, *Flesh that was sacrificed*, as well as other Flesh, the gain whereof went to the Priests.

plenty of other meat to be had, which God the Creator of all things, the Lord of the whole Earth hath allowed us the free use of, so that we may well let the Idol-Sacrifices *alone. In such a case, the Christian should abstain for the sake of the* other man's *Conscience, lest he should, by his Example, be encouraged in Idolatry. But in other cases, where there is no such danger, they may freely eat without scruple, and none will have cause to blame them for it. If any do, their liberty* allowed them by Christ, *is unjustly condemn'd by such a mans Conscience. For if they, through the grace and favour allowed them in the Gospel, do eat indifferently of meats set before them (where they see no danger of hardning any thereby in Idolatry) why should they be reproached for eating* that *which God allowes them; they receiving it with thanksgiving,* 1 Tim. 4 4. *He concludes this whole discourse with these three excellent* Rules, *whereby they should govern themselves in the use of* things indifferent. 1. *They should always design the glory of God.* 2. *They should do nothing that may tend to the* hurt *or* just offence *of* Jews, Gentiles, *or* Christians. 3. *They should imitate the Apostles Example, who in* indifferent things *accommodated himself to all men; so as to seek their eternal Salvation, and not his own temporal profit or advantage. And so they should be followers and imitators of him, as He was of Christ.* From Ver. 23. to the end. And Ver. 1. of Chap. 11.

Chap. 11.

Being now about to reprehend certain disorders in the Church of Corinth, *he begins with* commendation *of those among them who had written to him, and ask'd his advice in those particulars.*

He commends them that they had been so mindful of the instructions and precepts he had delivered to them, concerning the matters appertaining to the publick worship of God, and had so closely adhered to them: yet notwithstanding, it seems, there were many things reproveable in several others of them. And so he proceeds to answer their next Query, which concerned decent behaviour *of* men *and* women *in Church-Assemblies. In order to which, he tells them, 'tis fit they should consider the* subordination *of persons in the Church,* viz. *that as Christ, in respect of his Mediatory Office, is inferior to God the* Father; *but above all men (being Head and Lord of all men, as their Creator and Redeemer); so the* Man, *being inferior to Christ, is yet above the* Woman, *being her* Head. *From which they may understand, that order in Church-Assemblies is to be observed. Now, it seems, the* Corinthians *did not sufficiently observe this order, because the* Women *in their publick Church-meetings laid aside their Veil* *, *and the* Men *covered their Heads and Faces. He shews therefore, that every* Man, *that either makes the publick* Prayer *in the Church-Assemblies, or heareth, or joineth therewith; or* Prophesieth, *that is, expoundeth the writings of the Prophets, and opens the mysteries of Salvation, or heareth such expositions, or instructions; or joins with the Congregation in* singing Psalms *or* Hymnes, *having any* covering *on his Head, that is, having his Head and Face covered, he dishonoureth himself, and does an* indecent *thing against the liberty and dignity of his* Sex, *it being a sign of* shame *and* infamy *for a man to have his head cover'd, but was a sign of* power *and* dominion *(in that Country)* (a), *to have his Head, and Face bare and uncovered. Next he shews, that every* Woman, *that lays aside her Veil in the Church-Assemblies, dishonours her self, doing a thing* unbecomming *her Sex, and against the dignity of the* Man, *to whom she (by that action) seems to deny subjection. Now he says, 'tis as* unseemly *for the Woman to be unveiled, as to be shorn or shaven, which would be a great disgrace to her, yea, against the modesty of her Sex, to wear her hair short as men do, her hair being given her for an ornamental covering, and as it were a natural Veil.* 2ly. *The Image of God shineth most brightly in the* Man *(who is immediately his Image),* viz. *the Image of his Power and Majesty; and ought so to appear, by having his head uncovered*

* Velamen, signum non solum subjectionis sed pudefactionis, quòd Fœmina primùm peccatum introduxerit in mundum. *Lightf.*

(a) As on the contrary now at this day among us, those that have power over others, keep their heads covered, and they that are inferior to others, keep their heads uncovered before them.

covered. But the Image of God shines more obscurely in the Woman, who is the image * of the man, to whom she ought to profess subjection by covering her Face. 3ly. Another Argument of the inferiority of the Woman, he shews, is this, namely, that originally the Man was not of the Woman, but the Woman of the Man, viz. made out of his Rib. 4ly. The Man was not created to serve the Woman, or to be subject to her, but the Woman was created to be a meet help to the Man, and to be subject to him. And for this reason also must the Woman have a covering (b) on her Head, as a sign of her subjection, and that she is under the power of her Husband, because the holy Angels are present in the Assemblies gathered together for the publick Worship of God, and therefore Women ought to do nothing indecent and unseemly in the presence of those pure and holy Spirits. Yet notwithstanding this inferiority of the Woman, the man ought not to despise her. for the man is not the cause of propagation without the Woman, nor the Woman without the Man; but both are con-causes thereof, by the Law and Ordination * of God (c). And though the Woman in the Creation was made of the Man, yet according to the course of ordinary propagation, the Man is by the Woman, and both are equally the work of God. He further appeals to the common custom of those Countreys, and demands of them, whether it would not be unseemly for men to wear long and dishevelled hair, like Woman (d), to whom Nature hath given long hair for an ornament, and a covering, and so to be a Token to them of their subjection. In Conclusion he says, that if any not moved with these Arguments, shall further contend about this matter, they should consider that other Churches of Christ have no Custom, that Women should be unveiled in their publick Assemblies; and why should they vary from the practice of other Christians? From Ver. 2. to 17.

* ו. ר. Τὸ δοξὰ ἀνδρὸς ἐστι, i. e. imago viri, vox תמונת quæ apud Ezech. 23. 14. & LXX vertitur δοξὰ, Gen. 1. 26. Psal. 17. 15.

(b) The name of the *thing signified* is ascribed to the *sign*, a thing very frequent in the Sacraments; *power*, that is, a *sign of power*.

v. 10. Ἔχειν hoc loco significat tenere sive agnoscere. In *capite* vero est *in vivis*. Διὰ τοῦτο propter hoc, ergo, *debet mulier potestatem agnoscere in viro.*

For this cause ought a Woman to acknowledg the power in her Head, viz. her Husband; because of the Angels, or because of the Law of Subjection given her by the Ministry of the Angel, vid. 1 Cor. 14. 34. Gen. 3. 16. Acc. 7. 53. Gal. 3. 19. Heb. 2. 2. *Knatchbull. p.* 156.

* ἐν κυρίῳ, i. e. ex lege & ordinatione Dei. *Piscat.*

(c) For neither was the Man to be without the Woman, nor the Woman without the Man by Gods ordination.

(d) Natura ipsa docet, quòd viro comatum esse dedecori est, ex hoc quod muliebre est. Nutritio crinis in Naziræatu, fuit humiliationis specimen, atque abnegationis sui (forsan & prædestinationis) ut & erat abstinentia a vino, & uvis. Religiosum quendam squallorem (ut ita dicam) præ se tulit, & vilificationem sui.

Falluntur ergo plurimùm qui Absalomum comatum ex superbiâ incessisse arbitrantur, cum ita quidem incesserit ob votum (fictum saltem) Naziræatûs.

Judæi, si non voto Naziræatûs astricti, se tondebant frequentissime! atque utcunque aliis temporibus coma nunquam non ante Festum; idque in honorem adventantis Festi. *Lightf.*

He comes now to discourse concerning the right administration of the Lords Supper, *and he blames the* Corinthians *that their coming together to celebrate that ordinance, was generally, not for the better, but for the worse. For he heard there were* divisions *and* factions *among them* [1 Cor. 1. 11.]; *nay* Heresies (e); *which, considering the* corruption *of Man, and the* malice *of the Devil, he did not much wonder at, especially seeing God in his infinite wisdom permits it so to be, that the* sincere *among them might the more manifest their stedfastness. He tells them, that their behaviour when they met together on this occasion, was far different from what was becoming the celebration of the Lords Supper, they not carrying themselves therein as if they were to celebrate a religious Feast (f). For in those their Feasts of Charity (at the end of which the Lords Supper was celebrated) they did not now observe the true Church-communion, but* every one, *that is,* every faction *or* division, *being come to the place of the Assembly, do presently sit down to eat, what they had brought in the company of those of their own party, not minding or regarding others; whereupon this* holy Feast, *was neither*

(e) Schism, is a difference about Rites or external Discipline. Heresie is a difference about Doctrine and Faith.

(f) This is not to eat the Lords Supper. You do not do it legally and solemnly according to Christs institution.

neither celebrated at the same time by all, nor in holy concord, *contrary to the true Union of Christians, signified thereby. And further, the poorer sort were excluded, while the rich feasted, and in their feastings, drank to liberally, even unto drunkenness. He tells them, he could not praise them for this. If they had a mind to feast, they should do it at their own houses; and not dishonour, and as it were, cast a contempt on the publick Assembly, by such irreligious carriage, nor so despise the Poor (which are part of Gods Church), and put them to shame, by excluding them out of their Company for their poverty sake. For sith God admits them into his Family, and bids them to his heavenly banquet, they ought not to exclude them from this holy Feast. That therefore he may correct those misdemeanours, he recites the* primitive institution *of the Sacrament, which he had formerly delivered to them, as he had received it from Christ by* special revelation, *either when he was rapt up into the third Heaven, or when Christ appeared to him at his first Conversion* [Gal. 1. 12.]; viz. *That our blessed Saviour, in the night wherein he was betrayed, took Bread, and having,* by (g) praising God for it, *and* imploring his blessing upon it, *consecrated it to this holy use, he brake it, and bad them eat it, as that which should signifie and represent* his body (h), *that should now speedily be broken for mankind. This he bad them do in remembrance* (i) *of him.*

(g) The prayer he used, consisted of two parts: compare *Mat.* 26. 26. with this place. As he is call'd

(h) *This is my Body*] Metonym. i. e. The *sign* or representation of my Body. the *Rock*, 1 Cor. 10. 4. Because it represented him.
The flesh of Christ on the Cross was broken; there was *solutio continui*, with the Nailes in his Hands and Feet.

(i) *Do this in remembrance*] It must be a remembrance *cum effectu*, viz. a relying on his death with a lively Faith.

In like manner after Supper, *he took the Cup* (k) *telling them, that the* Wine *contained in it, was a* sign *and* seal *of the* new Testament *or* Covenant, *that should be confirmed by his Blood, (which he was now presently to shed on the Cross), as the* old Testament *or* Covenant *was confirmed by the Blood of Beasts sacrificed and sprinkled upon the people,* Exod. 24. 8. *And as often as they* do this, *they would* shew forth (m) *his death; which representation of his death was to be continued in the Church, till he come to judg the quick and dead.* From Ver. 17. to 27.

(k) *This Cup*] i. e. The Wine in this Cup, is the *new Testament in my blood*: i. e. signifieth unto you the New Covenant of Grace, which is ratified and confirm'd in my blood, i. e. by my death.

(m) v. 26. Do shew forth the Lords death] Hence a Sacrament was termed by the Ancients a *representative* or *commemorative* though not a *proper* Sacrifice.

Having declared the original institution of this Sacrament; he comes next, to instruct them in the right use *of it. He tells them, that whosoever shall eat this* Bread, *and drink this Cup of the* Lord unworthily, *that is, otherwise then is meet, and becoming so holy an ordinance, (particularly without such a disposition of mind, such a preparation of heart, such reverence and devotion as ought thereto to be exercis'd) shall be guilty of* prophaning this Sacrament, (*which is the remembrance of Christs death*), *and of* vilifying *the* signs *and* pledges *of his body and blood. Therefore every man should daily examine himself, whether he be a fit guest for so holy, and heavenly a Table, whether he have a competent* knowledg *of the* nature, signification, end, *and* use *of this Feast, and* discern *how it represents the Lords Body; whether he truly repent him of his sins, have a lively Faith in Christ, and be in Charity with his Neighbours; such therefore as cannot examine themselves, are not to be admitted unto this ordinance. And seeing the Apostle says,* let him examine himself, *and* so let him eat of this bread, and drink of this cup, *we may observe from thence, that he calls it* bread *still, even after consecration. 'Tis* bread *still, though not* ordinary *and* common bread, *whilst it is applied to this use.* 2. *We see from hence that the Sacrament must be received in* both kinds *because Christ so instituted it, and to receive it otherwise is a palpable violation of his order. The Apostle further*

ther declares, that he that eates and drinks unworthily, *that is,* ignorantly, irreverently, prophanely, *is guilty of the Body and Blood of Christ, that is, of prophaning that Ordinance, which he hath ordained for the representation of his death, (wherein his Body was broken, and his Blood shed for our sins) and so incurs the danger of temporal judgment and chastisment here, and without repentance, of eternal hereafter, for bearing no greater respect to this holy action; nor discerning how this* Bread *and* Wine *represent the Lords Body, but coming to it as to an ordinary meal. And that this would be the Fruit of approaching unworthily to this Table, he proves from the sad experience of the* Corinthians *themselves, upon some of whom God had inflicted* diseases, *and upon others* death, *for their prophaning of this Ordinance. Therefore this judgment ought to be prevented by their* judging *of themselves, and repenting and reforming. For when God inflicts those Chastisements on his own people, he inflicts them as fatherly Corrections to bring them to repentance and reformation, that they may not perish with the World.*

In closing up this matter, he exhorts them, that they would partake of this holy Supper *together, tarrying one for another, and seems to forbid their* Agapæ *or* Love-Feasts, *that they used before the holy Communion, commanding that if need were, they should eat at home, to satisfie their hunger, and avoid the danger of prophaning this holy Supper, and so drawing down judgment on themselves. As for other things that concern'd the* good order *and government of their Church, he tells them he will take care himself when he comes to them.* From Ver. 27. to the end.

Chap. 12. *The next Case he handles, is concerning* spiritual gifts, *and the* right use *of them. It seems* they, *that excelled in them, were proud of them, and used them to vain-ostentation and discord, and not to their Brethrens edification. Therefore he tells them, that as touching spiritual gifts, he would not have them ignorant, from* whence *they come (* viz. *not from themselves, but all from* one *and the* same Spirit *of God), nor to what* end *they are given, and* how *they ought to be* used *and imployed. He tells them, they may remember, they were once* idolatrous Gentiles, *serving dumb* (a) *Idols, according as they were led by their idolatrous Priests, and had nothing of this divine* Spirit *among them; but now they ought to be sensible, that their conversion from* Gentilism *to Christianity, was the powerful work of this* Spirit *of God. And* this Spirit *of God, he shews, does always glorifie Christ, and proclaim him to be* God *and* Lord, *and whosoever blasphemes Christ (as the unbelieving* Jews *did, and some vagabond Sorcerers) does not speak from this Spirit. But he, that out of sincere affection, and true Faith, does profess that* Christ is the Lord, *he does it by the guidance and instinct of the Spirit of God. Having premised this, he shews, there are diversities of gifts, such as* prophesying, speaking with strange tongues, &c. *(some more excellent than others) and diversly imparted, and in divers measures; but 'tis* one *and the* same Spirit *that distributes them all. There are also diversities of* administrations, *or offices, and functions in the Church, but* one Lord Jesus *who instituted them all, and who calleth* one *to this kind of Ministry,* another *to that. And further there are diversities of* operations, *or miraculous works, such as* casting out Devils, &c. *but 'tis the same* God, *namely, the* Father, *who by his Son, and holy Spirit worketh all these, in all them in whom they are wrought. But those divers spiritual gifts (wherein the power of the Spirit is manifested) are given for* one end, viz *the edification of the Church, as he instances in* nine *kinds of them:*

(a) Though the Devils sometimes spoke in and by the Idols, yet the Idols themselves had mouths and spake not.

(b) vid. *Glassium* in loc.

1. *The word of* Wisdom (b), *whereby he can seasonably apply sound Doctrine to his Hearers; which is the gift of a Pastor.* 2. *The word of* Knowledg, *whereby he can give the sense of the Scriptures; which is the gift of the Teacher.* 3. *The gift of* Faith, *or of Confidence and Courage in God, in great dangers.* 4. *The gift of* Healing. 5. *The gift of working* Miracles *and powerfully*

fully casting out Devils, and curbing the enemies of the Church, [See Act. 13. 11.]. 6. *The gift of* Foretelling *things to come, and revealing Secrets.* 7. *The gift of* Discerning *Impostors, from those acted by the Spirit of God.* 8. *The gift of* Speaking *with divers kinds of Tongues.* 9. *The gift of* Interpreting *Tongues, though they had not the gift of speaking them: These two being different gifts. All these* gifts *worketh that* one *and* same blessed Spirit; *and the divers distributions of them, are according to the good will of God. Now that these spiritual gifts are to be used without discord, to the good of the whole Church, he proves, because the universal Christian Church, is but* one spiritual body, *whereof Christ is the Head. For all true Believers are by the power and effectual operation of the* same Spirit *ingrafted into Christ by* Baptism, *and so incorporated into one Body, of what state and condition soever they be, and are all made to drink one* Cup *in the Lords Supper, that they may be partakers more and more of the graces of one and the same sanctifying (c) Spirit, who* vivifies *all the Members of that Body. So that all the faithful are joined together in the Sacraments of* Baptism, *and the* Lords Supper, *and their union into* one Church, *and their partaking of* one Spirit, *is signified thereby. And the diversity of gifts given to the particular Members ought not to occasion any dissention or disagreement in the Church. This he illustrates by a comparison taken from the natural Body; the very condition of which does necessarily require* plurality *and* diversity *of Members. One Member, though never so excellent, does not make a Body; and the meanest Members are of the Body, and so to be reckoned, as well as the more excellent. Nay the more excellent Members, such as the* eye *and* ear, *have need of the inferior. And as God hath set the Members of the Body, each one in his place, and each one for its special use and service for the good of the whole: So he hath given diversity of gifts and administrations to the Church, for the welfare of the whole. And as it would be repugnant to the nature of an* organical *Body, to be without divers Members (d), so the nature of the* organical *Church would be overthrown, did it not consist of many Offices, as of so many Members, united together in one Body. Therefore the superior Members must not pride it over the inferior: for those Members of the Body that seem most feeble and weak, are necessary to the others. The Organs of nourishment, though they be not so noble, yet are they more absolutely necessary than those of the Senses, for without them, Man cannot subsist or live, as he may without Eyes, Ears, or Hands. And those Members of the Body, which seem to us less honourable (e), on them we put more abundant honour by decent clothing them, and on our uncomely parts we put more abundant adorning by a decent covering them. For our comely parts, such as the Face, have no need of covering or adorning, being comely enough of themselves; But God has so disposed the several parts of the Body, that some shall have a natural comeliness, or beauty; others that want that, shall be supplied by* Clothes, *which are an artificial Beauty: By all which, he shews, they should be instructed, that the meanest* Officers, *and those that have the* least gifts *are as well of that spiritual Body the Church, as those that have more excellent Offices and gifts. And as the meaner must not envy the more excellent, and so, in a discontent, withdraw themselves from the Body, and forbear to imploy themselves for the common good of the whole; so the more excellent must not despise the meaner, but put a due respect and value upon them. And as the natural Body would come to ruin by* Schism, *if the Members should strive among themselves, and should not regard the welfare of one another; so great mischiefs must needs arise to the Church by dissentions. But on the contrary, as in the natural Body, there is a sympathy (f) among the superior and inferior Members, a fellow-feeling with each other, both of joy and grief; so all the true Members of the Church, of what degree soever, ought to have the same common interests,*

(c) vid. Piscat.

(d) Corporis unitatem non tollit membrorum varietas, sed ponit magis.

(e) Membra illa ab Apostolo appellantur inhonesta, & indecora non *per se* sed *comparatè*, ratione eorum quæ eximiâ venustate sunt prædita. *Fullerus.*

(f) Ut cum *talo* Spina inhæserit, universum corpus sentit dolorem & curationem adhibet.

and

and concernments, and mutually to sympathize with each other, both in weal, and woe. All this from v. 12. *the Apostle applies to the* believing Corinthians, *whom he acknowledges to be a part of this* mystical *Body of Christ, whereof each Believer in particular is a Member, who ought therefore so to carry himself towards his fellow-members as is shewen in the former comparison, namely, as the Members* (g) *of the natural body do towards one another. And having spoken so much of the diversity of gifts and Ecclesiastical administrations (of which he had spoken in the general,* v. 5.*) he now comes to reckon up the particular* officers *that God hath set in his Church.* 1. Apostles, *as those that were appointed to lay the foundation of Churches.* 2. Prophets, *who interpreted the Prophetical parts of the Scripture, by a special and extraordinary gift.* 3. Teachers, *namely, such who are ordinarily called to interpret the Scriptures for the edification of the Church.* 4. *Such as are endowed with power to work* miracles *of* various kinds, *and particularly of punishing enemies to the Gospel.* 5. *Such as have this power refrained to the* cure of Diseases. 6. Helps, *that is, such as were to take care of the maintenance of* Ministers, *and the* poor, *namely,* Deacons. 7. Governments, *that is, Ruling Elders (as some learned men understand it, according to* Rom. 12. 8. 1 Tim. 5. 17.*), who are to take care of the peoples manners, with the Pastors and Teachers. Lastly, Such as were inabled to speak strange Tongues, or to interpret them. In conclusion, he shews, that seeing the Ministers of the Church have not all administrations of the* same kind, *nor of equal dignity; therefore those that have the highest, ought not to despise those who are of a lower degree; neither ought these to envy the other, and so contend one against another, but all of them ought to imploy their gifts for the common good of the Church. And in order hereunto he advises them to lay aside all* evil emulation, *and to covet the most excellent gifts, namely, such as are most useful and profitable to the Church. And he tells them, he will shew them a more* excellent way *than that they were in, which is this, to lay aside all contention, pride, and envying one another, and to order all their actions by the rule of* Charity.

(g) In corpore naturali membra præcipua, decentissima, validissima pro cæteris solicita sunt, ut infirmitatem foleutur, indecorum ornent, dolori condoleant: Ergo corporis Christi membra eandem pro se curam & sollicitudinem mutuam præstare debent.

Chap. 13. *Now for* Charity, *he proves it to be the most excellent gift, and far to surpass all other gifts by four Arguments.* 1. *He shews them, that the gifts they were so ambitious of, were nothing without Charity. This he proves by instancing in five sorts of them.* 1. *Suppose a man had the gift of Tongues in the highest degree, so that he could speak all the Tongues that any men in the World were ever able to speak, or that the Angels* (a) *themselves would speak, if they conversed with men, yet if he have not Charity, he makes only an unprofitable sound, and a vain ostentation.* 2. *Suppose he had the gift of Prophesie in the highest degree, so that he could understand the darkest mysteries of the Scripture.* 3. *Suppose he had the highest degree of miraculous Faith* (b), *so that he could remove Mountains.* 4. *Suppose he had the greatest liberality towards the poor imaginable.* 5. *Suppose he had the greatest courage for martyrdom that ever any had; yet all these without Charity will not profit him, or conduce to his Salvation.* From Ver. 1. to 5.

(a) Suppositio nihil ponit in esse.

(b) The Faith of working Miracles may be severed from Charity; but justifying Faith cannot, which always worketh by Love. All Faith] i. e. All degrees of miraculous Faith.

2. *He shews, the superlative excellency of* Charity *from the famous properties, and effects of it, which are fifteen in number.* 1. *It suffereth long.* 2. *Is kind.* 3. *Envieth not.* 4. *Vaunteth not it self, that is, carrieth not it self insolently, malapertly, and scornfully towards others.* 5. *It is not puffed up, that is, highly conceited of its self.* 6. *Doth not behave it self unseemly, that is, is not transported to a carriage unbefitting ones place, calling, or age.* 7. *Seeks not only her own but the good of others.* 8. *Is not easily provoked to Anger.* 9. *Thinketh no evil,* that is, *is not rashly suspitious, or imputes no evil to any man unjustly.*

justly. 10. *Rejoiceth not in iniquity, that is, rejoiceth not in other mens sins, but is sorry for them.* 11. *Rejoices in the truth, or with the truth, that is, rejoiceth at the righteousness* (c) *of the righteous.* 12. *Courageously bears labours and difficulties in discharging its duty, or covers and conceals* (d) *all the ill it knows of others, unless when 'tis greater Charity to reveal it.* 13. *Believeth all the good of others, which* rationally *it may, or hath any ground to believe.* 14. *Hopeth all things, that is, hopes all things of the amendment of others, that in prudence it can hope.* 15. *Endures all the infirmities of others; or endures all things which may with a good Conscience be endured, and which make for the honour of God, and the advantage of the truth, without meditating revenge.* From Ver. 5. to ver. 8.

(c) The *Hebrews* by *truth* sometimes understand *righteousness* and *integrity.* Amat integritatem & vias rectas. Vide *Grot.*

(d) πάντα στέγει.

3ly. *He shews, the excellency of Charity, from the permanency thereof. Charity never fails. This he illustrates by comparing it with other gifts.* 1. *With* Prophesie, *and* Tongues, *which shall cease, because we shall not have use of them in the other life, though here they are needful for the edification of the Church.* 2. *With* Knowledg, viz. *that imperfect knowledg which we here obtain by the ministry of the Word. For our knowledg now is but imperfect, in comparison of the knowledg of divine things, which we shall have in the life to come. And so likewise that gift whereby God enableth us to instruct others, is but imperfect, and shall then cease, because we shall have no further use of it. But when the perfect knowledg of divine things shall come, then our imperfect gifts which served to promote knowledg in this life shall cease. He illustrates this, by a twofold similitude*; 1. *By comparing* this life *to* childhood, *and the future to the* manly state, *wherein childish things are abolished.* 2. *By shewing there is as great a difference betwixt our present knowledg in this life, and that which we shall have hereafter, as between one that seeth the image of anothers face in a Glass, and one that beholdeth the face it self. Here we know God in his* Word *and* Works *as in a Glass, by reflection; but there we shall know him* intuitively, *and immediately. And as there is a great difference between propounding a thing darkly and as a riddle, and propounding the same thing in plain, proper, and expres words. So here we see as by a Glass, or in a Riddle, but then shall we know God face to face, that is, clearly and perfectly. And as for himself, who was an Apostle, and had been rapt up into the third Heaven, he acknowledges he knew but in part for the present, but hereafter he assured himself, his mind shall be so inlightned by God, that he shall see him and know him immediately, as God now sees and knows him, though not so perfectly. In Conclusion, he tells them, that in this life, these three eminent Graces do operate in the hearts of Believers* Faith, Hope, *and* Charity; *Without* Faith *we cannot be justified, without* Hope Faith *cannot stand, and by* Love Faith *must be operative. But of these three, the greatest is* Charity. 1. *In respect of its* extent, *reaching to God, good Angels, our Brethren, our Enemies.* 2. *In respect of its* use, *extending to the good of* others; *whereas* Faith, *and* Hope *are only private graces.* 3. *In respect of its* duration, *because* Faith *and* Hope *shall cease in the other life;* Faith *shall be swallowed up in* Vision, *and* Hope *in* Fruition, *but* Charity *shall abide for ever.* From Ver. 8. to the end.

Chap. 14. *And seeing* Charity *is so excellent a grace, he shews, they should very carefully labour for it; yet spiritual gifts also they should earnestly and zealously desire, especially that of* interpreting the Holy Scripture, *as the most useful for the edification of the Church. It seems, some among them much affected the gift of Tongues, and despised Pastoral gifts in comparison thereof. He therefore proves the gift of Prophesie, or Exhortation, to be more excellent than the gift of Tongues, separated from the gift of Interpretation. For he that speaks in an unknown*

Tongue (a), although by the gift of the Spirit, he speak the mysteries of God, yet he speaks without profit, because he is understood by God alone, and not by his Hearers *. But a Prophet, or a Pastor speaking in a known Tongue, teaches, exhorts, comforts his Hearers, and so speaks profitably, and to their edification. He that speaks in an unknown Tongue, edifies none but himself; but a Prophet speaking in a known Tongue, speaks to the edification of the whole Church, or Assembly. He wishes they all spake with Tongues, but prefers Prophesie as more useful to the Church, except it be joined with Interpretation. This he amplifies, by instancing in his own person, who he says, should not profit them meerly by speaking to them in an unknown Tongue; but if he spake intelligibly to them, that is, either revealed things to come, or communicated his knowledg in the deep mysteries of Religion, and the sacred Figures; or interpreted the prophetick part of the Scripture; or in a plain Catechistical way instructed them in things they were to believe and do, then indeed he should speak to their profit. This he further illustrates, by a similitude taken from Musical Instruments, the one used in peace, viz. the Harp; the other in war, viz. the Trumpet; telling them, that as 'tis ordinarily seen in the world, if the Harp sound something not understood, a man cannot apply himself to the dance; or if the Trumpet give not such a sound as is understood, a man cannot prepare himself to the Battle: so those that have the gift of a strange Tongue, if they do not utter words intelligible to the Auditors, they will nothing edifie them by what they say; their words will be only unprofitably poured out into the air. There are, it may be, he tells them, as many Voices or Languages in the World, as there are Nations (b); so that none of them are without some Language (c) which they understand, and ordinarily no other. Now, says he, if he that hath any of these Languages, speaks to me in any Language but that which I understand, and I speak to him also in a Language which he understands not, we shall be Barbarians one to another. Wherefore he exhorts them, that of all spiritual gifts, they would most earnestly desire the gift of Prophesie, for the good of the Church. And in order hereunto, he advises, that he that hath the gift of an unknown Tongue, should pray (d) that he may be inabled so to interpret that Tongue, that others may profit thereby. For, says he, if I pray in an unknown Tongue, my Spirit prayeth, that is, I make use of my gift which I my self understand, but that understanding of mine is no way useful to others. I will tell you therefore what seems most desireable to me in this case, Namely, that if I pray by the gift of the Spirit in an unknown Tongue, I may add an interpretation, and so pray with understanding (e) also, that is, so as others, which hear, may understand; and if I sing praises to God by the gift of the Spirit, in an unknown Tongue, I may add an interpretation that the hearers may understand and profit thereby. For else when any man shall bless God in an unknown Tongue by the gift of the Spirit, how shall ordinary persons in the Congregation give their consent, by saying Amen to what he says. For the hearers (that cannot understand) are not edified, nor can go along with the thanksgiving, though that which is spoken be very excellent. He tells them, he had the gift of Tongues in a larger measure than any of them (and he knew how to value that gift) yet he had rather speak a few words so as to express and interpret his understanding and meaning to others, than many in a Tongue unknown to the people. In sum, he shews them, that a vain ostentation of things that tended not to profit, was but a childish thing. Indeed in innocency they should imitate little Children, but in understanding of things spiritual they should approve

(a) Opinamur, nec sine ratione linguam istam ignotam quâ usi sunt isti vel abusi potius in Ecclesiâ fuisse linguam Hebræam, &c. *Lightf.* in loc.

* Prayer in the Church in an unknown Tongue, crosseth, in a manner, this whole Chapter.

(b) τοσαῦτα γένη φωνῶν ἐστὶν sub. audi ὅσα ἔθνη.

(c) ἄφωνον.

(d) Precetur vel ut ipse vel ut alius interpretetur, quod locutus est, ut alii discant.

(e) I will pray with the Spirit, that is, with a strange Tongue ministred to me by the Spirit.

To pray *with the understanding* is to pray so as others may understand.

approve themselves to be men. He further shews, out of the Law, that is, the Scriptures of the Old Testament, (See Joh. 10. 34.), and particularly out of Isa. 28. 11. that because the people of Judah would not be instructed by the plain preaching of the Lords Prophets therefore he would cause them to be spoken to in an unknown Language for a punishment of their unthankfulness and obstinacy, that is, he would visit them with outlandish Enemies and Armies, whose Language they should not understand. So that strange Tongues, except they were interpreted, were not given for a sign of any good to Believers, but they were given as a sign of Gods displeasure to unbelievers (f) insomuch that by the just judgment of God, their ignorance by this means would be the more increased. But the gift of Prophesie serveth not only for the conversion of unbelievers, but for the edification of Believers also. Therefore Prophesie is to be preferr'd before Tongues. Moreover, when the Church meets together, if all that speak should speak in a strange Tongue, what will an ordinary man, or an unbeliever (coming into the Congregation) think or say? Will he not think them all mad? But if all that speak, do Prophesie and interpret the Scripture, and open the Doctrine of Christ to the edification of the Church; in such a case, if an unbeliever come in, he is convinced of sin, and condemned according to the sentence of the Law, by all those that Prophesie, and the secret sins of his heart are made manifest unto him, and so falling down he will adore God, and seriously give testimony to Gods presence with the Prophets of the Church. Therefore Prophesie is more excellent than the gift of Tongues. From Ver. 1. to 26.

(f) Hinc vero Paulus rectè colligit linguarum peregrinarum usum, ita ut eo utebantur Corinthii, signum esse destinatum non iis qui credunt sed infidelibus, i. e. *maledictionis* signum qua profanos Dominus ulcisceretur non *benedictionis* quâ suos erudiret. Non solent autem Apostoli anxiè syllabas numerare in citandis scripturæ testimoniis, &c. vid. *Bezam* in loc.

He now comes to give several precepts concerning good order in the Church, and particularly to prescribe certain rules which they should observe as to the use of gifts. And first says he, when you come together, hath any of you a Psalm or Hymn suggested to him by the Spirit, to the glory of God and the edification of the Church? or hath any one of you a Doctrine, a particular instruction, or matter of consolation inspired into him by the Spirit? or hath he a strange Tongue; or the gift of interpreting into the Greek Tongue, what another spake in a strange Tongue, (possibly the Hebrew)? Let it be how it will, he exhorts, that all be done so as may most tend to the benefit and edification of the Church. His second Precept is, that those that were inabled with the gift of Tongues should not speak in one and the same Assembly, one here and another there, to the confusion of the Company, that no more than three should speak at one time, and that not together, but by course one after another, and that too, when there was an Interpreter present, (who could explain in the vulgar Tongue, what they said) otherwise he that had the strange Tongue should be silent in the Church, and keep his Tongue to himself, and use it at home betwixt God and himself in private prayer. And accordingly he directs concerning those that prophesied, to wit, that only two or three of them should Prophesie at one meeting, and that the other Prophets should judg and examine their Doctrine by the rule of the Word. Yet if any Prophet who sate by, desired to be heard, (while the other was speaking), in order to the opening some difficulty then before them, the Apostle orders that they should permit him so to do, and that the other that was speaking should be silent. For all the Prophets that were extraordinarily inspired by the Spirit were to be heard, (provided order was duly observed therein), that so the knowledg and consolation of the whole Church might be thereby promoted. And he tells them, the Spirits of the Prophets, that is, the Doctrines which the Prophets bring, are to be judged and examined * by the other Prophets, whether they be agreeable to the word of God or no. And these rules he exhorts them diligently to observe, lest a tumult, and confusion should arise among them, which is hateful to God, who requires that peace should be kept, and maintained in all the Churches of his Saints. From Ver. 26. to 34.

* We are commanded *to try the Spirits*, 1 Joh. 4. 1.

And

And for the further carrying on of good order *among them, he forbids that* Women *should speak publickly, or propound any Questions in the Church, because subjection is appointed by the word of God for that sex* [Gen. 3. 16.], *of which* silence *is a token. And therefore they should learn privately at home of their own husbands, and seek instructions from them in the things they doubted of. He further shews, that if any of their high-crested Doctors, or others among them, will not submit to these Precepts, but take upon them to order otherwise, and to suffer Women to speak in the Congregation, contrary to all other Churches, they should consider that they are not the first Church, that was planted from which the Gospel came forth to other places, as it did from* Jerusalem, *nor were they the only persons to whom the Gospel was sent, that they should take upon them to Judge of order and decency, and therein to differ from all other Churches. He affirms that these Precepts he hath given them are from the Lord, and commands that those who esteem themselves Prophets, and persons that have any spiritual gift or* affiation, *should acknowledg them to be divine. And for others that affect to be ignorant, he leaves them to be ignorant at their own peril. In fine, he exhorts them, earnestly to endeavour after the gift of Prophesying; and for the gift of Tongues, that they that have it should be allowed the use of it, provided they observed the rules by him before given. And that in their publick Assemblies for religious worship, all things should be performed with* gravity *and* decency, *as may most conduce to the glory of God, and the edification of the Church.* From Ver. 34. to the end.

Chap. 15. *He comes now to assert the Doctrine of the* Resurrection, *there being some, it seems, in the Church of* Corinth *at that time that denied it. And first by way of Introduction, he recites the* sum *of the Gospel which he had preached to them, which they had embraced; and in the profession whereof, the greatest part of them had hitherto stood stedfast, and by which, he tells them, they shall be saved (a), if they faithfully retain and observe it, as he delivered (b) it unto them: and this he assures himself they will do, except their former embracing the Gospel was rash, light, and inconsiderate. He tells them, that he delivered unto them what he had received of* Ananias, *and the Apostles, and by special revelation from Christ himself* [Gal. 1. 12. 1 Cor. 11. 23.] *namely, that Christ the true* Messias *died to make atonement for our sins, as* Esay *and* Daniel *had foretold in the Old Testament,* [viz. Isa. 53. 5. Dan 9. 26.]. *That he was buried and rose again, as was prefigured in* Jonas. *That he was seen of* Cephas *or* Peter, Luk. 24 34. *Then of the Twelve gathered together,* Luk. 24. 36. (c), *(for so the Company of Disciples, consisting formerly of* Twelve, *was still called, though* Judas *was gone to his own place, and* Thomas *was now absent). Then of Five hundred Brethren at once in* Galilee, [Mat. 28. 7. 16.], *whereof some were yet alive, and able to testifie it. Besides, he was seen of* James, *then of* all the Apostles [Joh. 20. 26.], Thomas *being with them, and possibly the greatest part of the Seventy Disciples present also. Last of all, he tells them, he was seen of himself, whom in great humility he calls an ἔκτρωμα, an* untimely birth, *because he was not by leisureable institution brought to Christianity, whereby he should be as a natural birth, but was as an untimely birth, by reason of his sudden and unexpected conversion, and which was not without some some violence,* Act. 9. *And as an untimely birth (d), is not fit to be called a birth, because Children that are so born, are very imperfect, being lesser, and weaker than those of full growth, so says* Paul, *I am a poor* abortive, *one whose conversion was after the Lord was ascended into Heaven. And as an abortive Child is the least*

(a) Præsens pro futuro.

(b) i. e. Historiam cum suis circumstantiis, & dogmata cum suâ explicatione.

(c) Receptum erat ut cœtus ille discipulorum Christi domesticorum nomine τῶν δώδεκα intelligeretur, quæ appellatio, etiam Juda sublato, permansit. *Slater.*

(d) Verisimile est, hanc loquendi formulam apud Hebræos usitatam fuisse, cum de re vili, quæ planè abjici soleat atque abscondi, loquuntur; præsertim si spectes, Numb. 12. 12. *Dieteric. Antiq. Bibl.*

last of Children, so he reckon'd himself the least (f) of the Apostles, not worthy to be called an Apostle because he had persecuted the Church of Christ. However, says he, by the grace and favour of God I am what I am, *that is, a believing Christian, and an Apostle; and so my testimony to be received as well as that of the other Apostles: And his grace which was bestowed on me was not in vain. For being by his special favour, constituted an* Apostle, *I have since laboured to walk worthy of it, and have been more laborious and industrious than any of the other Apostles; yet what I have done, I do not attribute to my self, but impute intirely to his gracious assistance, that inabled me, and went along with me. Therefore, whether you look upon me, or upon* them, *(to whom he appeared here on the Earth, and so were eye-witnesses of his Resurrection), you can have no ground to doubt of this truth; for both they and I preach the same things,* viz. that Christ died for our sins, *and* rose again, *and* that we shall rise again by His power; *and this is the Doctrine that you* Corinthians *once believed and received.* From Ver. 1. to 12.

(f) Non ita quæ adeò maturus ad Apostoli muneris functionem.

2. *Having premised these things, He comes now to refute the Error of those that denied the Resurrection, shewing the absurdity of it in* six particulars. 1. *If there be no Resurrection of the dead, then Christ the* Head *is not risen. For if the Head be risen, he will certainly raise up his Members also.* 2. *If Christ be not risen, then the Apostles preaching, and so strongly asserting* His Resurrection *as an infallible argument of the divinity of his Doctrine was in vain: (for if it had not been divine, God would not have so confirmed it, and as it were set his Seal to it, by raising him from the dead on the third day); and then their belief of it was in vain also.* 3. *Then* Paul *himself, and the other Apostles had given a false testimony of God (which they could not reasonably be suspected of) affirming, that* he raised up Christ from the dead, *which yet he did not, if there be no Resurrection of the dead.* 4. *If Christ be not raised, it will thence follow, not only that the* Faith *of these* Corinthians *was vain, but that they are yet in their sins, and subject to condemnation for them; and that Christ hath not expiated them. For it would be an evidence he had not satisfied for them, if he still remained under death.* 5. *If Christ be not risen, then they which died in the Faith of Christ, are quite lost, seeing they were not delivered from their sins by him.* 6. *Then Christians are of all men most miserable, who subject themselves, for the cause of Christ, to many sufferings, and dangers, and afflictions here; and deprive themselves of many comforts and advantages which they might otherwise enjoy, if they expected only from him the good things of this life *, and had no hopes to be raised by him to a better, when this is ended.* From Ver. 12. to 20.

* In hac tantum vita sperare in Christum est tantum hujus vitæ bona ab eo expectare cum futuram vitam non credant. *Hac.*

Having thus proved by these arguments, that Christ is risen, he shews, it will from hence follow, that the dead in Christ shall rise also. *For as the first Fruits (g) are* pledges *and an* earnest *of a future harvest; so the Resurrection of Christ is a pledg and assurance of the Resurrection of all the Saints. For as death came by* Adam, *so shall the Resurrection come by* Christ. *As by* Adams *sin, all that are partakers of his Nature are concluded under the sentence of death; so all truly regenerate that are by Faith united to Christ, and are partakers of his divine Nature, shall be made alive again by him. For the righteous he will raise as* their Head, *and the wicked he will raise as* their Judg. *But here it will be objected, If Christ the Head be risen*

(g) v. 20. Primitiæ dormientium] 1. Christus primus dignitate. 2. Primus causalitate, per Christum enim omnes resurgemus. 3. Tempore, primus inter resurgentes ad vitam immortalem. Licet enim aliqui ante Christum suscitati ab Elia & Elisæo surrexerint, tamen illi tantùm resurrexerunt ad præsentem vitam mortalem, rursumque mortui sunt. Sic Christus dicitur *primogenitus mortuorum*, i. e. ante omnes resurgens; & qui renascens ex mortuis. *Cornel. à Lapide.*

Z 7 *why*

Why are not those that are in Christ raised also? He answers, that the order which God hath appointed must be observed, viz. *that Christ as the* first Fruits *should rise first, and afterwards* all the Faithful, *(the rest of the harvest) at his Second Coming; at which time, (when the end of the World will be) Christ having subdued and abolished all adverse powers and dominions that were contrary to him, will deliver up his Mediatory Kingdom into the hands of his Father, laying aside that manner of ruling, by those means, he now useth for the gathering, and governing of his Church. Not that he shall cease to reign with his Father, (for in that sense,* Of his Kingdom there shall be no end), *but he shall cease to reign as* Mediator, *and as deputed by his Father. Yet he must reign as* Mediator *till he have subdued all his Enemies, whereof* death *will be the last; and death being subdued, the resurrection must needs follow. Now that all enemies shall be subdued under him, the Apostle manifests, because God the Father hath promised that* all things shall be subject unto him [Psal. 8. 6. Eph. 1. 22. Heb. 2. 8.], *yet we are always to suppose, that he hath not thereby devested himself of his* Soveraign Empire, *but under the word* All, *He himself is excepted, who hath subjected all things else to his Son. And when all things shall be thus subdued to Christ, and his Mediatory Kingdom delivered up to his Father, then the Son himself, as* Mediator *and* Head *of his Church,* [See 1 Cor. 12. 12. Eph. 1. 12.], *shall be subject unto him. And then shall God the* Father, Son, *and* Holy Ghost, *fill all the Saints with glory and bliss eternally and* immediately, *whereas now He conveys himself to them by* means. From Verse 20. to 29.

He further proves, there will be a Resurrection of the dead. For else, what benefit will accrue to those who are baptized for the dead? *that is, that suffer great persecution* (a) *for* professing, asserting, *and* defending *the Resurrection of* some that are dead, viz. *of* Christ, *(whose Resurrection is past), and of the* Saints *(whose Resurrection is to come): For so the word* to be baptized *is taken,* Mar. 10. 38. *and the Præposition* ὑπὲρ, *signifies* for, Act. 9. 16. *'Tis absurd, therefore, he shews, that they who suffer martyrdom, for defending the Resurrection of the dead, and expecting of it, should be disappointed of their hope. And why should he himself, and other Christians, run the hazzard of so many dangers, and death it self, if there were to be no Resurrection, wherein their patience and courage for Christ shall be rewarded? He protests by* that, *which he took the most joy in of any thing in the World,* viz. his fidelity to Christ, *and the* success of his ministry among them *(they being thereby brought to believe and rejoice in Christ) that he died daily, (in preparation of mind) being daily exposed to the hazzards of death; which sure he should not do, if he had not an assured hope of a Resurrection to a better life after this. To what purpose was he expos'd to fight with* beasts at Ephesus (b), *and to run such a hazzard of his life as that was, if he had no hope of a better life after this, and of a glorious Resurrection? And further, If there were no Resurrection, then there was some sense in* that wild saying *of the* Epicures *among them,* Let us eat and drink, for to morrow we shall dye; *that is,* Let us take our fill of pleasures, while we may; for shortly death comes, and will put an end to all, See Isa. 22. 13. *But he bids them take heed of attending to such* rotten kind of speeches, *which might corrupt them with false principles, and vicious manners. He advises therefore such among them, as were sleeping in their ignorance and sottish security, to rouze up themselves, and to awake to* righteousness, viz. *to live righteously, and to avoid* Epicurism, *and the company of* Epicures. *For he tells them, there were some such among them, which had not the right knowledg of the true God, which he spake to their shame.* From Ver. 29. to 35.

(a) *Beza* takes the word βαπτιζονται in the middle Voice, and so renders it, *Cur ablutione utuntur?* Some take it passively, and render it, Why are they then washed with the washing men use over the dead. *q. d.* If the dead rise not, if the Corps shall for ever perish, to what end do you wash them? Do men give respect, where there is no hope? See Note (*b*) of Sect. 4. Chap. 2.

(*b*) Id est, cum bestialibus hominibus, θηρίοις ἀνθρωποµόρφοις, hominibus ferarum more sævientibus. Scaliger in notis, Feros & præfracti ingenii viros, quibuscum illi negotium & contentio fuit, vocat θηρία. Quidam hæc verba intelligunt de disputationibus quas per tres menses cum incredulis & pertinacibus Judæis, Ephesi habuit. De mortuorum resurrectione loquens, frustranea esse ostendit varia illa παθήµατα, quæ propter Christum sustinebant v. 30. 31. & frustraneam omnem suam cum adversariis veritatis (tanquam bestiis) de veritate religionis Christianæ

concertationem, nisi foret resurrectio, & potius (his omnibus supinè posthabitis) gulæ, luxui, & voluptati indulgendum esse. Aliqui intelligunt Pauli verba propriè, ac si revera bestiis objectus fuisset: sed si tale quid evenisset ei, non erat rem tam insignem præteriturus Lucas; & certè in malorum catalogo, 2 Cor. 11. 23. (ubi potiores, & omnium maximas suas calamitates Apostolus enumerat) hujus pugnæ & periculi mentionem fecisset. Deinde si Ephesii tale quid tentassent, Paulus ad jus civitatis provocâsset; quomodo fecit, & evasit, cum debebat flagellis cædi. Præterea, non licebat Civem Romanum bestiis objicere; sed mancipiorum illud erat supplicium. Digest. leg. 3. ad legem Corneliam de Sicariis. κατ' ἄνθρωπον quod attinet, si verbum λέγω subaudiatur (uti illa ellipsis alibi occurrit ut 2 Cor. 9. 6.) omnia recte se habent. *Secundum hominem* enim seu *humanitùs loqui* se dicit Paulus, quando similitudinibus utitur, Gal. 3. 15. Rom. 6. 19. qualis & hic sermo est, metaphoricè conceptus. Vide *Glassium* & *Ireid libius.*

He now comes to answer three Objections against this Doctrine.

Object. 1. *It seems impossible the dead should arise. For,* How shall it be?

Object. 2. Who can describe with what bodies they shall arise?

Object. 3. What shall become of those that are alive at the Coming of Christ? *For they are not capable of a Resurrection who never died.*

To the first *he answers, that 'tis as possible for the Body to rise again, as for* Corn sown *to be quickned after it dies in the earth.*

To the second, *he says, that our Bodies shall arise the* same in substance, *but not* in qualities. *They shall rise with far more excellent qualities, than those they were buried with. As a bare grain of Corn that is sown, is raised in substance and kind the* same, *but* diverse *in qualities, coming up with* blade, *and* ear, *and* corn *in it: It does not rise in the same figure in which it was sown. Seeds are sown and* rot, *yet notwithstanding they are so far from perishing thereby, that they rise up far more beautiful; and whereas they are sown* dry *and* hard, *they spring up* green *and* fresh: *So why should it seem incredible, that our Bodies should arise from corruption, and yet with far more excellent qualities than they had before? And as there are several kinds of* flesh, *and one more excellent than another; and as* celestial *Bodies, are more glorious than* terrestrial, *and one celestial Body differs from another in glory; so it will be in the Resurrection. The Bodies that rise, will differ from those that dyed. That which was here a corruptible Body, when it rises, will be an incorruptible. The Body that was here obnoxious, and exposed to diseases, griefs, and death, will be raised glorious and strong, beautiful and shining, like unto the Stars, and the Sun in the Heavens* [Math. 13, 43. & 17 2.]. *That which was sown a* natural *or an* animal *Body, which needed here to be supported, as other animals are, with meat, and drink, and such things as afforded nourishment to it, shall be raised a* spiritual *Body, endued with spiritual qualities, not needing meat, or nourishment, but shall be supported immediately by the Spirit of God without means, as the Angels in Heaven are,* Math. 22. 30. *So that there are Bodies of* both these sorts, *which much differ one from the other. And as from the* first Adam, *(according to* Gen. 2. 7. *) we received a* natural, *or* animal *Body, which yet could not be continued in life without nourishment; so by the* second Adam, *namely* Christ, *we shall obtain a* spiritual *Body in the Resurrection, which he will sustain without nourishment by his Spirit, He being a* quickning Spirit *And as since the Resurrection, Christ hath a* spiritual *Body, which is immortal and incorruptible; so shall he also give* such Bodies *to those that are* his. *Yet all things must be done in order; we must have a natural Body first, and a spiritual Body after, as that which is perfect follows upon that which is imperfect. The* first Man *is of the earth,* earthly, *and therefore could communicate nothing but a* terrene *life. But the* second Man, *is not only* man, *but* God *from Heaven also, and therefore could support his own Body, that it should not see corruption (though in its own nature terrene and resoluble into dust); and having raised it out of the grave he could make it glorious, immortal, and heavenly, not needing*

ing earthly supports. And so in like manner can he make our Bodies also. Such a Body as Adam *himself had, such have all we, (who descended from him in a natural way), as long as we are upon the earth. And such a Body as Christ now hath (namely, glorified, immortal, and incorruptible,), shall* Believers *have, after they shall be raised from the dead, and shall be taken up into Heaven. And as here we are conformable to the first* Adam, *in* mortality *and* corruptibility; *so shall we hereafter be conformable to Christ in glory and immortality. For our Bodies, as now they are, cannot enter into the Kingdom of God, unless they be first fitted for that glorious state, by the mutation of their qualities, and be changed, purified, and immortalized.* From Ver. 35. to 51.

He now answers the third *Objection, namely,* What shall become of those who shall be found alive at Christs coming? *As for those, he tells them, they shall not* dye, *but shall be* changed, *and of mortal shall become immortal, and that in a moment, when both all that are dead, and all that are alive shall be summoned by the last Trumpet to Christs Tribunal. And when this is done, then that triumphant speech of the Prophet* Hosea *shall be fulfilled,* chap. 13. 14, O death, I will be thy plagues! O grave, I will be thy destruction! *that is, Death shall be destroyed for ever, and shall never recover strength again over any man. And that this Victory may appear the greater, he shews, that the* sting of death is sin, *and the strength of sin,* is the Law, *that is, Unless* satisfaction *be given to the Law,* sin, wrath, *and* death *remain in full force and power. But after satisfaction is made to the Law for us,* sin *and* wrath *are taken away, and* death *is disarmed of its sting. From the whole that he hath said, he infers two things;* 1. *That God should be highly praised, who hath* through Christ *given us Victory over* Sin, Death, *and the* Law. 2. *That we should be* stedfast *and* unmoveable *in the profession of the Gospel, and in doing and suffering the will of God, being assured there will be a* Resurrection, *at which our labour will be recompensed and graciously rewarded.* From Ver. 51. to the end.

Chap. 16. *He shuts up the whole Epistle, giving some directions concerning their collection for the poor Saints at* Jerusalem, how *and in* what manner *it should be made, and* how *sent. Particularly he orders, that on the* Lords day *every one should* lay something by, *as God had prospered him, that there might be a full sum collected, and so no further need of gatherings when he came. And he tells them, that when he comes, they shall chuse the* Messengers *who shall carry their contribution, that they may be sure of the due disposing of it, according to their own intentions. And those whom they shall chuse, he will by his Letter recommend and send to* Jerusalem; *or if it be thought needful for himself to go along with them, on this occasion, (as he did sometimes,* Act. 24. 17. & Rom. 15. 25.), *he declares his willingness to do it.* From Ver. 1. to 5.

He tells them, he designed to come to them, assoon as he had spent some time in the several parts of Macedonia. *For he intended to remove from* Ephesus *where he now was, and to go to* Jerusalem, *through that Region. And perhaps he would stay the whole Winter with them, which being done, he supposed some of them would go some part of the way with him. And therefore he would not now come to them, and only see them as it were in passing. For if he did so, he should not be able to stay; whereas his purpose was, (with the Lords leave) to spend some time with them, when he next came. At present he purposed to stay at* Ephesus, *till* Pentecost, *because God had opened a great door, and opportunity to him for the gaining of many to Christ, and had abundantly blessed his labours. Yet there were many adversaries in that place, that oppos'd the truth, which made his presence requisite for some time longer; For Satan and his instruments in his absence did much harm.* From Ver. 5. to 10.

He

He charges them that if Timothy *come to them, they should take care of his safety among them, and that they would look upon him as they would on* himself, *because of his faithfulness in the ministerial work, and that they would treat him him respectfully and bring him on in his journey, when he returned, that he might come safely to him; for he and the Brethren expected him.* Ver. 10, 11.

He acquaints them that Apollos *was not willing at present for some reasons to come to them, possibly because he would not countenance a Faction there begun under his name* [1 Cor. 1. 12.]. Ver. 12.

He exhorts them, to watchfulness, stedfastness in the Faith, Christian courage, *and* Fortitude, *and that putting away* Schisms *and* Division, *they they would make* Charity *the* Arbitrator *of all things among them.* Ver. 13, 14.

He makes honourable mention of Stephanas *and his Family, as those that received the Gospel at the first preaching of it in* Achaia, *and first gave their Names to Christ, and have since addicted themselves to the ministry of the Saints, being very serviceable and bountiful to them on all occasions. He exhorts them to honour and respect* * *such, and all others that join with them in the propagation of the Gospel and Faith of Christ.* Ver. 15, 16.

v. 16. ὑποτάσσεσθαι hoc loco est

revereri, honorem & obsequia deferre. Ut Eph. 5: 21. 1 Pet. 5. 5. *Grot.*

He tells them, he was glad of the coming of Stephanas, Fortunatus, *and* Achaicus *unto him, who had acquainted him with the* Schisms *among them, and all other matters of importance, and so had done that which they themselves ought to have done. He tells them,* they *had much refreshed his Spirit, by acquainting him, that there were so many yet among them that adhered to the truth; and* they *had (he supposed) refreshed* their *Spirits, by sending them word of the continuance of his great affection towards them. He would have persons of such integrity as they were, much esteemed among them.* Ver. 17, 18.

He comes now to the Conclusion of his Epistle, wherein he sends several salutations unto them from the Churches of Asia; *from* Aquila *and* Priscilla, *and all the Christians in their Family, who wish'd them all spiritual blessings from Christ. He wills them to salute one another with the kiss of Peace and Charity, with which* Believers *(according to the custom of those Countries and times) used to salute one another. He adds his own salutation with his own hand, the rest of the Epistle being written by some Scribe,* See 2 Thes. 3. 17. *He adds also one remarkable* sentence *with his own hand, which he would have them especially to take notice of, and remember, (as* Augustus *used to do when he wrote to the Governours of Provinces) namely this,* If any man love not the Lord Jesus Christ, *(that is, be a* secret *or* open *opposer of him and his Gospel),* let him be accursed: Maranatha, *the Lord cometh. As if he should have said, Let him be reserved to the last judgment of God,* Jude v. 14, 15. Behold the Lord cometh with ten thousand of his Saints to execute judgment, &c. *In which sentence he threatens* utter destruction *to wilfull* opposers *of Christ, and* hypocrites *(except they repent): not out of any evil passion of mind, but out of an holy zeal, and an Apostolical Spirit. He concludes all with his wonted benediction, and the signification of his love to them.* From Ver. 19. to the end.

SECT. VIII.

Apollos being unwilling for the preſent (as we have heard, *Sect.* 7.) to go to *Corinth*, but chuſing rather, as it ſeems, to go to *Crete*, (now call'd *Candia*), *Paul* thought good by him and *Zenas*, (a Doctor of the Law) to write an Epiſtle to *Titus*, whom he had left in that *Iſland*, further to propagate the Goſpel, to ordain *Elders* in every City where the Goſpel was propagated, and to finiſh what was lacking, and conducing to the good of that people, which the Apoſtle himſelf had not time to do. And underſtanding that many in that Iſland ambitiouſly aſpir'd to the *Paſtoral* charge; and that ſeveral *falſe Teachers*, erroneous in judgment, and ſcandalous in life, had already crept in, to the great hurt of the Church; he writes this Epiſtle to *Titus* (which is of like argument with the Firſt and Second to *Timothy*) to direct him how to carry himſelf in reference to that people, and the work he was to do there.

Epiſtle to Titus. In this Epiſtle there are three parts,
1. A *Preface*.
2. The *Subſtance or matter of the Epiſtle*.
3. The *Concluſion*.

1. THE Preface *is contained in the four firſt Verſes; wherein we may obſerve,* 1. *The* Perſon writing *this Epiſtle, who is deſcribed by his office, A Servant of God, and an Apoſtle of Jeſus Chriſt, for the propagating the* Faith (a) *of Gods Elect, (namely, Faith in Chriſt), and the* knowledg *of the truth which tends to godlineſs, and this in hope of eternal life to be attained thereby, which the Righteous God promiſed long ago* (b), *in the Firſt Ages of the World,* [viz. Gen. 3.15.], *but now hath more clearly manifeſted by the preaching of the Word* (c), *which was committed to him, among others, by the command of God, who gives us Salvation by Jeſus Chriſt,* [See 1 Tim. 1. 1.]. 2. *The* Perſon written to, *viz.* Titus, *deſcribed by his ſpiritual relation to* Paul, *who converted him to the Faith, which is the common means of Salvation, both to* Jews *and* Gentiles. 3. *The* Salutation it ſelf, *wherein are the Bleſſings prayed for in* Titus's *behalf*; viz. *Grace, Mercy, and Peace from God.* From Ver. 1. to 5.

(a) v. 1. κατὰ πίστιν] Miſſus ad enunciandum eam fidem quam habent qui electi ſunt à Deo. *Vatabl.*

(b) πρὸ χρόνων αἰωνίων, ante tempora ſecularia, h. e. ante multa ſecula; jam inde à primis mundi temporibus

(c) ante τὸν λόγον ſubaudi κατὰ, q. d. Manifeſtavit autem proprio tempore per verbum ſuum in prædicatione quæ mihi concredita eſt.

2. *He comes then to the* Body *of the Epiſtle; wherein,* 1. *He tells* Titus, *for what end he left him in* Crete, *namely, to ſet in order the things that were wanting in thoſe new planted Churches, to ordain* Elders *in every City, as he had appointed him,* v. 5. 2. *That he might not err in the* choice of fit men, *he tells him, how they ſhould be qualified. The Qualifications of an Elder, which he ſets down, may be reduced to three Heads:*

1. Oecono-

1. Oeconomical.
1. *That he be blameleſs.*
2. *The Husband of one Wife, and not guilty of* Polygamy.
3. *That his Children be brought up in the Faith, and in good order, and obedience.*
4. *That he be a Lover of Hoſpitality, and be ready to receive and entertain Strangers, and the baniſhed Servants of God.* ver. 8.

2. Moral, *ſet down*
1. *Negatively.*
1. *Not ſelf-will'd.*
2. *Not ſoon angry.*
3. *Not given to Wine.*
4. *No ſtriker.*
5. *Not given to filthy lucre,* v. 7.
2. *Affirmatively.*
1. *A lover of good men.*
2. *Sober.*
3. *Juſt.*
4. *Holy.*
5. *Temperate,* v. 8.

3. Eccleſiaſtical.
1. *That nothing be found in him unworthy of the* Steward *of God, who ought to be ſo much the more blameleſs, by how much his office is more holy.*
2. *That he be ſtudious to know the truth, and tenacious of the truth, when known, and that for a double end:*
1. *That he may be able to feed the Flock with right knowledg, and vigorouſly to exhort them to the performance of their ſeveral duties.*
2. *To convince* gain-ſayers, *and to ſtop their mouths.*

And he ſhews, that great care ſhould be taken, that Perſons ſo qualified *ſhould be choſen, and that both in reſpect of the* falſe Teachers, *that did at that time abound in their Iſland, as alſo in reſpect of the people of* Crete *themſelves. The* falſe Teachers *he deſcribes by their* evil manners, *declaring them to be* unruly, vain-talkers, deceivers, *eſpecially thoſe of the Circumciſion,* viz. *the* Jewiſh Doctors, *who taught things they ought not; and ſubverted whole houſes for filthy lucre's ſake.* Ver. 10, 11.

As for the people of Crete; *he ſhews, that one of their own* Poets, *viz.* Epimenides (*held by them for a Prophet*) *hath ſet forth the diſpoſition of that Nation,* viz. *that they are* lyars, given to idleneſs, ſerving their own intemperance; *which Character he acknowledges to be too true, (namely, as to the generality of them), and thence inferrs, that the falſe Teachers that were among them, (and others alſo who were miſled by them) muſt not be handled* (d) too mildly, *but reproved, and* rebuked ſharply (d), *that they may ſubmit themſelves ſound in the* Faith, *and to the Doctrine of the Goſpel, and may not give heed to* Jewiſh Fables, *and the Commandments and Traditions of men which turn many from the truth; of which ſort he inſtances in* one, viz. *the diſtinction of* meats, *as clean and unclean; which he ſhews is againſt the liberty which Chriſt hath purchaſed, and allows to all that truly believe in him. For,* unto

(d) Ita tractandi ſunt Cretenſes ut Cretenſes tractari par eſt, adeòque liberè redarguendi.

the

the pure all things are pure; *that is, to true Believers, whose hearts are purified by Faith, all kinds of meats are lawful; but to the* impure *and* unbelievers *'tis quite otherwise; nothing can be used purely by them, their minds and consciences being defiled with sin, and not purged from their guilt by Faith in Christ. And he further tells them, that though some of these* false Teachers *may seem to be religious, and profess to know God, yet in their works they plainly deny him: being abominable hypocrites, rebels against the truth of God, and unmeet for the performance of any good work which he requires.* From Ver. 5. to the end.

Chap. 2. 3ly. *He proceeds to direct* Titus, *touching the faithful discharge of his Ministerial office: injoining him,*

1. *More* generally, *That he speak the things that become sound Doctrine.*

2. *More* particularly, *he directs him how to accommodate himself to several sorts of persons.*

1. *To teach* old men *to be sober, grave, temperate, sound in faith, charitable and patient.*

2. *To teach* ancient women *to be in all their behaviour and deportment as becometh persons that profess holiness; not false accusers, not given to drinking or tippling, but teachers of good things, and that they be exemplary to the younger women, and teach them their duties,* viz. *to be sober, to love their Husbands, to love their children; and to be discreet, chast, keepers at home, good, obedient to their own Husbands, that the Name of God be not blasphemed, nor the Christian Religion be thought to infuse any thing into them contrary to moral vertue.*

3. *To teach* young men *to be sober-minded. And upon occasion of this direction, he gives* Titus *himself (who probably was now young as* Timothy *was) his lessons, exhorting him to be exemplary in his* life *and conversation, (in all things shewing himself a pattern of good works), and in his* publick Doctrine *or preaching, to shew incorruptness, gravity, sincerity; and in his* private discourses, *sound speech, that cannot be condemned; to the shaming and silencing of opposers.* Ver. 7, 8.

4. *To teach* Servants *to be obedient to their own Masters, to please them well in all lawful things, not answering again, nor murmuring or repining at their just commands, reproofs, or corrections; not purloining or stealing, but shewing all good fidelity, that they may adorn the Doctrine of God our Saviour by a conscientious discharge of their duties.* Ver. 9. 10.

And he adds a further reason, why all sorts of persons should labour to discharge their respective duties faithfully, because the grace *of God manifested in the Gospel, bringing and offering Salvation, hath now appeared to all sorts of persons, (which before was only manifested to the* Jews) *teaching them to deny ungodliness and worldly lusts, and to live* soberly, righteously, *and* godlily *in this present world, expecting eternal Salvation and bliss, (the blessing which all good Christians hope for) and the glorious Coming of Jesus Christ to judgment, (who is here called the great God), who gave himself for us that he might redeem us from the guilt of all our iniquities, and* so justifie us, *and purifie us unto himself, and make us a peculiar people, zealous of good works, and* so sanctifie us. *These things he commands* Titus *to press with all authority, that none may have any just cause to despise him.* From Ver. 11. to the end.

Chap. 3. 4ly. *He directs him to exhort all sorts of Christians to these duties;* 1. *To be subject to civil Powers and Magistrates* (a). 2. *To be ready to every good work.* 3. *Not to revile any man.* 4. *To be no Brawlers.* 5. *To be gentle towards all, even the worst of men; and the reason he gives for it, is this, Because*

(a) Sponte nempe non coactè.

cause * *we (says he) before our conversion were such as others now are; in which carnal state whilst we lived, we were* foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, *and would not have thought our selves well dealt with, to have been imperiously and roughly handled: what therefore, we would not that men should have done to us, when we were such; let not us do to others, that now are, as we then were. But when the transcendent mercy and loving-kindness of God towards lost sinners, was effectually manifested to us by the preaching of the Gospel, then there was a blessed change wrought in us. Yet the cause of this change was not any thing in us,* or any works of righteousness done by us, *but meerly the free grace of God, which mov'd him to rescue us out of that wretched miserable estate, and to work a work of regeneration in us, whereof* Baptism *is the* outward visible sign, *and the* Holy Ghost *the* inward invisible worker; *whom Christ hath obtained of the Father, that he should be sent down and imparted unto us, and should dwell in us, (not* essentially *but* energetically) *abundantly illuminating, guiding, strengthning, and comforting of us. And the end of God herein is, that being* justified by his grace, *that is, by Faith in his Son, we should be made heirs of eternal life, according to the* hope *which the Promises of God have given us thereof.* From Ver. 1. to 8.

* Cum dicit Paulus ἡμεῖς, non tam se intelligit quam eos qui ex Gentibus vocati erant, per κοίνωσιν factis ipsi familiarem, neque nimium obtortam, cum Christiani omnes unius corporis membra sunt. *Grot.*

5ly. *He directs* Titus *to inculcate this into his Hearers, with firm and solid reasons, That true* Believers *ought especially to be careful to employ themselves in good works, and to go* * *before others in the practice of them; because these things are profitable not only to others, but especially to themselves, seeing God of his grace will reward them for them.* 2. *That they should avoid foolish questions and disputes about* genealogies, *and contentions about the various interpretations of certain places in the Law; because these things are unprofitable.* 3. *That they should reject,* that is, *avoid, shun, and refuse communion with an* Heretick, *who does pertinaciously persist in great and dangerous errors, and labours to draw Disciples after him, (see* Act. 20. 30.), *after they have once and again admonished him; concluding that such an one is perverted, and sinneth grievously* (c), *inflicting that punishment on himself, which the Church is wont to inflict on those that are guilty of great misdemeanours,* that is, *cutting himself off from the Church, of which he is a Member.* Ver. 10, 11.

* v. 8. καλῶν ἔργων προΐσασθαι, i. e. bonorum operum singularem curam gerere, ut facere tenentur qui negotio alicui præfecti sunt. *Metaph. Pisc.*

(c) Adeò ut culpa non tam in intellectu sita sit quam in voluntate.

6ly. *In the Conclusion of the Epistle, he speaks of private business; he orders* Titus *that when he shall send* Artemas *or* Tychicus *to supply his absence there, he should make haste to come to him to* Nicopolis, *where he did intend to winter. That he should bring* Zenas *and* Apollos *on in their way (who were coming to him), and supply them with moneys and other necessaries for their journey. And he orders, that not only the faithful among the* people, *but that the* Preachers * *themselves, and those of the Pastoral Order should look to it that their Faith be accompanied with Charity and good works, and that they excell therein upon all necessary occasions. Such (among others) are, friendly to entertain and dismiss strangers, especially those that labour in the Gospel; lest whilst they exhorts others to good works, and to bring forth the fruits of Faith, they themselves should be found unfruitful. Lastly, with salutation sent to* Titus *from the Brethren with him, and desiring him to salute all the Christians in* Crete *who loved him, and the Brethren with him, for the common Faiths sake, and with such a love as the Christian Faith requires. He concludes all with his Apostolical Benediction.* From Ver. 8. to the end.

* v. 14. Nostri, i. e. Nostri Ordinis homines, Ministerio, scil. fungentes, ne sese immunes censento ab Eleemosynarum collatione. *Beza.* Alii per *nostros* intelligunt solum *fideles* in Cretâ.

SECT. IX.

THE Apoſtle by his Epiſtle had ordered *Titus* to meet him at *Nicopolis*, (a City in *Thracia*, not far from *Philippi* in *Macedonia*, where he intended to winter), but afterwards upon ſome reaſons having altered his mind, he now ſends for him to come to *Epheſus*; and from thence not long after ſent him to *Corinth*, that he might by him know the ſtate of the *Corinthians*, and what effect his firſt Epiſtle had had among them.

SECT. X.

IN the mean time *Demetrius* a Silverſmith (who made *ſilver Shrines* for *Diana*, or *little Models* of the famous Temple there, with the Image of *Diana* (*a*) in them, (which ſtrangers which came thither, uſed to buy, and to imploy to a ſuperſtitious uſe) fearing that if *Pauls* Doctrine prevailed, he ſhould loſe his profit; he called together the workmen of the ſame craft, (whereof it ſeems, he had many that wrought under him), and ſhewing them the danger they were in, leſt their trade ſhould come into contempt; he greatly exaſperated them againſt *Paul*, as one that taught the people, that *thoſe were not gods which were made with hands*, and one that cried down the worſhip of *Diana*, whom *all Aſia*, and other parts of the world (*b*) had in ſo high veneration: A *great hubbub* was hereupon raiſed, and the enraged multitude cried down the Doctrine of *Paul*, and cried up the *Goddeſs* of the *Epheſians*; And in this hubbub they ſeized upon two of *Pauls* companions, *Gaius* and *Ariſtarchus* [See *Rom.* 16. 23. *Col.* 4. 10.], and drew them into the *Theater*. *Paul* ſeeing nothing likely to enſue from this popular tumult, but the preſent deſtruction of himſelf and his *fellow Chriſtians* (See 2 *Cor.* 1. 8.), if the providence of God did not wonderfully prevent it, thought he muſt attempt ſomething (though with evident peril to himſelf), for the reſcue of his Friends out of that danger (*ſee* 1 *Joh.* 3. 16.). And therefore he was about to have adventur'd himſelf into the *Theatre* (*c*), there to have made an *Apology* for *himſelf* and the *Chriſtian Religion* to the people; but the Diſciples earneſtly diſſwade him from it. And ſome of the

(*a*) Diana fuit una ex ſex Deabus majoribus quas Ethnici colebant. Invocabatur à viatoribus & itinerantibus tanquam dux viarum; item à venatoribus tanquam tutrix ſylvarum, item à prægnantibus & parturientibus tanquam mater viventium & naſcentium animalium, unde pingebatur πολύμαζος ſeu *multimammia*.

Huic Dianæ in urbe Epheſina extructum erat Templum tam magnificum ut ex omnibus partibus orbis ad hoc templum ſpectandum homines confluerent: & numerabatur inter *ſeptem mundi miracula*; & bello Perſico propter pulchritudinem ejus, Barbari huic pepercerunt, cum omnia alia templa comburerent. Tota Aſia in ædificando hoc templo fuit occupata, idque per annos plus quam ducentos. Longitudo dicitur fuiſſe pedum 425, latitudo 220: Columnas habuit 127 à totidem Regibus ædificatas, quarum ſingulæ habuerunt altitudinem ſexaginta pedum. Ædificatum erat in loco paluſtri; & pro fundamento habuit carbones & vellera lanæ. In hoc templo erat ſimulacrum Dianæ, quod credebant cœlo delapſum, & adorabant. Denique de hoc Templo illud memorabile, quod quidam *Heroſtratus* illud accendit & combuſſit, eo ſolum fine ut æternum ſibi nomen compararet in hiſtoriis; quaſi inter felicitatem eſſet numerandum. Per maleficia inclareſcere & in hiſtorias inferi, ſicut Pilatus in ſymbolum fidei, & Judas in hiſtoriam paſſionis. Succenſum eſt ab Heroſtrato eodem die quo natus eſt Alexander Magnus, ſed poſtea reſtitutum, donec noviſſimo fato periret ex incendio Gothorum, quod refert *Capitolinus* in Gallieno.

(*b*) Non inde ſequetur cultum Dianæ eſſe veram religionem. Non eſt Catholica religio, quam totus orbis amplectitur. Nam major orbis pars ſemper adhæſit erroribus; ſed eſt vera religio quam tota vera Eccleſia omnium temporum & locorum amplexa eſt. Hoc de noſtra religione aſſerimus, de Pontificia negamus. *Struſ.*

(*c*) Theatrum eſt locus publicus & amplus, ludis ſpectandis idoneus, ubi ſine dubio etiam curia fuit, & ubi publica civium negotia tractari ſolebant.

the *Aſiarchæ* (*d*) ſent to him, and gave him the ſame advice, who it ſeems privately favoured his Doctrine, and were ſecretly his friends. The hubbub therefore continuing and the rude people being enraged (as it ſeems) againſt the *Jews* (as enemies to their heathenish worſhip), as well as againſt the *Chriſtians*, the *Jews* cauſed one *Alexander* a *Jew* to come forth, and to ſpeak to the people in juſtification of *their Nation* and *Religion*, and as 'tis probable, to caſt the occaſion of all this diſcontent on the *Chriſtians*. But when the people underſtood he was a *Jew*, they would not hear him, but with a wild confuſed noiſe cried up their *goddeſs Diana* for two hours together. At length the *Town-Clerk* coming forth to the people, by his wiſdom appeaſed the *tumult*, repreſenting to them, that their Religion and the worſhip of *Diana* was ſo publickly known, and ſo generally approv'd in the world, that there needed no tumult or uproar to vindicate the ſame, as *Demetrius* ſuggeſted. And as for theſe men they were now ſo enraged againſt, he tells them, they had offered no violence to the Temple to demoliſh it, nor had defaced any of the Images in it (*e*), nor had ſpoken evil of the *Goddeſs Diana*, that he knew of. However, if *Demetrius* and the Artificers that depend on him have any matter of accuſation againſt any of them, he tells them, the *Court-days* are come, and the *Proconſuls* Officers or Deputies are ready to aſſemble, from whom they may ſeek for juſtice. And therefore they had beſt be quiet, and do nothing raſhly; for they were in danger already to be call'd in queſtion and *fined* by the *Romans*, for that days *riot*. And having thus appeaſed them, he perſwaded them peaceably to return to their own homes.

(*d*) τίνας τῶν Ἀσιαρχῶν] Syr. Primores Aſiæ; licet alii exiſtimant quod ſic vocat, non qui Aſiæ præerant ut principes, ſed præcipuos ſacerdotes, quorum munus erat, ludos theatrales in Deorum honorem edere.

Some hereby underſtand certain *publick perſons*, which were ſent from the *Greek* Cities of the leſſer *Aſia*, as *Procurators* in publick buſineſſes to *Epheſus*, which was the chief of them.

(*e*) Sciebant Apoſtoli, hoc non ſuum ſed magiſtratûs eſſe officium: Concionando ejiciebant imagines ex cordibus hominum, ſed non per violentiam ex templis.

Act. 19. *v.* 23. And the ſame time there aroſe no ſmall ſtir about that way.
v. 24. For a certain man, named Demetrius, a Silver-ſmith, which made ſilver ſhrines for Diana, brought no ſmall gain unto the craftsmen:
v. 25. Whom he called together, with the workmen of like occupation, and ſaid, Sirs, ye know that by this craft we have our wealth.
v. 26. Moreover, ye ſee and hear, that not alone at Epheſus, but almoſt thorowout all Aſia, this Paul hath perſwaded and turned away much people, ſaying, That they be no gods which are made with hands.
v. 27. So that not only our craft is in danger to be ſet at nought: but alſo that the temple of the great goddeſs Diana ſhould be deſpiſed, and her magnificence ſhould be deſtroyed, whom all Aſia and the world worſhippeth.
v. 28. And when they heard theſe ſayings, they were full of wrath, and cried out, ſaying, Great is Diana of the Epheſians.
v. 29. And the whole city was filled with confuſion, and having caught Gaius

Gaius and Ariſtarchus, men of Macedonia, Pauls companions in travel, they ruſhed with one accord into the theatre.

v. 30. And when Paul would have entred in unto the peóple, the diſciples ſuffered him not.

v. 31. And certain of the chief of Aſia, which were his friends, ſent unto him, deſiring him that he would not adventure himſelf into the theater.

v. 32. Some therefore cried one thing, and ſome another: for the aſſembly was confuſed, and the more part knew not wherefore they were come together.

v. 33. And they drew Alexander out of the multitude, the Jews putting him forward. And Alexander beckned with the hand, and would have made his defence unto the people.

v. 34. But when they knew that he was a Jew, all with one voice about the ſpace of two hours, cried out, Great is Diana of the Epheſians.

v. 35. And when the town-clerk had appeaſed the people, he ſaid, Ye men of Epheſus, what man is there that knoweth not how that the city of Epheſus is a worſhipper of the great goddeſs Diana, and of the image that fell down from Jupiter?

v. 36. Seeing then that theſe things cannot be ſpoken againſt, ye ought to be quiet, and to do nothing raſhly.

v. 37. For ye have brought hither theſe men, which are neither robbers of Churches, nor yet blaſphemers of your goddeſs.

v. 38. Wherefore if Demetrius, and the craftſmen which are with him, have a matter againſt any man, the law is open, and there are deputies; let them implead one another.

v. 39. But if ye enquire any thing concerning other matters, it ſhall be determined in a lawful aſſembly.

v. 40. For we are in danger to be called in queſtion for this days uproar, there being no cauſe whereby we may give an account of this concourſe.

v. 41. And when he had thus ſpoken, he diſmiſſed the Aſſembly.

v. 22. εἰς τὴν Ἀσίαν pro ἐν τῇ Ἀσίᾳ quæ mutatio frequens Helleniſtis.

v. 24. ναὸς ἀργυροῦς] Exiguas ædiculas argenteas & in *iis ſimulacrum Dianæ* ad effigiem veri templi & ſimulacri, quæ vulgo ab iis emebantur qui Dianam Epheſiam viſebant. Tales ædiculas Veneris Cnidiæ meminit Plinius, 36. 5.

v. 27. τοῦτο τὸ μέρος, Illud quod nobis eſt peculiare. *Beza.* Id quod nos tangit (i. e. ars noſtra). *Grot.*

Futurumque ut etiam deſtruatur majeſtas Dianæ] q. d. Parum eſt de noſtro quæſtu: tota Religio hic periclitatur: ſub obtentu Dianæ numinis velificasur lucro. *Quam orbis terrarum colit*] Apuleius lib. 2. de eadem. *Cujus numen unicum multiformi ſpecie, ritu vario, nomine multijugo, totus veneratur orbis.*

v. 30. Non ſiverunt eum] i. e. precibus eum dimovebant.

v. 33. Alexandrum] Aliqui Judæorum (ut videtur) promoverunt eum extra turbam in eum locum unde ab omnibus exaudiri poſſet, & eum proponebant tanquam idoneum Pauli accuſatorem, ut qui ipſius dogmata noſſet omnia, & ab iis deſciviſſet. Videtur enim hic eſſe *Alexander faber ærarius* de quo queritur, 1 Tim. 1. 20. 2 Tim 4. 14. Hoc autem modo Judæi volebant odium omne hoc à ſe amovere, cum ſcirent ſe quoque inviſos eſſe tanquam inimicos Deorum. *Grot.*

v. 35. τῆ Διοπετῆς] Nempe ἀγάλματος. Erat id ex vite factum ut Muciano auctore tradidit Plinius. Sed quia fabricatio ejus omnem memoriam excedebat, ideo facile ſacerdotes plebi perſuaſêre, eſſe de cœlo delapſum, ut Suidas notat in voce Διοπετές. The like fictions had the Heathens concerning the *Palladium* of *Troy*, and the *Ancile* of *Rome*.

v. 37. ὔτε ἱεροσύλους, &c.] Quia ne intraverant quidem templum, nec Dianam Epheſiam ſpeciatim nominaverant.

v. 38. ἀγοραῖοι ἄγονται] Recte notat Suidas ἀγόραιον dici diem, quo lites diſceptantur. Ita omnino ſcribendum in Actis, ἀγόραιοι ἄγονται & ſubaudiendum ἡμέραι dies quibus lege agitur, quos faſtos Romani vocant. vid. *Cauſab.* in Theophraſti charact.

v. 39. ἔννομος ἐκκλησία] Legitimus cœtus eſt qui à Magiſtratu civitatis convocatur & regitur.

SECT.

SECT. XI.

PAul having thus by the wonderful providence of God eſcaped this danger (at which he ſeems to point, 2 *Cor.* 8, 9, 10.), not long after, calling the Brethren together, he took his leave, and departed from *Epheſus*, to go into *Macedonia*, leaving *Timothy* there, (who was come again unto him from *Macedonia*), to carry on the work of the Goſpel in that place.

Act. 20. *v.* 1. And after the uproar was ceaſed, Paul called unto him the diſciples, and imbraced them, and departed for to go into Macedonia,

1 Tim. 1. *v.* 3. As I beſought thee to abide ſtill at Epheſus, when I went into Macedonia, that thou mighteſt charge ſome that they teach no other doctrine;

v. 4. Neither give heed to fables, and endleſs genealogies, which miniſter queſtions, rather than godly edifying which is in faith: ſo do.

SECT. XII.

ABout this time (as 'tis conceived) *Aquila* and *Priſcilla* leave *Epheſus*, and return to *Rome*, having ventured their lives here to ſave *Paul*, as he himſelf gratefully acknowledges *Rom.* 16. 3, 4. Many other *Jews* alſo from other quarters returned to *Rome*, as is intimated *Act.* 28. 21. the Edict of *Claudius* the Emperor for their expulſion thence, now after his death wearing out of date.

SECT. XIII.

FRom *Macedonia Paul* firſt goes to *Troas*, where though there was a door opened to him of the Lord to preach the Goſpel, yet being troubled becauſe he found not *Titus* there, (whom he had ſent to the *Corinthians*, with another Brother, greatly deſiring to know their ſtate), he ſtaid not long in that place; but becauſe he neither heard from *Titus*, nor any other, how his *firſt Epiſtle* had took with the *Corinthians*, he thought it beſt to go directly into *Macedonia* (2 *Cor.* 2. 12, 13.); which he travelled over, from place to place, exhorting the Brethren with much exhortation, *Act.* 20. 2. And when his afflictions there were nothing abated, but *without* were *fightings* and contentions from falſe Brethren, or open Enemies; *within* were *fears*, leſt all did not go well at *Corinth*; at laſt *the coming of Titus*, and the joyful meſſage he brought concerning the Liberality and Charity of the *Corinthians* did much comfort and revive him; 2 *Cor.* 7. 5, 6. by whoſe example he provokes and ſtirs up the *Macedonians* to provide Collections to be ſent to the poor Saints at *Jeruſalem*, 2 *Cor.* 9. 2. And the *Macedonians* being moved

by this example, though labouring under many pressures and afflictions, beyond their power shewed themselves liberal. 2 *Cor.* 8. 1, 2, 3, 4.

SECT. XIV.

Anno Christi Neronis 58 2.

THE Apostle having understood from *Titus* the present state and condition of the *Corinthians*, sends him to them again; and with him, *the Brother whose praise is in the Gospel thorowout all the Churches*, 2 *Cor.* 8. 18. (supposed to be *Luke*), and another whom he commends for his great diligence, 2 *Cor.* 8. 22. And by them he sends his *second Epistle* to them. For though his first failed not of a good effect among many of them, yet some vain-glorious Teachers persisted in their contumacy, and not only vilified the Apostles authority, but presumed to compare themselves with him, yea, to prefer themselves before him, to the no small detriment and prejudice of the Gospel. And out of their ill will towards him, they interpreted all his *sayings* and *doings* to the worst sense. He had promised in the latter end of his former Epistle to come to them shortly. But for certain reasons he did yet forbear to come. This they interpreted as an argument of *levity* in him. He had in his fifth Chapter commanded the *incestuous person to be delivered over to Satan.* This they interpreted as an argument of his over-great rigorousness and severity; and other things they ill interpreted, as particularly, that he carried himself towards them, as if he affected domination over them: That he overthew the *Law*, and made men carnal and dissolute; that he was imperious in writing, though his person was abject and contemptible. These and such like Calumnies of theirs, the Apostle sets himself to refute in this Epistle: yet notwithstanding all this, he professes his sincere love to them; but being forced to it by his Adversaries, he resolves to vindicate himself and his Apostolick authority from their contempt.

In

The Second Epi to the Corinthi

In which Epistle we may observe these *three* parts.

1. The *Preface.*
2. The *Body of the Epistle.*
3. The *Conclusion.*

THE Preface *contains the Direction of the Epistle to the Church at* Corinth, *and to all the* Saints, *and Churches in* Achaia, *and his Apostolical salutation and benediction.* Ver. 1, 2.

The Body of the Epistle *consists of* three *parts. In the* 1st. *He apologizes for himself in the* five *first Chapters.*

In the 2d. *He exhorts the* Corinthians *to sundry duties.* Chap. 6, 7, 8, 9.

In the 3d. *He vindicates his own Authority and Doctrine.* Chap. 10, 11, 12, and to the 11th. ver. of Chap. 13.

In the first part, *we may observe these particulars.*

The first part of the Epistle.

1st. *Lest any of them should be offended at his many afflictions and troubles, and be tempted to think (as worldlings use to be), that if he were a faithful Servant of God, he would not suffer him to be so extremely afflicted. He therefore upon begins his Epistle with solemn thanksgiving to God, for the comforts he afforded him in those his trials, that so he might by his own experience be able to comfort others that were in the like condition. For though his sufferings for Christ were many, yet his* consolations *from Christ were many also. And he tells them, that whether he was* afflicted, *it tended to their consolation and salvation, which is to be wrought out by a patient and christian enduring such kind of afflictions as he endured, when they are called to it: or whether he was* comforted, *it tended also to their consolation and salvation; who by his example, might learn willingly to undergo afflictions for Christ, that they might also partake of his consolations. And he had a stedfast and firm hope concerning several of them, that they did sympathize with him in his sufferings, and accordingly should partake with him in his comforts.* From Ver. 1, to 8.

2. *He clears himself of some* aspersions *cast on him by* false Teachers. *As first of* levity *in not coming to them according to his promise made,* 1 Cor. 4. 19. & 1 Cor. 16. from 2. to 8. *And secondly of too much* rigor *towards the* incestuous *person.*

To the first, *he answers, that he was hindred by that affliction he met with in* Asia, viz. *at* Ephesus, *that was so great, that he even despaired of life. The history of which, (as some conceive), we have* Act. 19. (a), *where 'tis intimated in what extreme danger his life was, so that he had no humane means to escape it. Yet out of this danger God (who can deliver from imminent death* those, *that are ready to dye, and can, and will raise up those that are dead at the last day) delivered him, and he trusts will still deliver him out of all such dangers; they affording him the help of their prayers (which he earnestly desires) that so the mercy of such deliverances being bestowed through the prayers and intercessions of many, God may be glorified and praised by many for them.* From Ver. 8. to 12.

(a) Videntur indicari illa pericula de quibus Act. 20. 19. *Grot. Cajetanum* putat hujus tribulationis nusquam alibi in Scripturâ fieri mentionem.

2ly. *He shews that the fairness and uprightness of his conversation, and especially among the* Corinthians (*among whom he had conversed a year and half,* Act. 18. 11.) *might testifie for him, that he was not acted by fleshly wisdom or dissimu-*

(b) v. 13. Veram lectionem esse arbitror quam secutus est Syrus, ἀλλ' ἃ ἀναγινώσκετε καὶ ἐπιγινώσκετε. Non alia vobis scribimus, (quam quæ vera sunt scilicet) sed quæ hic legitis, ea sic gesta agnoscitis. *Grot.* in loc.

And I write no other things to you concerning my uprightness and sincerity than what ye read of me in the Epistles I have sent to you and other Churches, and which ye know of me, and I hope shall acknowledg the same unto the end.

dissimulation, but by the grace of God. Neither did he write (b) *any thing to them that was disagreeable to his professed sincerity, but those things they here read, they cannot but acknowledg to be really so, and he hopes to the end they shall always acknowledg him to be the same. And as it was matter of rejoicing to them, that they were converted by* him; *so it was to* him *that he had* gained them to Christ, *and so he hoped to glory in them at the last day. And with this affection to them, and persuasion of their kindness to him, he designed to come unto them, that they might have a second benefit by him; and be confirmed at his second coming, as they were converted at his first, and that he might receive offices of kindness and friendship from them. And therefore he did not make promises* lightly *and* rashly *after the manner of* carnal *men, (promising what they intend not to perform), so that there should be* (c) yea *and* nay *with him, that is,* saying *and not* doing *concerning the same things. For Christ Jesus whom he had preached among them, and whom* he *and* they *ought to imitate, was not inconstant and changeable in his Promises; but whatsoever is promised* by him *or* of him, *is certain and invariable. For all the* Promises *of God, made in the Covenant of Grace, have their* foundation, firm establishment, *and* unalterable ratification *in the death of Jesus Christ, the* Mediator *and* Surety *thereof* [Gal. 3. 17. Heb. 9. 15, 16, 17. & Chap. 7. 22.], *and* in *and* through *him, are firm and stedfast, sure and certain; and* he, *and the other Apostles ought to declare the same in their ministry, to the glory of God. And he shews, that* he *that establishes and confirms both* him *and* them *in their Faith in Christ, is* God alone, *who hath anointed and consecrated* them his Apostles *to this high office of the Apostleship, by plentifully pouring forth upon them the* gifts *and* graces *of his Spirit, and thereby fitting them for it; and by the Miracles he hath enabled them to work, hath set his Seal to their Doctrine; and by the ineffable, and glorious joys of his Spirit, wrought in their hearts, hath given them, as it were, an earnest and taste of their future happiness: And therefore surely such persons as* they, *are not to be accused of leightness and vanity.* From Ver. 12. to 23.

(c) *Etiam* justorum, est *Etiam*, & eorum *Non*, est *Non*.

Further he solemnly professes, that his end in delaying *to come to them, was to give* some *among them* time *to repent and reform, and that the* disorders *in their Church might be rectified by themselves, lest when he came, he should be compell'd to use more severity among them, than they could well bear. And this he spake, not as* one *that arrogated to himself a dominion over their* Faith, *(and designed to impose upon them in the matters that concern'd their souls, what he pleased), but as a* minister *and* co-worker *with Christ, to bring them to a right and due sense of their faults, and consequently to that true joy and comfort which follows upon true repentance and amendment; and so he should be a means to strengthen their* Faith *in Christ, by* which alone *they* stand in the favour of God, *and obtain a* right *and* title *to the Kingdom of Heaven.* From Ver. 23, to the end.

Chap. 2.

He comes now in the second place, to vindicate himself from the aspersions of too much rigor *towards the* incestuous *person. In order to which, he tells them, that he had no mind to come to them in such a manner, that his coming should bring sadness, and heaviness to them, by reason of the severity he should be necessitated to use towards the reforming of the evil manners among them. For if he was forc'd upon such an occasion to grieve them, nothing could comfort him so much, as the* amendment of the person *against* whom *he was forc'd to use severity. And concerning this thing,* viz. *the* amending *of the faults among them, he had written to them in his former Epistle* [chap. 5.], *lest if he should come*

come to them, and find any scandalous unreform'd persons among them, besides his sorrow for their sin, he should be forced to a new sorrow, which necessary severity would create both to them and himself: And he was confident that they rather desired he should find matter of joy among them, by the removal of such offences, than matter of sorrow, by continuing of them. He professes, that what he wrote in his former Epistle concerning the incestuous person, was not written with any intention to grieve them, but out of his great and abundant love to them, which could not endure that they should make themselves guilty of such faults. He tells them, that the incestuous *person's sin, had not so wholly grieved him, as if they were all offenders with him; for since he had proof of their obedience in their excommunicating of him, he did sorrow but in part, only for his sake who was guilty, not for them all, they having cleared themselves, that they were no upholders or maintainers of him in his sin. And that it might appear that his former severity proceeded not from any other principle then* love, *and a desire of good to the Church of* Corinth, *he declares, that the* censure *and chastizement inflicted on this* incestuous *person by the authority of many (that is, the Governours of the Church, the Church it self consenting)* seeing he had manifested his repentance, *was sufficient. And therefore he adviseth, that he be received into favour again, because they were bound to forgive and comfort him now, as well as they were bound to excommunicate him before; and this they ought the rather to do, lest if they should not, he should be swallowed up of over-much sorrow. Wherefore he exhorts them, to* confirm *their love towards him, by shewing, that by excommunicating him they did not intend to destroy him, but to save him, by bringing him to repentance. And for this end he had now written to them, to see whether they would be as obedient to his directions and appointments, in* absolving *of penitents, as in afflicting Church-censures on offendors. He tells them, that whom they were willing to forgive and restore from excommunication (being satisfied of their repentance), he was willing also to forgive, as one present in spirit with them,* see 1 Cor. 5. *And if in the beginning of the Church, before the orderly government of it was setled, he* alone *had received some repenting sinners to mercy; he did it, not out of ambition, but with regard to them, to give them an example of shewing* lenity *as well as* severity; *and with respect to the person of Christ, that he might keep people stedfast in the Faith of Christ; and that Satan might not get an advantage against any of them; who sometimes by too great slackness of Ecclesiastical discipline seeks to lull sinners asleep, and sometimes by too great severity endeavours to drive them to despair.* From Ver. 1. to 12.

3dly. *He shews, he was so far from wanting any true affection to them, that when he came to* Troas *, though a door (a) was opened to him by the Lord for the preaching of the Gospel in that place, yet he had no rest in his spirit because he found not* Titus *there, to inform him of their state; and in pursuit of him he left that City, and went into* Macedonia, *in hope that he might find him there, and having met with him he understood by him the happy success of his former Epistle, and that caused him to bless God exceedingly, who had hitherto so graciously prospered him in his ministry, and had given him and his fellow-Apostles such a victory and conquest in every place, (where they came to preach the word) by the conversion of so many, and had spread the sweet odour or savour of the Gospel by their preaching up and down in the world. And (says he) we spread this sweet savour of Christ, (to the honour and glory of God), both among such as are thereby brought to repent and believe, and among such as remain impenitent and unbelievers. To the* one, *the Gospel is the most comfortable vital savour that ever came to them, and a ministry of life *, and the power of God unto their Salvation; but to the* other, *by accident, 'tis a savour of death* (b) *and aggravates their condemnation. And the preaching of this glorious Gospel, he shews, is a weighty imployment, and no man is sufficient of himself for it. Lastly, he declares, that he was no corrupter of the Word, as many* false Teachers *were, who mixed their own*

* See Act. 20. 6. 1 Tim. 4. 13.

(a) See 1 Cor. 16. 9.

* See 2 Cor. 3. 6, 7, 8.

(b) Odor mortis in mortem, i. e. odor mortifer, mortem afferens: Odor vitæ in vitam, i. e. Odor vitalis, vitam afferens.

passions

passions of pride or covetousness with the true Doctrine they preached; but he preached it out of uprightness and sincerity, as one taught of God, and who eyed God in what he did, and was acted by the power, and guided by the Spirit of Christ. From Ver. 12. to the end.

Chap. 3. 4ly. *He shews it was not requisite he should go about to commend the fidelity of his ministry, especially to them, considering they had been converted by it; and therefore he needed not* Letters commendatory *to them (or from them to others) such as the* false Teachers *possibly strove to commend themselves by; for* they themselves *were his* (a) *Epistle of commendation, given as it were by God to him, affording him a clear Testimony of the soundness of his Doctrine, and the efficaciousness of his Ministry, by their conversion; which Testimony being written in their hearts* (b), *and openly appearing in their Christian conversation, was legible to other Churches, and accordingly acknowledged by them: yet he would not say, they were so much* his *Epistle, as the Epistle of Christ, Christ himself having written his Will and Law on their hearts, by the operation of the Holy Ghost, after a more excellent manner than any thing was wont to be written with Ink upon Paper; and* he *and* Timothy *were only the Pen or Instruments of the Spirit in this writing* (c). *And they had still a great confidence of being further instrumental in this way, and of the acceptance of their endeavours with God, through Christ enabling of them. Not that they were able by any natural wisdom of their own, to think or contrive any thing that was fit to convert the hearts of men; but their* sufficiency *was* Gods assistance, *who had made them fit or meet to be Ministers of the* New Testament, *which is accompanied with the efficacious operation of the Spirit, and not of the* Old Testament, *which literally declared what was to be done, but gave no spiritual ability for the doing and performing of it. For the* Old Testament, *or* old dispensation *of the Covenant of Grace (call'd here the* Letter*), though it shaddow'd out the way to life, yet conferred not on faln man any power to perform what is required thereunto, but convinced him of sin, and consequently that he was worthy of death* (d), *which is threatned to transgressors. But the* New Testament, *or Gospel, doth not only clearly shew the way to life and salvation by Faith in Christ Jesus, but is also accompanied with the power of the Holy Ghost, whereby that* Faith *is wrought; and whereby the Soul is raised up, and quickened from the death of sin. Now if the Old Testament which was a ministration of death, and was written in Letters, and engraven in Stones, (as to some part of it, to wit, the Ten Commandments), was so glorious, as was signified by the splendor of* Moses's *face, which the Children of Israel could not stedfastly behold when he came down from the Mount* *; *which Ministration was yet to be done away, (as far forth as it was opposite to the Gospel-dispensation *): How much more glorious is the Ministration of the New Testament, which is accompanied with the quickning Spirit of God? If the Ministration of Condemnation were glorious, how much shall the Ministration of Righteousness and Justification excell in glory? So that the former, though in it self glorious, yet when compared with the latter, hath, as it were, no glory; it is so far out-shin'd by it: and if that Administration which was to be abolished was glorious, surely that which is to continue is much more glorious. From hence he infers, that seeing himself and the other Apostles had such hope that their Ministry should be accepted and owned by God, they used the greater boldness in publishing the Gospel; and did not imitate* Moses, *who veiled his face, which was a sign of the obscurity of the* Legal Administration, *and of the blindness of the* Jews, *who could not see the* end *and* scope

(a) Ego Evangelium vestris inscripsi animis. *Grot.*

(b) Legendum puto καρδίαις ὑμῶν cordibus vestris, collatione versiculi tertii & ex re ipsâ. *Piscat.*

(c) Their Faith was the work of the Spirit, though wrought by *his* Ministry.

(d) v. 6. Litera occîdit, i. e. convincit hominem quod sit æternæ morti obnoxius. Rom. 7. 10.

* See *Exod.* 34: 40.

* Abolitionem legis, cujus hic fit mentio, interpretor de toto Veteri Testamento, quatenus Evangelio opponitur. *Calv.*

scope of that which was to be abolished, but generally rested in the outward letter (c), *and apprehended not the mysteries hid under those shaddows, and to this day, the veil remained upon their hearts* untaken away, *in the reading of the Old Testament. But in the New Testament, by the clear Doctrine of Christ,* this covering *or veil is done away. Nevertheless, when their hearts shall be turned to the Lord, and shall own Christ, then the veil shall be done away as to them also, and they shall clearly see and understand what is now hid from them. For Christ is that quickning Spirit who takes away the veil and powerfully changes the heart; and where his Spirit powerfully works, there is liberty and freedom from the yoke of the legal Administration, and from slavery to sin. And as* Moses *when he went to appear before the Lord put away the covering from his face, and by his converse with God his face became more and more shining and glorious, so (says he) all we who have received the Spirit of the Lord, do with open face, without any veil or covering, clearly behold the glorious Attributes of God, and the glorious manifestations of his grace, mercy, and wisdom shining in the face of Jesus Christ, (as in a* mirror or glass*), and thereby are transformed into his Image, and are made like to him in the glory of holiness and grace, growing from one glorious measure and degree of it to another, through the operation of his Holy Spirit.* From Ver. 1. to the end.

(c) Volunt vitam æternam per legem; quæ nullibi in lege promissa est. *Grot.*

Chap. 4. 5ly. *He professes diligence and faithfulness in preaching this glorious Gospel, (which was a ministry not of the* letter *and of* death, *but of the* spirit *and* life*); and that, notwithstanding all his troubles, he fainted not, nor was discouraged. He declares that he had renounced ambition and covetousness (which some secretly allowed themselves in), and that he did not walk craftily, nor handle the word of God* (a) *deceitfully, so as to accommodate it to the corrupt humors and dispositions of men; but he preached the truth sincerely, and endeavour'd to approve himself to the Consciences of all those, who would judg* understandingly *and* uprightly. *He tells them, If the Gospel so clearly preached, be not understood by many* worldly wise *men, that is no argument of the obscurity of it; but of the incredulity of the hearers, who are blinded by the Devil, whom the world generally serves, and who (by the just judgment of God) hath got such a dominion over multitudes, that they serve him as their God* (b); *and by him it is that they are so blinded, that the light of the glorious Gospel of Christ cannot shine into their hearts, wherein is manifested the Majesty of Christs person, and the soveraign Excellency of his benefits, and that he is the* Image *of God, the* Eternal Word *and* Wisdom *of the Father, by whom the* Glory, Wisdom, Righteousness, Grace, *and* Power *of the Father is revealed to us, and presented before us. He further manifests his fidelity, by shewing them, he sought to advance the glory of Christ in his preaching, and not himself, acknowledging himself a servant to Christ, and to his people for the promoting of Christs interest in them. For he humbly acknowledges, that God, who at first by his omnipotent word produced light out of darkness, by no less efficacy and power brought him (a lost sinner) out of the darkness of* Pharisaism *and* sin, *and shined into his heart with his glorious light, to the intent that he should communicate and impart this divine light of the knowledg of God, which shineth in the face or person of Jesus Christ, unto others. 'Tis true, the glory of God shon once in the face of* Moses, *but that was covered and veiled: But it shines much more gloriously now in the face of Christ, and is not covered to us. As a man sees the Fathers countenance in the face of his Son; so God represents himself most lively, sweetly, and savingly in Jesus Christ. But he tells them, that himself and his fellow-Apostles, (who were intrusted with this rich treasure of the Gospel) were but* earthen Vessels, *frail and contemptible, and exposed to many*

(a) Dolo tractant verbum Dei qui hominibus placent, aut partem veri tacent, aut falsa admiscent. *Grot.*

(b) Sic vocatus tum à superbiâ quæ sibi arrogat honorem Dei, & vult adorari ut Deus; tum à potentiâ quia hæc obtinet in reprobis, qui sunt major pars seculi, *Zanch.* Vide Joh. 12. 31. Eph. 2. 2. & 6. 12.

many sufferings, that the success of the Gospel preached by them, might be imputed to Christ alone, and not to them. From Ver. 1. to 8.

6ly. *He shews, they had no reason to be offended at his sufferings, nor to object, that if he had preached the Gospel sincerely, God would not have permitted him to be so persecuted and afflicted. He tells them, all his afflictions were so moderated, and himself so* upheld *by God, that he sunk not under the burden of them. We are* troubled *(says he) on every side, but are not brought into such streights as to be overwhelmed;* perplexed (b) *sometimes, and doubtful what to do in great dangers, but not brought so low as utterly to despair of help;* persecuted *by men, but not forsaken of God;* cast down *indeed, but not utterly destroyed; so that in our sufferings we represent the death and passion of Christ Jesus; and are in continual danger of death for Christs sake, that it may appear we are supported by the quickning power of the Spirit of Christ under all these afflictions; so that death is wrought* (c) *in us, that is, the preaching of the Gospel exposeth us to the dangers of death, and yet our ministry bringeth eternal life to you: we dye, that is, are exposed to death, that you may live eternally in happiness. And we having the same spirit of* Faith *which was in holy* David *when he wrote the* 116 Psalm, *where at* v. 10, *he saith,* Because I believed therefore I spake, I was sore afflicted, &c. *As he (I say) being in many troubles believed, and testified his confidence in God for deliverance, so likewise do we, being assured that he* (d) *that raised Christ from the dead, will raise us up also by Christ, and will present us glorious together with you, if ye believe. All these things, says he,* viz. *the dangers we have been in, and the deliverances God hath afforded to us, they all tend to your advantage, and to the confirming of your Faith, and the encreasing of your thankfulness, that so the benefit having abounded, and the mercy of God having extended it self to* many *persons, by the* thanksgiving *of many for it, more glory may redound to God. And for this cause (says the Apostle) we faint not, nor are slack and sluggish in our work. For though these Bodies of ours be attenuated and weakned by so many afflictions, yet our* inward man, *our minds and Souls grow more strong and vigorous. For our transitory light afflictions (to speak of them comparatively), are so accepted by God, that they work* (e) *for us, (not for any merit in them, but through Gods free grace and mercy, and Christs merits), a most excellent eternal weight of glory, we having our minds intent by Faith, not on things visible and temporal, but on things invisible and eternal.* From Ver. 8. to the end.

(b) Hæsitamus, sed non prorsus hæremus. *Beza.*

(c) Ἐνεργεῖται hîc sumitur passivè. *Grot.*

(d) Deo Patri tribuitur excitatio Christi è mortuis, Act. 3. 15.

(e) Operari dicuntur nobis gloriam, non meriti modo Rom. 8. 18. sed ratione misericordiæ promittentis Dei. *Slat.*

Chap. 5. 7ly. *Having mentioned this* eternal glory, *he proceeds to describe it, testifying his assurance that after this mortal body of his, which is but an earthly tabernacle shall be broken down, his Soul shall* (a) *have a building made by God, that is, an immortal glorious body (*see 1 Cor. 15. 44, 46.*) divinely made and fitted for Heaven, and the fruitions and employments of that glorious place. He shews, that while he is in this mortal body he groans by reason of his daily troubles, desiring earnestly to be clothed with that glorious Body* (b). *This he speaks upon supposition* (c) *that he be found* cloathed with his mortal body, *that is,* alive *at Christs Second Coming, and not* naked, *that is, unclothed of it by death. For he tells them, that himself and many other Saints, being burdened with sin and many other evils in this life, desire (if it so pleased God) that they might put on this blessed immortality without*

(a) Ἔχομεν] Præsens pro futuro. *Grot.*

(b) Apostolus duas hic metaphoras conjungit; una petitur à Domo, secunda à Veste. Solent enim Hebræi, quos hic imitatur), multas metaphoras simul implicare, & convolvere. Id videre est, tum in Prophetis, tum in Psalmis, tum in Parabolis Christi. Nolumus exspoliari], scil. corpore, ut anima nuda, solaque

without a dissolution (d), *as it will happen to the Children of God that are found alive at Christs Second Coming, that so this mortal life may be exchanged, yea swallowed up by that which is* life *indeed. And that he might give them further assurance of this future happiness, he tells them, God had prepared them to be capable of* this heavenly glory *in their Souls, and of* this blissful immortality *in their Bodies, by working a work of grace in their hearts, and by giving them his* Holy Spirit (e) *as an* earnest *and* pledg *to assure them thereof. Therefore they bare up with courage under all afflictions, and could look* death *it self* cheerfully *in the face, as knowing that* that *will bring them home to God, from whom these earthly Bodies keep them as strangers at a distance* (f). *For here (says he) we live by* Faith *only, and cannot attain to* sight *and* fruition *till we come to Heaven. And hence it is, that we bear up with so much courage against the fear of death, being willing rather to go out of this Body, and dye, that by this means we may come to our home, to enjoy the blissfull presence of God in Heaven, than to continue in the Body and be deprived of that happiness. So that all our ambition and design is this, that whether we continue in this mortal Body, or go out of it; whether we live or dye, we may be accepted of God, and may come at last to enjoy his blessed presence in Heaven. For we with full assurance expect a day of Judgment, at which all must appear, and at which every one shall receive according to their works* (g). *And knowing the terribleness of that judgment, we do the more earnestly perswade men to come in to Christ, and to live as those that must be thus judged. But whether they would be perswaded or no, he tells them, the sincerity of his intention was manifested to God, and he hoped to their Consciences also. He shews, he speaks not these things to commend himself to them, but to furnish them how to answer the Calumnies that false Teachers brought against him, who gloried much* outwardly, *but knew in their hearts and Consciences they had little reason so to do. And if I seem mad, says he, in thus commending my ministry and sincerity unto you, I aim at Gods glory therein, (that the Gospel may not be undervalued), and not to arrogate to my self any thing. And on the other side, if I write and speak only that which you must needs account* sober, *it is for your good and edification. For the love of Christ constrains me to be faithful to him, and to refer all to his honour and praise, seeing he so loved us, as to lay down his life for us, when we were all dead in respect of the desert of our sins, and the claim of divine justice. And he hath done it, that all that are deliver'd from deserved perdition, through faith in his blood, should not live to themselves, but to the honour and praise of their Redeemer. And for his own part, he professes, he was so highly affected with this great redemption wrought by Christ, that he could not value any man, or esteem him happy, meerly for the outward advantages of this world,* viz. *for his* wisdom, riches, learning, &c. *except he had a share in this Redemption. And if he himself formerly hath had carnal and earthly thoughts and hopes of Christ (as many of the other* Jews *had) expecting that he should begin an earthly temporal Kingdom among them, wherein they should enjoy all outward prosperity, yet now he should know him so no more, but put off all such carnal imaginations of his Kingdom. For his Kingdom (he tells them) was of another nature, and* whosoever is in him, *(not* externally *only, by outward profession, but is really inserted and implanted into him by Faith, and made a member of that mystical body whereof he is the head), is renewed by his Spirit, and receives life, influence, and direction from him, and is thereby effectually chang'd, and made a new*

beatur; sed superveſtiri glorià cœlesti.

(c) Si non dies iste deprehendat cum corpore, non exutos corpore; si erimus inter mutandos, non inter mortuos. *Grot.*

Si tamen ἐνδυσάμενοι, i.e. Si vestiti carne & corpore, non ea nudati per mortem inveniamur. Apostolus enim ita loqui solet de resurrectione, & die judicii, quasi ea instet, & quasi eam ipse cum aliis tunc viventibus sit visurus. Vide 1 Thes. 4. ult.

(d) Domum] i.e. Corpus glorioſum.

Optaremus superindui glorià, non spoliari vità. Paulus, & mori desiderat, & tamen carne exspoliari formidat.

(e) Et, Quia hanc gloriam, & vitam æternam quasi hæreditatem speramus, ejusque pignus Spiritum Sanctum accepimus; ideo audemus quævis ardua, & agere, & pati.

(f) Dum sumus in hoc corpore, peregrinamur à Domino] i. e. absentes sumus à Domino (de quo v. 9.) festinamus ergò, & peroptamus Illi præsentes esse.

(g) Τὰ διὰ τοῦ σώματος] ea quæ corpori ipsius, i.e. ipsi, debentur. *Grot.*

a new creature, *as to his* principles, affections, *and* practises. *And he shews, that* all these things *that concern the* new creature, *or the renovation of man, depend on God as the Author of them, who of his* free grace *reconciles sinners to himself, by the death of his Son, and hath committed to them, his Apostles, the ministry of reconciliation, giving them commission to declare, that God was* in *and* through *the merits and* intercession *of his Son, ready to be reconciled to all those, both among* Jews *and* Gentiles, *that truly believe in him; and upon their Faith in him, he did actually pardon them, not imputing their trespasses to them. And he had intrusted them, his Apostles, to publish the same in his name. And accordingly, as* Ambassadors *for Christ, and as sent from God on this great Message, they most affectionately besought sinners to accept of the reconciliation offered by God* in *and* through Christ Jesus; *who being an innocent, pure, and sinless person, God sent into the world to offer up himself a Sacrifice for our sins* [Lev. 7. 2.], *that we by* Faith *resting on him, might be made fully righteous, with such a righteousness as God approves, and accepts, and for which he is pleased to justifie us.* From Ver. 1. to the end.

The Second part of the Epistle.

Having dispatched the Apologetical, *or* Excusatory *part of his Epistle, he comes now to the* Hortatory *part of it; wherein we may take notice of these particulars.*

Chap. 6.

1. *He exhorts the* Corinthians, *not to receive* in vain *the Doctrine of Grace and Reconciliation, which was offered to them by him, as an Ambassador of Christ, and a co-worker with him, this being the very* season *and* time *wherein God did open the treasures of his mercy and bounty to poor sinners. So that he might accommodate that which was promised to the Prophet* Isaiah, ch. 49. v. 8. *to this present time,* In an acceptable time have I heard thee, and in a day of salvation have I helped thee, (a): *Which words, though in the* first sense *they were a Promise to* Isaiah, *that God would bless his ministry to that people, (which he had prayed for); yet in a more sublime sense, they may intimate, that in the times of the Gospel, God would, upon the intercession of his Son, work effectually upon the hearts of sinners by the preaching of his word. And that this exhortation may be the more effectual, he shews, how* he *and* his fellow-Apostles *had laboured to avoid all occasions of giving any just offence, approving themselves faithful Ministers of Christ (so that their ministry could not justly be blamed), by a* patient suffering *of several sorts of evils, by the exercise of purity, and the study* (b) *of the holy Scriptures, by long-suffering, and kindness, and love unfeigned, by the exercise of the gifts of the Spirit, and clearly preaching the truth of God, being accompanied therein with the power of God enabling them to work miracles, and to convince the obstinate, and having on the* armour *of Righteousness for the* right (c) hand, *and for the* left; *that is, being furnished with weapons* offensive, *and* defensive, *against all assaults and temptations, either of a* prosperous *or* adverse *condition. And this, whether they were* honour'd *or despised, well reported of or reproached, though counted* deceivers *when they were most faithful, and while by some doubted of, whether they were the sincere Servants of Christ, or no, though by others owned and acknowledged; while by reason of the greatness and multitude of their afflictions they seem daily dying, yet by the special favour and protection of God are still preserved. They seemed sad indeed sometimes under the evils that oppressed them, but yet rejoiced in spirit, and had the inward testimony of their Conscience, and the comforts of the Holy Ghost to support them: They were poor in respect of worldly things, yet enriched many with spiritual riches. They had in a manner nothing, yet were so well provided for by the special providence*

(a) Propheticè ponitur *præteritum* pro *futuro.* Exaudivi, i.e. Exaudiam.

(b) Anselmus per *scientiam* intelligit *cognitionem sacræ Scripturæ.*

(c) *A dextris & sinistris*] Quasi dicat, Undique armati adversus omnia. *Armis justitiæ dextris & sinistris*] i. e. offensivis & defensivis. *Capellus.*

vidence of God, that they wanted nothing needful or necessary for them, and were as well contented as if they were Masters of all things. From Ver. 1. to 11.

2. *He declares his great love towards them, and exhorts them, to shew the like again towards him. He tells them, he used freedom and largeness in speaking to them, his mouth was opened, and his heart enlarged towards them, and they had a large place in his affections; but he doubted whether he had so large a place in theirs: he feared they were straitned in love and affection towards him: and yet in way of recompence, it was no more than just and fit, they should, like good Children, answer the affections of their spiritual Father.* From Ver. 11. to 14.

3ly. *He exhorts them to avoid all intimate fellowship* (d) *in marriages, or otherwise, with* infidels *and* idolaters, *whereby they might be brought into communion with their idolatry, or other sins, there being no more agreement between a Believer and an Infidel, than between light and darkness, between Christ and Belial. For they that believe in Christ are the* Temple *of the living God, as he proves, partly out of* Lev. 26. 11, 12. *partly out of* Ezek. 37. 26, 27. *Therefore with the words of the Prophet* Isaiah, ch. 52. v. 11. *he exhorts them to abstain, as much as they could, from the Society of Idolaters, and not to* touch the unclean thing, *that is, not to join with them in their sinful actions; and then God promises to receive them, and own them for his Sons and Daughters as it is* Jer. 31. 1, 9. From Ver. 14. to the end.

(d) v. 14. ἑτεροζυγέω Est alteram partem jugi trahere, i. e idem jugum subire. Ne sitis filii unius jugi cum iis qui non credunt.
Jugum ducere] commercium inire, jugari, & copulari; metaphora à bobus jugo colligatis.

Chap. 7.

And having such precious promises, he exhorts them to abstain not only from idolatry, but from all pollution both of flesh and Spirit, and to endeavour to perfect holiness in the fear of God. Ver. 1.

4ly. *He exhorts them to receive him, their Apostle, into the bosom of their love, seeing he had not given them any cause of distaste, either by wronging any of them in their reputation, or corrupting any of them in their judgments, or defrauding any of them in their estates. And these things he spake for his own vindication, not to reproach them: for he had such an affection for them, that he could be content (if God saw it good) even to live and dye with them. And though he spake freely of their faults to themselves, yet he gloried of them to others, and was exceedingly comforted in the midst of all his afflictions, by the report he heard of their repentance. He shews, that when he was come from* Ephesus *into* Macedonia, [Act. 20. 1. *], *though he met with great oppositions from some there, yet the fears he had concerning them were very troublesom to him. But he was exceedingly comforted by the coming of* Titus; *and it was not his bare presence that was so much a comfort to him, as the news that he brought, (with which he himself was also much comforted),* viz. *the news of their earnest desire to see him, their mourning for the sins he had in his former Epistle charged them with, and their zeal to defend him against his Calumniators, the false Teachers. And though in his former Epistle he had written something sharply to them, by reason of their many enormities, yet he did not now repent of it, though 'tis true he was once sorry he had done it, lest such as were innocent among them should think themselves struck at, in those his reprehensions. But though that Epistle did for a while grieve them, yet now he was glad he had written it, not meerly because he had grieved them, but because it had brought them to a Godly sorrow, for the evils that were among them, so that they received no damage at all, but much advantage thereby. For a right sense and sorrow for sin, wrought by the Spirit of God, worketh true repentance and reformation never to be repented of; whereas worldly sorrows, occasion'd only by disgraces,*

* See Sect. 13 of Ch. 6.

disgraces, or worldly losses or crosses, usually increases sin and misery, and worketh diseases and death. Now that their sorrow was from God, *he assures himself by the excellent fruits and effects of it.* 1. *Their carefulness to amend what was amiss.* 2. *Their clearing themselves, that they did not approve the fact of the incestuous person.* 3. *Their indignation against that sin, and their own neglect of censuring of him.* 4. *Their fear of divine vengeance if they persisted in that neglect.* 5. *Their desire of taking away the scandal, and satisfying all good men by proceeding against him.* 6. *Their zeal to execute what the Apostle had commanded for the removing this scandal, and this evil from among them.* 7. *The revenge which they exercised upon the incestuous person by* excommunicating *him; by all which, they declared their repentance to be sincere, and that they did not at all approve of that miscarriage, but were clear from it. Wherefore he tells them, that he wrote not to them* only, or chiefly, *that the* incestuous *person might be punished, and satisfaction made to his* Father, *whose Wife he had taken unto himself* *, *but that the singular care he had of the welfare of their Church, to remove sin and scandal, might be manifested unto them. Further, he shews them, that he was much comforted for the comfort they had received in the course they had taken with the* incestuous *person, and the more also for their kind reception of* Titus, *whose spirit was much revived and refreshed by them. And as all things that he himself had spoken to them* they *found to be true, so all the good he had spoken of them to* Titus, he *by experience found to be true also. He tells them, that* Titus's *affection was much towards them, remembring with what ready obedience and humility they received him, as an* Evangelist, *and a more than ordinary Servant of God sent unto them. Lastly, he acquaints them that he much rejoiced, that from his own experience of them, he might confidently promise himself, and others, all good from them.* From Ver. 2. to the end.

* See Gen. 49. 4.

5. *He exhorts them now, to a* liberal contribution *to the poor Saints of* Judea, *using several arguments to perswade to it.* 1. *From the example of the* Macedonians, *into whose hearts God had put that excellent gift and grace of* Charity; *of whom he boasts, as those who had great joy and peace* (a) *in their Consciences, even then when they were exercised with great outward afflictions, and who gave liberally and bountifully, even in their deep poverty* (b); *yea, gave beyond their ability. He shews, how instead of being intreated by him, they earnestly desired him to receive their Charity and Collection, and that he with others would take upon him to dispense their alms; so that they did more than he could hope or expect* (c), *giving themselves first to God, and afterwards committing themselves to him, and his Apostolical care, to be guided and governed by him according to the will of God.* 2. *Because he had desir'd* Titus *to go to them, and as he had begun to stir them up to this duty, and to exercise this grace at his first coming to them; so he would further promote and finish it.* 3. *Because they abounded in other graces and gifts,* viz. *in faith, in ability to instruct others, in knowledg, in care of the salvation of their Brethren, and in love towards himself, their Apostle; therefore they ought to abound in this grace also.* 4. *Because hereby they would testifie the sincerity of their love to the Saints; which he mentioned not to them, as commanding them, but as moving them thereto, even by the example of the* Macedonians. 5. *Because Christ (who was Lord of all) emptied himself* (Phil. 2. 5.), *that they, and all others that believe in him, might be enriched with his spiritual and heavenly blessings; therefore for his sake it was fit they should be ready to distribute.* 6. *It was expedient for them, in respect of their* reputation *and the future* reward *they might expect, that this good work which they had begun a year ago* (d) *(and that with great forwardness and readiness of mind) should be carried on; yet according to their ability, and the proportion of their estates: for God values not*

Chap. 8.

(a) v. 2. In priore membro subaudiendum est *fuit. Magnum fuit eorum gaudium,* (nempe ex pace conscientiæ, ut supra 6. 10.) etiam tum cum per adversa maxima explorarentur. *Grot.*

(b) Ipsorum summa paupertas, i.e. Ipsi Macedones valde pauperes exundârunt in egregiam liberalitatem.

(c) v. 5. Non *hoc tantùm* fecêre quod sperabamus, subaudite μόνον.

(d) v. 10. Genus loquendi inversum. *Gr.*

not so much the quantity of the gift, as the good will *and cheerful mind of the* giver. *He tells them, it was not his intent to overburden or* impoverish *them, to ease others, but that things equal and just should be done; that you (says he) supplying the present poverty of the Christians in* Judea *out of your fulness; if you should hereafter want, and they be full, they should by a just retribution supply your wants. As in the collection of* Manna [Exod. 16.], *God commanded that they which gathered more, than the prescribed measure, (which was an* Omer *for every single person) should give to him, who had gathered less; so God would have it, that they that have great riches should impart of their abundance, to them who are in want.* 7. *He further excites them to this duty because several faithful Brethren were stirred up by God, and sent by him, not only to promote this collection, but also to carry it to the poor Saints in* Judea; *and he hopes they will not frustrate the expectation of such worthy persons; the first of whom was* Titus, *who took upon him to exhort and move them hereunto, and being very diligent, willingly travelled unto them. The other is supposed to be* Barnabas, *who was highly* prais'd in all the Churches, *for his excellent gift in preaching the Gospel; and was by the Churches suffrage made* Pauls *Companion, and sent with the same* diaconary *charge, which was administred by* Paul, *for the glory of God, and their encouragement* (c). *And he shews, why he joined to himself persons of so great integrity in this charge and ministry, lest evil-minded men should suspect him of dishonesty, if he alone should manage that business of* receiving *and* distributing *so great contributions as were made by the Churches. And he tells them, he must provide for a good reputation before men, as well as labour for a good Conscience before God. He mentions a third whom he sent with* Titus *and* Barnabas (whether Luke, or Apollos, or another *is uncertain*) *whom he often had found faithful, and now very ready to come unto them, upon the special confidence* (c) *he hath of their goodness and liberality. And as for the persons that are* intrusted *in this business, he shews, they are such as they may have confidence in. As for* Titus, *he was his Companion and fellow labourer in strengthning and confirming them in the Faith, and correcting things amiss among them. And for the other Brethren, he tells them, they are the Messengers of the Churches, sent to gather this contribution, and persons in whom the grace of Christ eminently shines, and such by whom the honour of Christ is singularly promoted. Wherefore he desires them to shew unto them, and so consequently to all the Churches whose Messengers they were, a proof of their love; and so they would manifest that his boasting of them hath not been without reason.* From Ver. 1. to the end.

(d) προθυμίαν ὑμῶν. Vide *Knatchbull.* in loc.

(e) He hath toward you, τὴν εἰς ὑμᾶς.

Chap. 9.

Having thus assured them concerning the integrity of the Messengers, *he proceeds to speak of the Contribution, for the promoting of which, he says he need not write further unto them; for he knew their forwardness therein, and had boasted to the* Macedonians, *that the Christians of* Achaia (*of which* Corinth *was the chief City*) *had made a preparation to supply the poor Saints of* Judea, *a year ago; and their zeal therein, had provoked many to the like forwardness. However he had sent these Brethren that* they *might find true what he had boasted of them; and that (as he said before) they might be ready at his coming, and not surprized, having this warning given them before hand.* For *otherwise when he came with some of* Macedonia *accompanying him, if they should not have their supplies ready, it would tend to his and their disgrace. Therefore he sent these Brethren to them before hand, to exhort them to get their collections ready before he came, that so their beneficence may appear to be their own free bounty, and not a collection difficultly extorted from them* (a), *as from covetous men, who give grudgingly and unwillingly.* From Ver. 1. to 6.

(a) Ut extortum aliquid: ὡς πλεονεξίαν.

πλεονεξία. Metonym. efficientis. πλεονεξία significat plus habendi cupiditatem. *Pisc.*

In the next place he exhorts them, to give liberally *and* freely, *because the reward will be proportion'd to their freeness therein; and to give chearfully, and willingly*

willingly (every one as he is prompted by his own heart, for God loveth a chearful giver. And lest they should fear their Charity might bring themselves to wants and straights, he shews, that God is able (and having promised it, they may expect it) to make them the richer for their liberality, so that what they give shall return to them with usury and increase (c). *As 'tis said of the liberal* Almsgiver, Psal. 112. 9. *that,* He shall evermore continue to shew himself righteous (d), *that is,* bountiful, *and shall have* enough *all the days of his life wherewith to exercise his* liberality: *so far shall he be from wanting. And as God blesseth the increase of the Earth so largely, that it sufficeth for the* nourishment *of men, and for* seed *to sow again; so he prays, that God would supply all their present wants, and also grant them such plenty and ability, that they may be liberal still towards others, and that he would increase and multiply to them the rewards and fruits of their righteousness and mercy. That being thus inriched by the goodness of God, and abounding unto all bountifulness* (e), *many prayers may be rendred to God by those, to whom* he *and his* Collegues *should distribute their Alms. For he tells them, what* he *and* they *had undertaken,* (*viz. the distribution of their collection*) *would not only supply the necessities of the Saints, but occasion abundant thanksgivings unto God; and so be, not only an act of* charity *in the Givers, but an occasion of* piety *also in the Receivers. And this their liberality would be a proof that they did truly subject themselves to the Gospel of Christ* (*which injoins Charity and Almsgiving*) *and would occasion many to glorifie God for it, and for their readiness in communicating unto them, and unto others that are in want, as occasion required. And lastly, they will endeavour to be thankful to them as they are able, by their hearty prayers to God for them, and by their longing after and earnestly desiring their welfare, rejoicing exceedingly for that great measure of grace God had bestowed on them. He concludes this whole matter with thanksgiving unto God for that* great *gift of Charity he had bestowed on them, which inclined their hearts, in so liberal a manner, to relieve the necessities of the Saints* (*which gift he cannot sufficiently commend*) *whereby much glory redounds to God, and much honour to the Christian profession.* From Ver. 6. to the end.

(c) v. 8. πᾶσαν χάριν] Gratiam, i. e. omne donum, quicquid donaveritis. *Vatab.*

(d) v. 9. Δικαιοσύνη, hîc est Misericordia. Vide Hos. 10. 12.

(e) ἁπλότης, hîc est candida liberalitas.

The third part of the Epistle.

He comes now to the third *part of his Epistle; wherein,*

Chap. 10. 1. *He vindicates his authority from the contempt cast upon it by* false Teachers, *who said, that when he was personally present, he was* humble *and* mild, *and* his speech contemptible, *but when absent,* bold *and* severe. *He therefore beseeches them by the gentleness and meekness of Christ* (*whom he was not asham'd to imitate*) *not to interpret this his behaviour among them otherwise than they ought. He tells them, he desires and wishes that when he comes he may not be forced to use his power with that boldness, which he thought to use against some of them, who accused him of a weak carriage and behaviour in his Apostleship, as either fearing or flattering men, and so walking carnally, and being too mild on one of those grounds. For though he was not free from humane infirmities and weaknesses, yet he did not exercise his Apostleship in a weak manner, or by weak weapons. For the weapons he used were* spiritual, viz. Christian fortitude, zeal, freedom in speaking the truth of God, *and* courage in administring the censures of the Church, *which had a divine force upon the Conscience, to throw down the* strong holds *of carnal wisdom, and the corrupt reasonings and proud conceits, by which corrupt men think to defend themselves, either in their* errors *or* vices, *against the Gospel, having in readiness that which serves to revenge all disobedience upon the* refractory, (*viz.* excommunication), *which he was resolved to make use of against such persons, when the* Corinthians, (*to wit, the*

the greater part of them) *shall have made good their obedience, and reduced themselves to good order again* *, *having been seduced by these false Teachers. He tells them, they ought not to judg of him, or of the power of his Apostleship and Ministry, by his external humble and mild behaviour among them, which seemed to some of them so vile. He shews, that he may (and that justly) be compared with any of those that emulate him. For by all those arguments, by which any of them can prove he is a Disciple of Christs, he may conclude the same of him also. Nay if he should pretend to some more authority from Christ (being an Apostle) than hath been given to others, (and that for the advantage and not the hurt of any), he might make it good. And that his Epistles may not seem only Bug-bears (as his Calumniators affirm'd, saying, that his Letters were indeed* severe *and* authoritative, *but his personal presence weak, and his speech contemptible), he tells them, that such as his* Letters *and Words are when he is absent, such shall his performances be when he shall be present among them.* From Ver. 1. to 12.

2ly. *In the next place, he refells the vain brags of the false Apostles, who arrogated to themselves the things they never did. He tells them,* (Ironically), *he will not compare himself with* those Boasters, *that so highly magnified themselves, and took so much upon them; yet he suggests, how foolish they were in judging of themselves by their own self-conceit, and the opinion that such as were like them had of them, without looking upon others, to whom the Lord had imparted greater gifts and power, such as were the Apostles. But whatever* they *did, he says,* he *will not boast of things without the bounds which God hath measured to him, as if he had converted those whom he did not convert; or as if he had authority over those, that are not within those bounds; but would contain himself within the measure, line, and bounds assigned him by God, which certainly reached unto the* Corinthians. *For though the Apostles had commission to preach unto all Nations, yet they betook themselves unto several parts, and were careful not to interrupt or hinder one another, nor to enter upon one anothers labours; but the* false Apostles *ranged where they listed, and arrogated to themselves the conversion of those, where the true Apostles had before planted the Faith. He shews, by extending his* inspection *and* authority *to them, he did not over-extend it, or go beyond his line, as they do, who intrude into, and boast of other mens labours; for he had advanced as far as to them in the preaching of the Gospel, and had first planted the Faith among them. He tells them, he would not pretend any Title to those whom others have converted, (as was the manner of his Emulators), but yet he hoped, that when the* Corinthians *shall be more strengthened in the Faith, they will deal with their Neighbours to entertain the Gospel, and to be willing to hear him preach it to them, and so the borders of his ministry (through them) shall be more abundantly inlarged, and that according to the rule of his calling, to whom the Apostleship of the Gentiles was committed. And so he shall preach the Gospel beyond* Achaia, *without entring on those parts where the Gospel had been formerly preached by others, or arrogating to himself what they had done. But that he may not seem to glory in himself, or in the gifts of God as* his own, *he shews, that no man ought to attribute or refer any thing he hath to himself, but to acknowledg all his Talents to come from God, and to ascribe the success of all his gifts and endeavours entirely unto Him. For no man is approved because he conceits well of himself, or commends himself; but he that approves his heart and ways to God, and seeks his glory, He is accepted, accounted of, and approved by Him.* From Ver. 12. to the end.

Chap. 11. 3ly. *That he may further vindicate himself and his Apostleship from the contempt of those who preferred the false Apostles before him; he desires the* Corinthians *to bear with him a little in his just and necessary self-commendation, which he acknowledges had a shew of folly in it. He tells them, the reason that mov'd him to it, was his* holy jealousie *for them. For he had by the preaching of the Gospel*

Gospel brought them to believe in Christ, and so betrothed them to him. *And the Contract being made in this life, and the Marriage to be celebrated at the last day,* [Rev. 19 7.], *he desir'd he might as a faithful* Paranymph *present them then a* pure *and* chaft Virgin, *a spotless Church to Christ. But he feared lest as* Eve *was seduced by the subtilty of the Devil, so their minds should be corrupted by false Apostles, and seduced from the pure Doctrine of the Gospel, and drawn to admit of human mixtures, and Jewish antiquated observances. He tells them, that if any of those* false Teachers *could acquaint them with another Saviour then he had preached, or bestow on them more excellent gifts of the Spirit, than they (by his ministry) had received, or could preach another Gospel, (which was of God), they might well bear with them in their boasting. But that being impossible, they might well bear with him in his modest glorying, by whose preaching they had been brought to the knowledg of Christ. And he tells them, he would not only compare himself with those* Deceivers, *but he thought he might justly compare himself with the most eminent of the true Apostles,* [*even* Peter, James, *and* John, Gal. 2 6.]. *And though he was held to be* rude in speech, *by those proud Boasters of their Eloquence; yet none could imagine him to be so in* knowledg *or* skill *in the mysteries of Salvation, which was sufficiently known to the* Corinthians *themselves, as were also his other gifts.* From Ver. 1. to 7.

4ly. *He shews them, that it ought not to be esteemed a fault in him, that he so* much *tendred their advantage, and so* little *his own, as to preach the Gospel* gratis *and* freely *to them; and that he humbled himself so low, as to work with his own hands to get his maintenance, (whilst he preach'd unto them), that they might be exalted to the high dignity of knowing and believing in Christ. 'Tis true, when he was among them he was sometimes in want, but he troubled none of them, but sometimes wrought with his own hands to get his Bread,* [1 Cor. 4. 12. & 9. 6.], *and sometimes was supplied by the* Macedonian Philippians, [Phil. 4. 15.]. *And as he had not been burthensome to them hitherto, so neither did he intend to be; and he solemnly professes that no man shall deprive him of this matter, of boasting in those parts. Yet he desires them not to think it was want of love to them that made him thus resolve, (for he could appeal to God as to the sincerity of his love to them), but he did it to cut off occasion from false Apostles, who sought to traduce him; and to demonstrate, that if* they *gloried that they preached* freely *and* gratis, *(as possibly they might, now and then out of cunning do), yet therein they should be found to do no more, nay not so much as* he. *For these men (he tells them) are* deceitful workers, *seeming to do the same things that the true Apostles of Christ did. as* Satan *himself will pretend sometimes to be like a* good Angel, *and therefore 'tis no wonder if his Ministers imitate him, whose end shall be according to their works* From Ver. 7. to 16.

He deprecates again the censure of folly in this his necessitated boasting, and de-
(a) v. 16. Ἀνέχεσθε for-te, tolerate. *sires them to bear (a) with him, and to suffer him a little further to expatiate himself in this matter. He confesses he speaks this, as it were, and in appearance not* after the Lord; *for the* Spirit *of God in the Scripture, no where adviseth us to commend our selves, or glory of our gifts, but rather the contrary. He acknowleges, it was unbeseeming him thus to boast, and therefore he did as it were, foolishly to go on in this confident boasting, if they look'd upon the* outward thing *only, and did not mark the* scope *and* end *of it, which was to vindicate himself and his ministry from the aspersions of these false Apostles. But seeing* they *did glory in outward things,* he *would assume that liberty to himself also And he hoped they would bear with him in it, seeing* wise men, *(so he* Ironically *calls those among them, who were apt to be puft up with a conceit of their own wisdom), do often with pleasure bear with fools; and they, as wise as they were, did bear with far greater faults in his adversaries. For they suffered them-*

themselves to be impos'd upon by these false Teachers, to be tyranniz'd over, to be exhausted, to be contumeliously used, and smitten as it were on the face, *that is, upbraided to their very faces, because they had subjected themselves to so mean and weak a person as* Paul, *an Handicrafts-man. But whatever they thought of him, he assures them, that in whatsoever any of those false Apostles had cause to boast or speak boldly of themselves, he had much more. He was not only equal to them in outward priviledges, (as nobility of Race, &c.), but superior in office, (being more than an ordinary Apostle of Christ), having undergone both from* Jews *and* Gentiles, *more sufferings, labours, and dangers of imminent death, than any of the very Twelve Apostles, as he proves by sundry particulars* *, [See ch. 6. v. 5. & ch. 1. v. 9, 10. & ch. 4. v. 11, 12. & 1 Cor. 15. 30, 31.]. *And besides those outward sufferings, a pressing inward care and solicitude for all the Churches lay upon him. If any were weak and wavering in Faith, he trembled for them, apprehending their danger. If any, through the folly or sin of others, were scandaliz'd, and in danger of falling, he was inflam'd with a holy zeal to have them set right again. And seeing he was constrain'd by his adversaries to glory, he would glory in his sufferings* * *and afflictions for the Gospel, Gods strength having been so eminently manifested in his weakness and infirmities; and that he spake true, God was his Witness. Among other of his afflictions, he would not omit that trouble which he met with at* Damascus *in the beginning of his ministry, where he wonderfully escaped the hands of the* Jews, *being let down in a Basket over the walls of the City,* [see Act. 9. 24.]. From Ver. 16. to the end.

* v. 25. The three Shipwracks of the Apostle are not mentioned in the history of the *Acts*, for that of *ch.* 27. 42. can be none of these, seeing it happened long after. It seems he was a day and a night upon some parcel of the wreck.

* ἐν τοῖς ἀσθενείαις μου] Sic vocat in hac disputatione tota, molestias sive extrinsecas, sive intrinsecas: vel quod, cum iis premimur, aliis infirmi videmur & contemptibiles; vel quod tum potissimum imbecillitatem humanam prodimus per impatientiam, murmurationes, & similia. *Stat.* in loc.

Chap. 12. *He comes now to another kind of* holy glorying, *wherein yet he acknowledges it was not expedient for him (in reference to himself) to go on, but only in reference to them, namely, for the preserving his authority among them, which the false Apostles sought by all means to diminish. And upon that account, he would declare unto them, the extraordinary* visions *and* revelations *which he had from God; one of which was this; About fourteen years ago, He* * *was rapt up into the Third Heaven,* Act. 22. 17. *(which thing he had kept to himself for so many years, and had not now declared it, had not the importunity of his adversaries forc'd him to it), and it was doubtful to himself, whether in this vision his Soul were abstracted from his body, or whether he were bodily transported and carried to the Third Heaven. But however it was, there he had such* revelations *made to him, as were very wonderful, but he had no commission to declare them to others* (d). *And though he might justly boast of himself,* [*as thus exalted*], *in reference to the glory of God, yet of himself,* [*barely considered*], *he would not boast nor glory in any thing, but only in his sufferings for Christ. Yet if he had a mind to glory of* this revelation, *he might do it without vanity, it being most certainly true; but he would forbear lest he should thereby give occasion to any to overvalue him, and to think more highly of him, than his common behaviour,* (viz. *his ordinary actions and words*), *gave them reason to do. Yet he would not conceal this from them, that after he had these high revelations, that he might not be too much exalted with them, there was given to him a* thorn (e) *in the flesh, a Messenger of* Satan *to buffet him; for deliverance from which, he earnestly besought*

* v. 2. A man in Christ, that is, a Christian.

(d) Quamvis quænam fuerint hæc arcana explicari non possit, verisimile tamen est fuisse illa quæ ad statum vitæ æternæ, & ad conditionem beatorum pertinent. *Freidlib* Sicut Moses intellexit omnem illam dispensationem, quâ Deus populum Israeliticum tuebatur ac regebat, sic Paulus illam per quam Christus Ecclesiam suam gubernat. Unde factum est ut ad danda consilia aptior fuerit ipso Petro, sed hæc quæ intellexerat vetitus est nunciare. *Grot.*

Some understand those *unspeakable words*, of such words only as concern'd Pauls particular confirmation, and preparation for those conflicts

he was to undergo. Otherwise he revealed the whole Counsel of God concerning the Salvation of man to the Churches, *Act.* 20. 27.

(*f*) Motio scil. concupiscentiæ aliqua ad porro peccandum tendens. *Dickson.* See *Rom.* 7. Miserable man that I am, who shall deliver me, &c. Others, Angelus Satan, that is, Satan himself did furiously set upon him to shake his Faith and sincerity: with which buffeting the Apostle was much discheartned for the present, and hindred in his business, as by a thorn in the foot, with which a man can go but lamely, and with pain.

Ego Conscientiæ terrentis stimulos fuisse reor. *Slat.*

Dolorem auriculæ vel capitis significari ait *Tertullianus* de pudicitiâ. Carnis & Corporis multa ac gravia tormenta, *Cyprianus.* A Satanâ autem morbos etiam piis immitti, Deo id finente, ex Jobi historia discimus. Vid. & Luc. 13. 16.

(*g*) *v.* 9. ἡ δύναμίς μου τελειοῦται] h. e. perfectiùs agnoscitur.

the Lord, and receiv'd this gracious answer, that though God would not suddenly remove this temptation from him, yet he would support him by his grace against it and would manifest his own strength (g) *in the Apostles weakness; and the more he was assaulted, he would confer on him the more power and strength to overcome. He tells them therefore, that he rather chose to glory in his afflictions and crosses, than in his revelations, as by which he had experience of the power and presence of Christ, covering and sheltring of him, and being his safety and protection. And he was perfectly pleased with his sufferings for Christs sake; for then the strength of Christ did more manifest it self in him; and the heavier his pressures were, the greater were his supports. And when he was weak in himself, he was strong in Christ.* From Ver. 1. to 11.

He comes now to excuse his boasting, *and to shew, that they compell'd him to it, and might have saved him this labour, by defending him themselves, if they had done as they ought. For he had done and suffered as much as any of the eminentest Apostles, (through the grace of God that assisted him,* 1 Cor. 15. 10.) *though of himself he was nothing,* [1 Cor. 3. 7.] *He shews, they had evident arguments, and plain demonstrations, that he was indeed an Apostle of Christ, both by his patient suffering of afflictions, as also by the mighty deeds and miraculous works he had done among them. And they had as great and illustrious gifts of the Spirit bestowed on them by his ministry, as any other Church whatsoever, either founded by him or any other Apostle. Only they differed from from others in this, that all was done for them* gratis (h). From Ver. 11. to 14.

(*h*) v. 13. ὅτι αὐτὸς ἐγὼ οὐ κατενάρκησα ὑμῶν] Non fui piger vestri damno. Non sumpsi à vobis quæ me à manuum labore liberarent. Vid. supra 11. 8, 9. *Grot.*

He tells them, he now prepared himself a third time to come to them, having been twice crossed in this his design before, [see 1 Cor. 16. 5. 2 Cor. 1. 15, 16.]; *and he intended to do it without putting them to charge; for he coveted not their possessions, but their salvation. And as natural Parents usually lay up for, and give to their Children, and do not take from them; so he desired, as their spiritual Father, to inrich them with spiritual good things, and not to take from them any of their temporals. Nay, he was willing to* spend *and to* be spent *for them, though they no way answered his love; and received the false Apostles, his Emulators, and made more of them, than of him their spiritual Father. But (says he) it will be objected by some, that though I was not burthensome to you my self, yet I have cunningly and underhand gotten a great deal from you by my Emissaries. To that he answers, that neither* Titus, (*whom he desired to go to them*), *nor any other* * *he had sent among them, did make any kind of gain of them, but behaved themselves just after the same manner he had done, being guided by the same Spirit, and walking in the same steps.* From Ver. 14. to 19.

* v. 18. ἀδελφὸν] Qui putatur Lucas.

He shews, he did not speak all this, merely to purge himself or defend his own innocency, but to maintain his Apostolick authority, that his reproofs and exhortations might be of more force and effect among them, and so for their good, which he heartily desired, as he solemnly protests (i).

For he fears, when he comes among them, he shall not find them such as he would, but guilty of many sins, and that will force him to be severe in his censures. He fears he shall find some among them fallen into enormous crimes, and continuing in them without repentance, and that will occasion great heart grief to him, much humiliation and dejection of mind, and necessitate him to exercise his Apostolick authority among them in censuring of them. From Ver. 19. to the end.

(*i*) v. 19. I speak as a Christian, or man in Christ, in the presence of God.

He tells them again, how he was now a third time preparing to come to them [see ch. 12. 14.], *and if the things amiss among them were not amended, he would punish the committers of them; and such as were convicted of their crimes by the testimony of two or three witnesses* [*as the Law injoins,* Deut. 19. 15] *shall be excluded from Church-communion. As he told them before, so he tells them now,* (*as if he were present with them*), *that in case there be no amendment among them, he will make use of his Apostolick power,* (*which was very great and extraordinary*), *by which he inflicted not only spiritual censures, but sometimes also corporal punishments, as appears by the instance of* Bar Jesus, *whom he smote with blindness,* Act. 13. 11. *And they did tempt him thereunto, in that they required a proof from him, whether Christs power did concur with his ministry and jurisdiction, and whether Christ would ratifie his censures, by his judgments following them. He shews, that Christ had owned him, and manifested his power in his ministry among them, by converting many of them, and bestowing the gifts of his Spirit upon them, and by many signs and miracles, which he enabled him to do in the midst of them and by his exercise of spiritual discipline among them. And as Christ appeared to be a weak and a frail man by being crucified, but was evidenced to be God omnipotent by his rising from the dead; so he tells them, if they look upon him, as in himself, and in respect of the afflictions he hath been exercised with, he may appear a meer* weak *and* ordinary *man, and to be* weak with Christ, *and therein like and conformable to him; but yet they should find, that he would shew a resemblance of Christs life and strength* [2 Cor. 10. 3.], *and that the power of Christ liveth in him, and doth manifest it self in him, against impenitent and contumacious sinners. And since they seek a proof of Christs speaking in him, (who first preached the Gospel among them); he bids them look to it, and to examine themselves, whether they be in the Faith, (that is, have a true Faith in them), and whether they be in the state of true Believers, and whether Christ live in them by his Spirit; which they will find to be so, except for the present they are only meer counterfeit unapproved Professors of Christianity. But whatever they were, he hoped he should not be found such an one himself, but a faithful Servant of Christ, and a true Apostle.* From Ver. 1. to 7. Chap. 13.

Drawing now towards a Conclusion, he tells them, that he earnestly prays and desires they may do that which is good *and* right, *and may abstain from all evil. And he prayed thus for them, because he had rather have them good, than having occasion, by punishing their evil manners, to testifie himself an approved and faithful Apostle. For he passeth not for his own credit or reputation, how he be esteemed, so their salvation may be promoted. And if they be innocent, and walk in the truth, they had no reason to fear his authority; for the end of it was to uphold innocency, truth, and righteousness, and only to suppress the contrary; and in this sense, the stronger they were, and more vigorous in the actions*

ons of the ſpiritual life, and the more they diſarm'd him by their innocency and harmleſs walking, of his Apoſtolick power to cenſure the obſtinate, the more it pleaſed him. For he deſired nothing more, than that all things might be brought into good order among them, and the members of the Church which had been put out by Church cenſures might be reſtored, and ſit right again (d). *Therefore he uſed the more ſeverity in his Letters, that when he came he might not be forced to exerciſe his authority with ſharpneſs; for the end of it was principally* edification, *and not* deſtruction, *but only by accident, and in caſe of wilful and final impenitency.* From Ver. 7. to 11.

(d) v. 9. καταρτισις eſt in recta conſtitutio, reconcinnatio.

He concludes his Epiſtle, ſeriouſly exhorting them to union (e) *among themſelves, to be of good comfort in their ſufferings for Chriſt, and to live in peace, praying, that God who is the Author and Injoiner of love and peace may be with them, and dwell among them with his favourable preſence. He exhorts them, according to the cuſtom of thoſe Eaſtern Churches; to ſalute one another with a holy kiſs, as a token of unity, ſincere love, and honour; and ſo with his accuſtomed Salutation, he bids them Farewell.* From Ver. 11. to the end.

(e) καταρτίζεσθε, Be knit together.

SECT.

SECT. XV.

THE Apoſtle (as it ſeems) ſhortly after this, from *Macedonia* comes into *Greece*, and there ſtays *three months*, *Act.* 20. 2, 3. And about this time he ſeems to have written his *firſt Epiſtle to Timothy*, then at *Epheſus*, whom he had beſought to abide there, for the better ordering, inſtructing, and eſtabliſhing of that Church.

Timothy ſignifies an *Honourer of God*; and ſo he proved, both in Doctrine and Converſation, according to the happy omen and preſage of his Name. He is ſuppoſed to be of *Lyſtra*, (a City of *Lycaonia* in *Aſia* (*a*)), for there the Brethren reported well of him. His Father was a *Greek*, and a *Proſelyte*; his Mother a *Jeweſs*, Daughter of *Lois*, both ſincere Believers. They trained him up from a Child in the Holy Scriptures (*b*), ſo that *Paul* was perſwaded that the like *unfeigned Faith* dwelt in his pious Mother and Grandmother. His Father being a *Greek*, a *Gentile-Proſelyte*, and uncircumciſed, *Timothy* was not circumciſed in his infancy after the cuſtom of the *Jews*, but being come to maturity *Paul* circumcis'd him (*c*), for the gaining of the *Jews*, by his miniſtry. The Apoſtle made him his Companion in his travels throughout the Churches far and near, whom he moſt diligently and faithfully ſerved in the work of the Lord, ſometimes being left with the Churches newly planted, further to inſtruct them, ſometimes being ſent as a Meſſenger to comfort and eſtabliſh them. Though he had many bodily infirmities upon him, yet he abounded with many eminent graces and gifts, and in proceſs of time being ordain'd a Miniſter, with impoſition of the hands of the Presbytery, he ſo approved himſelf in that office, that he became moſt affectionately dear to *Paul*, inſomuch that he makes frequent and honourable mention of him, eſpecially to the *Philippians*, ch. 2. 19, 20. *I have no man like minded, who will naturally care for your ſtate; for all ſeek their own, not the things which are Jeſus Chriſts. But ye know the proof of him, that as a Son with the Father he hath ſerved with me in the Goſpel.* And elſwhere he dignifies him with *excellent titles*, calling him his *Brother*, his *beloved Son*, and *faithful in the Lord*, his *natural Son in the Faith*, his *fellow-labourer* in the Goſpel of Chriſt, yea he joins *Timothy* with himſelf in the inſcriptions of divers Epiſtles to the Churches, that ſo he might both commend *Timothy's* worth and authority to the Churches; and alſo propound him as an exemplary pattern to all faithful Miniſters. From *Corinth* he accompanied *Paul* into *Aſia*, and when they came to *Epheſus*, the Apoſtle beſought him to abide there to inſtruct that Church; touching which imployment the Apoſtle now gives him ſundry Precepts and Directions throughout this whole Epiſtle.

(*a*) Act. 16 1, 2. compared with Act. 14. 6.

(*b*) 2 Tim. 1. 5. & 3. 14, 15.

(*c*) Act. 16. 3.

s First Epistle to Timothy.

In which Epistle there are three parts.

1. The *Preface.*
2. The *Matter or Substance of the Epistle.*
3. The *Conclusion.*

Chap. 1. IN *the* Preface *he asserts his Apostolical authority from the command of God, (whom he stiles our* Saviour, *because he gives us Salvation by Christ* (a)*), and from the command of Jesus Christ, who is the ground and object of our hope.* 3. *He directs his Epistle to* Timothy, *whom he calls* his own Son in the Faith, *either because he had gained him to the Faith of Christ; or else, because he was his Disciple, and resembled him in* Faith, *and* Doctrine, *and* holy Conversation, *as a Son resembles his Father in face and manners.* From Ver. 1, 2.

(a) See Luk. 1. 47. Tit. 1.

After the Preface he comes to the Body of the Epistle; wherein, 1. *He tells him, that he left him at* Ephesus (b), *to take care that no strange* heterodox *Doctrines be broached in that Church, and that Fables* *, *and Jewish Genealogies, and* præterscriptural *Traditions be not heeded or regarded, which rather occasion perplex disputes, than edifying in true piety towards God, and in the Faith of Christ.* Ver. 3, 4.

(b) v. 3. Sicut te monui manere Ephesi] Supple *ita & nunc moneo.*

* Quæ inanes illæ speculationes otiosæ sunt & interminatæ, quarum nec usus est, nec finis. Vid. cap. 4. v. 7. & 6. 4. 2 Tim. 2. 23. Tit. 1. 14. & 3. 9.

v. 4. Genealogias vocat infinitas, i. e. nusquam terminandas aut satis liquido explicandas. Illas quæstiones negat præbere *ædificationem Dei*, i. e. profectum in solidâ verâque pietate, qui fit propriè per fidem; quæ ædificatio à Deo venit eique probatur, ac ab eo exigitur, eôque Illius dicitur.

2ly. *Because some false Teachers seem'd to be carried with a perverse zeal to the Law, and mingled* Faith *and* Works *in the point of Justification; he shews, that the* true end *of the Law, and the main scope and drift of it was* Love, *(viz. to God and our Neighbour), springing from a pure heart, and a good Conscience, and Faith unfeigned, which some not rightly understanding have been carried aside to vain discourses. And while they affect to be thought learned* Teachers, *and Expounders of the Law, they betray their own ignorance, not understanding either what they say, or what they affirm. But here some of his Adversaries might object, that by saying thus, he shewed himself not very well affected towards the Law. He answers, he did not at all detract from the Law (in reproving those that abused it), but rather commended and taught the right use of it. For he acknowledges, that the* Law *rightly understood and preached, was very good, and given for, and serves to excellent purposes, if we make use of it as we ought, not seeking to be justified by the observation of it, but to be directed by it in our obedience, as a perfect rule of life; and to be brought by it unto Christ,* Gal. 3. 24. *But yet notwithstanding, they were to know that in respect of its* damnatory *and* terrifying *use, (viz. to constrain to obedience for fear of punishment), so it was not given to the* righteous (c), *but to the* unrighteous *and wicked, to lawless and disorderly persons. It was given to condemn all sins that are against the sound Doctrine, which is according to, and taught in the Gospel, (wherein the glorious mercy of God is displayed), and to restrain disorderly persons from such crimes: so that the Gospel agrees with the Law, as to the right regulating of mens lives and manners: for the sins forbidden in the Law, are contrary also to*

(c) Lex lata est, non ut fideles justificati jam per fidem in Christum, justificarentur per legem (sicut perversi legis doctores intendebant) sed ut injusti & infideles (quales sunt omnes flagitiosi & profani) per legem condemnati, suam injustitiam, & meritam condemnationem agnoscerent, resipiscerent, & ad Christum confugerent.

to the Gospel. From Vers. 1. to Vers. 12.

Lex justo non est posita] i. e. Non est lata ad justos coercendos. Justi enim sponte suâ, se conformant legi, *amore justitiæ* & obedientiæ, non *timore pœnæ*, quam lex transgressoribus minatur, sed lata est ut minis suis, & pœnis coerceat impios. *Corn. a Lap.*

Chrysostomus hosce duos usus in diversis personis commoda similitudine explicat, quod, Sicut frænum domat, & cohibet ferocem equum; domitum autem, & obedientem tantum regit in viâ rectâ; sic Lex præfractos securosque peccatores domat, pios verò tantum regit, eisque rectam vitæ normam monstrat.

Lex justo non est posita] h. e. *Maledictio* legis incumbit tantum petulantibus legis transgressoribus, non autem justis, &c.

3ly. *Having mention'd the Gospel, which was committed to him by Jesus Christ, he takes occasion from thence to assert the Authority of his Apostleship against those that denied it, or by reason of his former course of life, did endeavour to lessen it. And,* 1. *He gives solemn thanks to Christ who committed that great trust of preaching the Gospel to him, and enabled him to preach it with success, and esteemed him faithful, (giving him grace to be so), and honour'd him with the office of an Apostle, who was before a* Blasphemer *and a* Persecutor, *yet notwithstanding mercy was shewed him, because he did it ignorantly through a false zeal, not rightly informed; and the goodness of God (he acknowledges) abounded towards him, in drawing him to believe in Christ, and removing his former unbelief, working in him love to Christ and his Gospel, notwithstanding his former opposition against it; which graces of* Faith *and* Love *Christ requireth and frameth in the hearts of all his Members by his Spirit,* [see 2 Tim. 1. 13.], *giving them a right knowledg of himself, and the benefits that are obtainable by him. He further declares, that it need not seem incredible that so wonderful mercy and favour was shewed to him, seeing this is most certain and true, that Christ came into the world to manifest his mercy to sinners, yea great sinners, of which number he had reason to reckon himself to be one, because of his persecuting the Church of God* [see 1 Cor. 15. 9.]. *He further shews, that the Lord had set him forth for an example and pattern of his long-suffering, mercy, and admirable grace, that sinners to the end of the World, (who shall hear of his wonderful conversion, and the bounty of Christ towards* him*), may be assured of his readiness to receive sinners, and may, upon their repentance and believing in him, expect the like goodness and kindness from him towards themselves. And thus the Apostle being ravished with a sweet sense of the greatness of Gods mercy to him, concludes this whole matter with a pathetick* doxology *or thanksgiving.* From Ver. 12. to 18.

4ly. *He charges* Timothy *to carry himself courageously in the execution of his ministry against all discouragements and oppositions whatsoever, encouraging himself by the Prophesies of holy men, that were uttered before of him, namely, that he would* war a good warfare, *(in defence of the Gospel) joining sound Doctrine with a good Conscience, and a good holy life; and so should escape the dreadful ruin of those, who falling first into impure courses of life, afterwards fall into foul errors, and depart from the sound Doctrine they before embraced: Such were* Alexander *and* Hymeneus, [*who, it seems, denied the Resurrection,* 2 Tim. 2. 14. & 18.], *whom he had by excommunication delivered up to Satan, to chasten and afflict them, that so they might repent and come to an acknowledgment of their errors, and might take heed for the future of blaspheming or speaking evil of wholsom Doctrine and the truths of God.* From Ver. 18. to the end.

5ly. *He instructs* Timothy *concerning* publick prayer, *shewing him first* for whom *it is to be made. In* general, *for* all sorts *of men*; particularly, *for* Kings, *and all in authority, that Christians may lead a peaceable and quiet life under them in all godliness and honesty. And the reasons he gives for it are these;* 1. *Because this is pleasing to God, whose will it is, that* some *of all* **Chap.** 2.

sorts

sorts of men should come to the knowledg of the truth, and be saved, and therefore some *among Kings and Magistrates as well as others. And,* 2ly. *Because there is but one God, who is the Creator of all Nations, and one Mediator between God and man,* Christ Jesus, *who died for all sorts, and gave himself a ransom (or price of redemption) for all kinds, orders, and degrees of men whatsoever; and this great truth God design'd in his due time to reveal and manifest, and therefore it was now to be declared and publish'd in Christian assemblies by their making prayers and intercessions for all sorts of men. And particularly, he shews, that the publishing this Doctrine was in an especial manner committed to him, and he was sent of God to instruct the* Gentiles *therein, (who were accounted the worst of men), and to teach them Faith in Christ, and all other necessary Truths. And this he solemnly protests to be true, that none of the* Jews *might be scandaliz'd at his preaching to the Gentiles.* 2ly. *He shews,* where *publick prayer is to be made,* viz. every where, *in any place without exception, where the Church-assembly meets, (all ceremonial distinction of places being now remov'd), and that men be injoin'd, when they come to pray, to lift up holy hands free from injustice and oppression, and to pray with hearts free from hatred and malice *, or doubting of the truth of Gods Promises. He requires also, that Women, when they come into the Church-assemblies to join in prayer and other duties, should be very modestly attir'd; and that they should study rather to exceed others in good works, than brave Clothes. And that they set themselves quietly to learn and receive instruction in the Church-assemblies, and not presume or take upon them to teach; for that were to usurp authority over the* man, *which he utterly forbids, for two reasons;* 1. *Because the man was first formed, and the woman out of him; and that may serve to denote, her subordination to, and dependance on him.* 2ly. *The woman was first* deceived *and seduced, and became* Satan's *instrument to seduce her Husband to transgress Gods Commandment; whence God impos'd upon her,* subjection *to her Husband, and sorrow in* Child-bearing, Gen. 3. 16. *But lest* women *should be too much discourag'd at this, he comfortably revises what he had said, by assuring them, that notwithstanding this their sorrow and danger in Child bearing, they may be saved as well as men, if they persevere in faith, love, sanctity, sobriety, and modesty.* From Ver. 8. to the end.

* Maimonides in regulis orandi, *Si quis senserit animum sibi commotum, & cor turgens, ne oret; sed quiescat dum mens sit sedata.*

Chap. 3. 6ly. *He comes now to instruct him concerning* Church-officers, viz. Bishops *and* Deacons, *shewing him, how* they, *and how their* wives *ought to be qualified. And first he premises, that the Pastoral office is an honourable Function, and commends those who being fitly qualified, and duely called, do out of sincere ends undertake it,* viz. *that by labouring in the Gospel they may bring men to eternal Salvation. Then he sets down Sixteen requisites to a* good Bishop. *He must be* blameless, *that is, free from scandal;* the husband of one wife, *no Polygamist;* vigilant *over his Flock, to preserve them from seduction;* sober *and temperate;* of good behaviour, *gravely weighing and considering his words and actions, and carrying himself so as not to expose himself to contempt;* given to hospitality, *ready to entertain and refresh those that are in need, according to his ability, especially strangers and banished Christians;* apt to teach, *well instructed in the Doctrine of Christianity, and skilful to divide the word aright, and to accommodate his teaching to the edification of his auditors; not given to wine, no striker; not greedy of filthy lucre; but patient; not a brawler; nor covetous; one that governs his own Family well, else he cannot in reason be thought fit to take care of the Church of God; not a* novice, *that is, one newly instructed in the Faith, and planted in the Church, and not sufficiently experienced in the mysteries of the Gospel, lest being lifted up with pride and vanity, he fall into condemnation with the Devil, who for his pride was cast out of Heaven into the torments of Hell,* 2 Pet. 2 4. *likewise that he be of an unstained reputation, even among those that have not yet embraced the Faith, lest being upbraided by them for*

for his former wickedness, he be tempted to seek occasions to revenge himself, which is a great snare of the Devil; or lest the Devil make use of those reproaches to insnare others, and give them aversions to the Doctrine of such a man, who is under so much scandal for his former life. He shews also, how Deacons *must be qualified, prescribing, that they should be proved and tried concerning their sufficiency, piety, and good behaviour. He shews, they must be* sober *and* grave *persons; not cunning and deceitful, not given to excess in drinking, not greedy of filthy lucre; but such as being orthodox in point of Faith, live pure and Christian lives, according to the Doctrine and directions of the Gospel. He declares, that they must be no* Polygamists, *as too many in that age (it seems) were, but the Husbands of one Wife at once; and such as govern their Children and their Families well. And lest any should despise the* Deaconship *as a mean office, he shews, that those who faithfully discharge this office *, purchase to themselves a good degree of respect, and also lay a foundation of rising to a higher degree in the Church, and if they come to be* Presbyters, *they preach the Gospel, or the Doctrine of Faith * in Christ with greater boldness and confidence.* From Ver. 1. to 14.

* Qui Diaconi munere bene functi sunt, si Presbyteri fiant, liberius & cum majori fiducia aliis Evangelium prædicabunt.

* 1 Isis, hîc ponitur pro Doctrinâ ipsâ, ut Gal. 3. 23. & alibi sæpe. *Grot.*

7ly. *He shews him, why he gave him these Directions, namely, that he might know how to behave himself in the* Church, *which is the House or Family of God, in which he dwells by his Spirit, and wherein he is truly worshipped; which* Church *is the Pillar or Basis of Evangelical truth, holding it forth, and publishing it to the world; sustaining it and keeping it from sinking. Now of this Evangelical truth he sets down* six principal heads *and mysteries* 1. *That Christ the Eternal Son of God, took on him our nature, and did visibly appear among men in an humane shape.* 2ly. *That he was justified by the Spirit, by or by his Divine Nature, by which he rais'd himself from the dead, and consequently demonstrated himself to be the Eternal Son of God, and proved himself to be just and innocent, although he was condemned as a Malefactor by the* Jews *and* Gentiles, [Rom. 1. 4. 1 Pet. 3. 18.]. 3. *That he was seen and attended, acknowledged, and adored by* Angels *at his* birth [Luk. 2. 14.], *at his* temptation [Math. 4. 11.], *at his* passion [Luk. 22. 43.], *at his* resurrection [Luk. 24 4.], *of which things they were glorious witnesses,* [Math. 28. 2. 1 Pet. 1. 12.]. 4ly. *That he was preached by his Apostles among the* Gentiles *as well as the* Jews. 5. *That he was believ'd on by many in the several Nations of the World; the sound of his Gospel going out into all the Earth,* [Rom. 10. 18. Col. 1. 5, 6.]. 6ly. *He was visibly and with a glorious appearance of Angels receiv'd up into Heaven, from whence sending down the Holy Ghost, and giving gifts unto men, to this very day he manifests the glory of his Deity. These are the Doctrines which he orders the Church should hold fast, from whence all the rest derive their original and establishment.* From Ver. 14. to the end.

Chap. 4. 8ly. *He now prophetically warns* Timothy, *(that he may forewarn the Church), of the Apostasie and defection of some from the Christian Faith, and sound Doctrine of the Gospel in the latter* (a) *times, [or in the following times]; which defection was expressly reveal'd to him by the Holy Ghost. The cause of which defection he shews, would be the arising of* seducing Spirits, *who being hypocrites, and men of seared Consciences, would preach and propagate Doctrines of Devils* (b), *that is, whereof the Devil is the Author and Fomentor,* forbidding marriage, *(to some men),* which *God allows, and certain* meats, *(at some times), whereas God allows a*

(a) So the times of the New Testament are call'd from the spreading abroad of the Gospel to the end of the World.

Appellatione ὑστέρων καιρῶν intelligitur totum illud tempus spatium quod inter primum & secundum Christi adventum intercedit. 1 Tim. 4. 1. 2 Pet. 3 3. 1 Joh. 2. 18. *Grot.* in loc.

(b) See *Medes* Apostacy of the latter times.

free use of his good Creatures to Believers, and permits those who know and believe the Gospel freely to partake of them, with thanksgiving; all difference of meats, being taken away under the New Testament, and every Creature (c) *sanctified, (that is, made holy and lawful for us to use,* 1 Cor. 7. 14. Tit. 1. 15. *), by the* word of God *certifying us, and warranting us, that we may lawfully use it; and by* prayer, *which must be put up to God that it may be made wholsom and blessed to us.* From Ver. 1. to 6.

(c) Sanctificatur, i.e. fit mundum Act. 10. 15.

9ly. *He gives* Timothy *several Exhortations, in reference to his ministerial office. As first, To suggest these things, which the Apostle had taught him, frequently to the Brethren, whereby he would approve himself a good Minister of Christ, and one nourished* (d) *up with the sincere Doctrine of the Gospel, which he had attained to by the Apostles preaching. And* 2ly. *That he should avoid* Jewish *Fables, and human Traditions, (which are no more to be valued than old Wives Fables), and exercise himself unto real Godliness. For bodily exercise, such as outward* austerities, abstinences *from meats, and such like voluntary afflictings of themselves, prescribed by men, are not the things wherein mans true holiness before God consists. For though these things may be of some use in some cases, yet they are but of little value in comparison of true Godliness, seeing they do only tame the body, not sanctifie and change the heart, as a lively faith and love, and the fear of God, do. And then* these *may be abus'd and degenerate into superstition, (as the Apostle testifies,* Col. 2. 23. *), but true Godliness is always acceptable unto God, and profitable unto men, having promises of happiness both in this life and that which is to come, annexed to it. This, he shews, was a true saying, and very worthy to be received. And for rejecting the inventions of men, and defending and maintaining true Godliness, (which consists in Faith and Obedience); he shews, he laboured and suffered reproach, having confidence in* Gods promise *made to true piety, and in* his salvation, *who as he is (in respect of outward preservations) the Preserver of Men and Beasts,* Psal. 36. 6, 7. *so he affords more especial preservations to Believers in this life, when he sees it conducing to his glory and their good), but assuredly and certainly, he will preserve them from eternal misery in the other world. These things he charges* Timothy *to teach and inculcate.* 3ly. *He exhorts him, to give no occasion that his Youth be despised, but to supply what was wanting to him in age, with gravity of manners; and to be an example to Believers in* speech *and conversation, in charity, in spiritual zeal, and holy affections, in faithfulness and fidelity in his office, and lastly, in all purity.* 4ly. *He exhorts him, to be diligent in reading the Scriptures, and in the preaching the Word, while he had an opportunity to stay there; for when the Apostle came thither, he must go along with him, and accompany him in his travels. He exhorts him, not to neglect the gift or office that was given him at his Ordination* (e), *because this office was committed to him by a special prophetick revelation given to some Prophet, that he should be taken into the ministry, and should prove an eminent instrument therein,* [see ch. 1. 18. 2 Tim. 16. 7.]. *He exhorts him, to meditate on the things that concern'd his Function, and to give himself up wholly unto them, that his improvements in all the parts of his ministry may be manifested to all. And lastly, that he should take heed to himself and his Doctrine* (f), *and continue so doing, which would conduce to his own and his hearers eternal salvation.* From Ver. 6. to the end.

(d) Enutritus] Potest etiam activè accipi enutriens illos: est enim participium medium apud Græcos *Latablus.* Vel *innutritus sermonibus fidei bonæque doctrinæ,* i.e. Verbo Christi vero, & sincero, ceu spirituali cibo, nutritus & educatus.

(e) Paul laid hands on him in the Name of the Presbytery, and together with other Presbyters, among whom for the time he was President, by which imposition of hands they signified, that the man was consecrated and dedicated to God.

(f) Attende tibi, ut recte vivas: attende doctrinæ, ut recte alios instituas.

10ly. *In the next place, he directs him, how to order and temper his reproofs,* Chap. 5. *to* elder *and* younger *men and women. The elder sort, he shews, must not be dealt with* roughly *and* rigidly, *but with due respect to their age, according to the fifth Commandment. The* younger *sort must be treated with all kindness and friendliness; and he must look that he behave himself with all purity in the discharge of this duty.* Ver. 1, 2.

11ly. *He gives Precepts concerning poor widows, who were to be Servants of the Church, as* Deaconesses, *and to be kept by the publick charge of the Church, which he calls honouring of them* (a); *for so their reputation would be preserved, whereas if they should be reduced to extream poverty they would be contemptible. He shews, what kind of* widows *are thus to be maintained.* 1. *Such as have neither Children nor Grandchildren to perform this duty duty of piety* (b) *to them, (which is so acceptable to God), and to take care of them, as part of their Family; this being due by way of gratitude to* Parents *who have done so much for their Children; and therefore Children should imitate the Stork* (c) *herein, which Bird is famous for nourishing and cherishing its aged Parents, and as it were, endeavouring to requite them.* 2. *Such as being destitute of friends, have none to trust in and rely upon, but God alone, (who is the Father of the widdows and the fatherless,* Psal. 68. 6.), *and such as daily* (d) *give themselves to the exercises of piety and devotion, as* Anna *did,* Luk. 2. 36. 3. *Such as are not of the number of wanton widows, who indulge themselves in idleness and pleasure, being as it were* dead *while they live, both in respect of* God *whom they do not serve, and in respect of* humane society *which they do not benefit. These Precepts he gives, that none but* blameless *persons may be taken into the Church's allowance, and those that are really necessitous. And that the Church may not be unnecessarily burdened, he declares, that if any man or woman provide not for those of their own family, (if they be able), they do that which is utterly incompatible with the Christian Faith, of which they make profession, and are worse than* infidels, *who even by the light of Nature use to do this.* 4ly. *He orders, that no widdows be admitted into the number of those that are to be maintained by the Church, but such an one as is not under sixty years of age* (e), *and that hath been the wife of* (f) *one husband, that is, hath not had two husbands at once, or if her husband hath sent her a Bill of divorce, upon his repudiation of her, hath married no other.* 5ly. *That she be such an one as hath been well reported of for good works, and hath, by acts of duty and charity, approved her self to those among whom she hath lived, in all things of which her condition hath been capable; such as are, careful edification of Children, hospitality, friendliness, and humility* (g), *and exercising her self in all sorts of good works. He comes now to shew, what* widdows *are not to be received into the Churches service, or to the office of Deaconesses, nor to live upon the Churches maintenance,* viz. *the* younger women. 1. *Because there was danger, lest being pampered with the Churches bread, they should wax wanton against Christ, that is, not regard the service which they have promised to Christ, and his Church, as some younger widdows (whom possibly he points at) had already done: who despairing of marriage in the Church had revolted from the Faith, that they might marry some infidel out of the Church; whose condition he shews, to be damnable and miserable, because they had renounced that Faith in Christ, which they at first made profession of in Baptism; and further he shews, that such widows are commonly*

(a) He speaks of widdows who were to be Servants of the Church, *Rom.* 16. 1. and to live upon the Churches contribution, which he calls an *honouring of them,* because the Church testifi'd thereby the virtues of those so sustain'd, and that they were worthy persons.

(b) Τὸ ἰυσεβεῖν, quandoque significat, pietatis officio fungi erga Parentes, ut apud Virgil *Tum pius Æneas.*

(c) ἀντιπελαργεῖν.

(d) Tam assiduè quam fieri potest. *Grot.* vide 1 *Thes.* 2. 9. & 3. 10. 2 *Thes.* 3. 8. 2 *Tim.* 1. 3.

(e) Agit Apostolus de illis Viduis quarum operâ in curâ ægrotorum, & pauperum, utebantur. Rom. 16. 1.

(f) h.e. Quæ suâ culpâ non transivit ad secundas aut tertias nuptias, puta per divortium aut repudium aliquod illegitimum. *Vorstius.* Secundas nuptias mortuo conjuge non damnat sed concedit. Rom. 7. 2, 3.

(g) Washing of the Saints feet was an office of courtesie performed to Strangers in those hotter Countries, Gen. 43. 24.

commonly idle, *and wander about from house to house, curiously prying into, and tatling of other folks matters, and medling with things they ought not. He adviseth therefore, that the younger widows, (if they have not the gift of Continence) should betake themselves to a married life, and serve God in that, bearing and bringing up Children, guiding their own houses and families, that they give no occasion of reproach to those that are strangers to the Faith, and are apt enough to seek occasion to accuse and find fault with Christians. And he tells them, there were some such, who having forsaken the Christian Faith, had betaken themselves to the territories of Satan, and being bitter enemies to Christians, would be glad to have somewhat to say against them. Concluding therefore this matter, he adviseth, that if any Christian have any helpless widow of his own family, that he undertake the care and charge of her, (if he be able), and not cast her upon the Church, lest there be not in the stock of the Church sufficient to provide for all that are truly helpless. From whence it appears, that if there were no poor and honest widows in the Church, of sixty years of age, there was no necessity to make provision for them, or employ them in the Churches service; and by consequence, that the ministry of women in the Deaconship was not needful, unless by accident, when they were maintained by the publick charge, that they might not be altogether useless.* From Ver. 3. to 17.

12ly. *He gives directions concerning* Presbyters *or* Elders *in office, that are imployed in the government of the Church, as well as in preaching the word. And he injoins,* 1. *That they be accounted worthy of* double honour, *and be liberally maintained, especially those that labour in Word and Doctrine* (h); *which Precept he confirms,* partly *from the analogy of the Law of* Moses, *forbidding the muzling the Ox that treadeth out the Corn,* [Deut. 25. 4.], *but allowing him to feed all the time he doth the work, and so to have a certain reward for his labour;* and partly *from the rule of our Saviour,* that the labourer is worthy of his reward, Luk. 18 7. Mat. 10. 10. 2ly. *He injoins, that an accusation be not received against an Elder under two or three witnesses.* 3ly. *If* Elders, *or any others, sin openly, he orders, that they should be publickly reproved, that others may fear to offend after their example.* 4ly. *He solemnly charges* Timothy, *that Ecclesiastical administrations and censures be performed without partiality, or respect of persons.* 5ly. *That he do not rashly ordain or receive persons into the sacred ministry, lest if they prove wicked and unworthy afterwards, their miscarriages be imputed to him; and if other Presbyters will rashly ordain such, he adviseth* him *not to consent to them therein. He advises him, to keep himself pure from those and other sins, which were then so rife among them. Yet he spake not this, to prohibit him from drinking a little Wine* (i) *moderately for his health. And as to that Precept,* of not partaking of other mens sins, *he shews, he spake not of* open sins, *which were manifest; for the sins of some* Candidates *for the ministry are manifest before they are chosen, and go before* (k) *to condemn them, as utterly unfit for that office; but some mens sins follow after judgment hath pass'd upon them, that is, appear not, and are not known till after their ordination, and then their hypocrisie breaks out. In like manner the virtues and good works of some are manifestly known, that 'tis easie for the Church to judg them fit to be admitted into the ministry; and the evil works of those that are otherwise (which upon inquisition made, cannot for the present be discovered) notwithstanding will not long be hid, but in their own time be brought to light; so that if the Church cannot prevent sometimes, but that some hypocrites will be admitted*

(h) From whence it appeareth, that there were two sorts of Elders in the Church, namely, *some* that laboured in the word, and *others* who were imployed only in the government of the Church, who are called Overseers, or Rulers, *Rom.* 12. 8, 1 *Cor.* 12. 28.

(i) v. 23. Versus iste videtur irrepsisse in hunc locum præter mentem Apostoli: quo facto incertum. Fortè appositus erat in margine, & incuriâ Apographi, non suo loco insertus. Vicissitudinem enim secundus & quartus invicem cohærent. *Knatchbul.* vide ibi plura.

(k) Præcedentia ad judicium] de quibus ideo judicare potest qui imponit manum.

Quosdam vero subsequuntur peccata] i. e. manifesta sunt post judicium & impositionem manuum, tum demum incipientia se exercere, unde & de iis certò judicare is non potest; idcirco nec eorum fiet particeps qui manus imponit.

admitted into the Ministry, yet when their faults are manifest, they may deal with them according to the discipline of the Church. From Ver. 17. to the end.

13ly. *He now directs him, to instruct Christian* Servants *to be obedient to their own* Masters, *whether they were Infidels or Believers. If their Masters were* Infidels, *they should notwithstanding carry themselves dutifully and respectfully towards them, seeing by the providence of God they were placed under them, that so the Gospel be not evil-spoken of among Infidels, through the miscarriages of Christian Servants. If their Masters were* Believers, *they should serve them the more readily, because they were Believers, and Brethren, beloved of God, and partakers of the Redemption purchased by Christ, and of the grace of Adoption. Or, (as some translate the words), because believing Masters are such as will be careful to recompence the well doing of their Servants* (a). *These things he enjoins* Timothy *to teach and to exhort other Pastors to teach the same likewise.* Ver. 1, 2. Chap. 6.

(a) οἱ τῆς εὐεργεσίας ἀντιλαμβανόμενοι, Qui beneficentiam suscipiunt. & vicissim bonis benefaciunt. ἀντιλαμβάνεσθαι, est, curam alicujus gerere. Sic ἀντιλαβόμενοι τῆς ἀληθείας, Isa. 26. 2. q. d. Domini diligendi eo nomine quod curam gerant, ut vobis beneficiant, i. e. ut vos vestiant, pascant, ab injuriis protegant.

14ly. *He exhorts him, not to have fellowship with* new-fangled Teachers, *who depart from the Apostolical verity and simplicity in the matter and manner of their teaching; and being proud, and knowing nothing solidly in the mystery of the Gospel, are contentious about words, and verbal controversies, (from which springs nothing but uncharitableness), being men of a corrupt and perverse mind discovering themselves more studious of gain than godliness, and designing by their preaching, to serve and promote their worldly profit.* Ver. 3, 4, 5.

15ly. *He exhorts* him *and other Pastors, to pursue after real piety, out of which springs true contentment* (b), *(and so is the greatest gain); and to take heed of covetousness, and the inordinate love of money, which is the root of so many evils, and betrays men to so many temptations and snares, to so many hurtful and ruining lusts, to defection from the faith, to vexation and anguish of mind here, and eternal perdition hereafter: And instead of following after that, to follow after spiritual riches, namely, those excellent graces of righteousness, godliness, perseverance in the Faith, love, meekness, patience, with which the Pastors of the Church ought more especially to be inriched.* From Ver. 6. to 12.

(b) Est mercatura magnâ piêtâ cum animo contento, qui non properat ditescere.

16ly. *He excites and stirs him up to Christian fortitude, in maintaining the true faith of the Gospel* [Jude v. 3.], *against all the persecutions of the world, and oppositions and contradictions of Heretical Teachers* [2 Tim. 4. 7.], *and so to strive in this course, that he may secure a* right * *and* title *unto, and at last attain the Crown of Eternal Life, unto which God had graciously called him; remembring, how he had, either at his* Baptism *or* Ordination, *made a famous profession before many witnesses, that he would faithfully serve Christ. He solemnly charges and adjures him and others, to whom the Pastoral charge should be committed, before* God *who giveth life to all that have life, and will raise all dead men to life again; and before* Jesus Christ *who bore his Testimony to the truth before* Pontius Pilate [Joh. 18. 37.], *and therein gave him an example of confessing the truth, which he should imitate, that he and they faithfully observe this command, which is contained in* ver. 11. 12. *of this Chapter; labouring to be without spot and blemish in their several*

* Notandum, *vitæ æternæ nomine* hic & alibi significari jus ad vitam æternam. Sensus idem, Phil. 3. 14. *Grot.*

 times

times and ages to the coming of Chriſt to judgment (c), *whoſe appearing the All-glorious God will in his due time manifeſt, who is omnipotent and immortal in himſelf, and dwells in light inacceſſible, whom none can ſee with mortal eyes, who ought by all men to be praiſed and magnified for ever.* From Ver. 12. to 17.

(c) Hic apparet, loqui Paulum ad Timotheum tanquam qui vivere poſſit ad tempus quo Chriſtus ad Judicium erat venturus. Sic 1 Cor. 15. 12. Id evenit quia de die ultimo, quando is futurus eſſet, nihil Chriſtus ſuis revelaverat ut ſemper expectaretur, vid. 1 Theſ. 5. 15. *Grot.*

v. 14. Uſque ad adventum Domini noſtri Jeſu Chriſti, i. e. Ita ſerva hoc mandatum ut quotidie Chriſtum expectes, atque ita, ut ſi tibi ad id uſque tempus eſſet vivendum tamen nihil remittas de ſtudio. *Casper.*

See Paraphraſe on 1 *Theſ.* 5. 23.

17ly. *He directs him, what duties to charge upon the rich*, viz. *that they be humble, that they truſt in God and not in their riches, (who giveth us all things liberally, to make uſe of with moderation and thankfulneſs); that they be charitable, laying* (d) *up for themſelves, as a treaſure againſt the time to come, a good foundation, or a well-grounded hope of attaining eternal life, ſetled on the promiſe of God, made to all thoſe who in Faith apply themſelves to the practiſe of good works,* Mat. 10. 42. Gal. 6. 8, 9. Heb. 13. 16. 1 Pet. 2. 5. From Ver. 17. to 20.

(d) θησαυρίζειν per alluſionem de omni re dicitur, quæ clam deponitur, ut Eleemoſynæ apud pauperes.

18ly. Laſtly, *He ſolemnly exhorts* Timothy, *to maintain the purity of Evangelical Doctrine, which was committed to his truſt, as a pledg to keep ſafely, and tranſmit to poſterity; and that he reſtrain the prophane wranglings and diſputings* (e) *of Sophiſters about divine matters, fram'd out of erroneous grounds, and principles of* Sciences, *ſo termed, but falſely; which ſome profeſſing and glorying in, have miſerably erred concerning the Faith; and deſerted Chriſtianity; by which words, he ſeems to point at the* Gnoſticks, *who have their name from* Science, *and profound knowledg, which they vainly arrogated to themſelves. And ſo he concludes with his Apoſtolical Valediction.* From Ver. 20. to the end.

(e) Oppoſitiones, *falſo nominatæ ſcientiæ*, ſunt Sophiſticæ oppoſitiones quibus omnia fiunt dubia, dum hinc inde diſputantur.

Significat curioſa & inutilia dogmata: Vera ſcientia eſt quæ ad ſalutem æternam proficit.

SECT.

SECT. XVI.

PAul in the time of his three Months ſtay in *Greece*, viſits *Athens* and *Corinth*; and being almoſt ready to ſail into *Syria*, (to carry the Alms and Collections made in *Macedonia* and *Achaia* for the poor Saints in *Judea*); he writes from *Corinth* that eminent Epiſtle to the *Romans*, as may be gathered from *Rom.* 15. 25, 26. and ſent it by *Phœbe* a Servant of the Church of *Cenchrea*, near *Corinth*, as appears from *Rom.* 16. 1.

The Apoſtle *Paul* had a great deſire and real intention to viſit the *Romans*, that he might perſonally, and *vivâ voce*, confirm them in the Faith; but ſeeing himſelf ſtill hindred by one thing after another, at laſt (being ſtirred up by the Spirit of God) he reſolves to write unto them, and accordingly ſent them this Epiſtle.

In which we may obſerve theſe *three parts.*

The Epiſtle to the Romans.

1. The *Preface*, wherein he teſtifies his great affection to them, and prepares their minds to receive his ſubſequent inſtructions. *Chap.* 1. *from Ver.* 1. *to* 17.
2. The *Body of the Epiſtle*, which is partly *doctrinal*, aſſerting the main point of the Chriſtian Religion, viz. *Juſtification by Faith in Chriſt*; from *ver.* 17. *of chap.* 1. *to chap.* 12. And partly *practical*, treating of *Moral duties*, and a Chriſtian Converſation, required of all juſtified perſons. *From ch.* 12. *to ver.* 14. *of ch.* 15.
3. The *Concluſion*. *From ver.* 14. *of ch.* 19. *to the end.*

The *occaſion* of this Epiſtle ſeems to be this: The Apoſtle had heard of ſome *diſagreements*, both in *judgment* and *affection*, among the Chriſtians at *Rome*, who were partly *believing Jews*, and partly *believing Gentiles*. The *Jewiſh* Chriſtians, it ſeems, mingled *Law* and *Goſpel* together in the point of Juſtification; and ſo zealouſly upheld the *Jewiſh* Law, and the *Moſaical* Rites, that they oppoſed the preaching of the Goſpel to the *Gentiles*, except they would become *Proſelytes*, and ſubmit to *Circumciſion*: On the other ſide, the *Gentile-Chriſtians* underſtanding themſelves exempted from the obſervation of the *Moſaical* Rites, uſed their Chriſtian Liberty *with offence*. Now to reconcile theſe controverſies, and to ſettle them, *both* in the truth, and in unity of judgment and affection, and to remove all emulation between them, the Apoſtle writes this Epiſtle. In which we have,

1. THE Preface *or* Introduction: *wherein, to gain the more credit and belief to his following Inſtructions, he ſhews, That he was one who had received that ſingular mercy from Chriſt, to be called to the high dignity of an* Apoſtle, *and was authoriz'd, and ſet apart to the office of preaching the Goſpel, which God had promiſed long before by his* Prophets *in the Old Teſtament, that it ſhould be revealed, and that to the* Gentiles *as well as to the* Jews. *The ſubject matter of which Goſpel, he ſhews, concerns* Jeſus Chriſt, *his Son, who according to the fleſh was born of the Seed of* David; *but* according to the Spirit of Holineſs, *or that* other Divine Nature *in him, (call'd his* Eternal Spirit, Heb. 9. 14. ſee alſo 1 Tim. 3. 16. *&* 1 Pet. 3. 18.), *he is moſt fully and powerfully demonſtrated, and declared to be the Son of God; as by many other ſigns, ſo eſpecially by his Reſurrection from the dead. From this Saviour, he* Chap. 1.

he tells them, he had received the favour of this glorious office of the Apostleship (a), *to preach the Gospel in his Name, and by his authority, and for his glory; among all Nations, to bring them to the obedience of the Doctrine of Faith, and to confirm them therein. And though he had not planted* (b) *the Gospel among them at* Rome, *yet he held himself bound to contribute to the advancement of the Faith of those of them, who were effectually called by Christ, and had obediently subjected themselves to the Gospel. And accordingly he heartily wished the abounding and increase of all grace, and the sweet sense of the favour and love of God to all real Christians at* Rome, *whether* Jews or Gentiles. *And in the first place, that he may testifie his great affection to them, he declares, how heartily he gives thanks to God through Jesus Christ, (in whose Name all prayers and thanksgivings ought to be presented,* Eph. 5. 20. Col. 3. 17.), *that their Faith and submission to the Gospel, was so famous, and the report of it spread far and near, and made known in all the Churches of the whole World, and spoken of to their great advantage and commendation. Insomuch that he solemnly professes in the presence of God, (whom he heartily and sincerely served in the Gospel of his Son), he did not forget them in his daily prayers; but earnestly requested of the Lord, that what he had so long desired and designed, might happily, (if it seem'd good in his eyes), at last be accomplished, namely, that he might come personally unto them. For he had an extream great desire to see them, not for any other reason, so much as that he might impart unto them some of those spiritual gifts which God had endued him with, and might communicate to them a further knowledg of the mysteries of the Gospel, that they might be more established and confirmed in the Faith, against all temptations whatsoever. Yea he desired to see them, that they might be mutually comforted, by a mutual communication of the Faith, that both* he *and* they *had in Christ Jesus. For it could not but greatly comfort and strengthen* them, *to hear him discourse of his Faith in Christ, and it would also revive* him *to hear them declare their Faith in the same Jesus also; and so they might be mutual comforts each to other. He desires they should know that he had often purposed to come unto them, but still by one obstacle or other was hindred; and he desired to come to them, that he might be a means of converting some there to the Faith, and of confirming others already converted, as among other* Gentiles *he had been a means of converting several, and gaining them to Christ. For by the nature of his office, and by the special command of Christ, he was a* debter *to all sorts of men, being obliged to preach the Gospel to them, whether they were* Greeks, *those of the most* polite *Nations; or* Barbarians, *and those of the* ruder. *And as far as concerned himself, he was most ready to take a journey to* Rome, *to preach the Gospel there also. For he was far from being asham'd of the Gospel of Christ, which is a powerful means (in the hand of God) of bringing all those to Salvation, that effectually embrace it, whether they be* Jews (*who had the priviledg to have it first preached to them*) *or* Gentiles. From Ver. 1. to 17.

(a) *Grace* and *Apostleship*] δι' ἐμοῦ. See ch. 12. 3. & 15. 1. 1 Cor. 15, 10. Gal. 2. 9. Eph. 3. 2, 8. *Glas.*

(b) By *whom* the Church of the *Romans* was planted, or *when*, the Scripture is silent. Papists say by *Peter*, but learned men demonstrate, that *Peter* never was at *Rome*; much less planted the Church there. See *Dav. Paraus* in Rom. 16. dub. 11. *Barnabas* is supposed to have first preached Christ at *Rome*, and to have converted the *Romans* in the reign of *Iberius*. See *Clem. Recogn.* l. 1.

The reason why this Epistle stands first of all the Apostolical Epistles in our Bibles, is not because it was first written, but because of the dignity of the City to which it was addressed, *viz. Rome*, the Imperial Seat.

2. *He comes now to the* Body of the Epistle: *And having mentioned the* Gospel, *he shews, that by it the* Righteousness of God, *that is, the Righteousness whereby we stand just and righteous in the sight of God, (which God imputes to sinners, and accepts for their righteousness, and pardons them for it,* see ch. 3. 22.), *is revealed and taught, and clearly made known to be* of Faith, [*or* by Faith], unto Faith; *that is, 'tis revealed to be by* such a Faith,

Faith as groweth and increaseth from one degree (d) *and measure to another. As Faith increaseth, and is more and more capable of discerning Gods righteousness, so more of his righteousness is still manifested unto it. Or from* one kind of Faith to another, viz. *from the Faith of the* Old Testament, *to the Faith of the* New; *so that never any was, or shall be justified otherwise than by Faith* (e). *Or* by Faith, unto Faith; *that is, the righteousness of God is revealed to be* by Faith *to encourage people* unto Faith, *and to believe in Christ, that by believing they may obtain Salvation. And this is the* main proposition, *which he explains and confirms by many arguments, from ver.* 17. *of ch.* 1. *to ch.* 12. *namely, that* we are justified by Faith in Christ, and not by Works, or our internal Righteousness. *This he proves,* 1. *By a citation out of the Prophet* Habuccuc, ch. 2. v. 4. (f)., *where the Prophet speaking of the calamities that was coming upon the* Jews *by the* Caldeans, *shews, how different the carriage and behaviour of the* wicked *would then be, from that of the righteous in such a danger. The heart of the* wicked *would be high, and proud, and lift up in a foolish conceit of their own wisdom, and power to secure themselves. But the* righteous, (*such as were in a state of reconciliation with God*), *should* live, *and find comfort in that trouble, by their* Faith *in God. So the Apostle shews, that he that is* evangelically righteous, *or* just, *shall* live, *not only a life of grace here, but attain to a life of glory hereafter; by* Faith in Christ, *and resting on his righteousness and merits.* 2ly. *He shews, that men have need of this imputed righteousness of Christ; because of themselves, they are all* unrighteous; *and God hath revealed his wrath from Heaven against such. This he proves by instancing first in the* Gentiles, *secondly in the* Jews.

1. *For the* Gentiles, *he shews, they were guilty of detaining the truth of God, (that is, the true notions they had of God, and their duty to* him, *and* their Neighbour *by the light of Nature), in unrighteousness; so that they would not walk according to that light, but suppressed it, and resisted it. For* that *which may be naturally known of God, (*viz. *his infinite power, wisdom, and goodness), is manifest* in them, *that is, in their minds and consciences, (though they followed not the light shining in them): or is manifest* among them, viz. *by the writings and discourses of their learned men. For God hath made it known unto them, partly by imprinting those Notions of Himself, and of* good *and* evil *in their hearts; and partly by the Book of the Creatures, in which his glorious* Attributes *are written in great Characters. For his invisible and incomprehensible Nature, and Almighty Power, are (even ever since the Creation of the World) clearly to be understood by his works which are seen,* viz. *his works of* Creation *and* Providence, *so far as to render those, which do not discern them, nor take notice of them,* inexcusable. *And seeing they glorified not God according to that knowledg, which the light of Nature gave them of him, nor were thankfull for his benefits; they became vain in their imaginations and reasonings concerning God, and his worship, and feigned many fabulous and vain Gods unto themselves, whereby their foolish heart was more and more darkned concerning the* true God; *and those among them that seemed to be most wise and learned, were in those matters as blind and foolish as others. Insomuch, that they horribly dishonoured the All-glorious God, by framing the vile Images of men and beasts to represent him,* [Isa. 40. 18. Psal. 106. 20.]; *whereas they should have conceived God to be so infinitely glorious, that nothing could set forth his glory sufficiently. Upon which provocation of theirs, God gave them up* judicially *to the lusts of their own hearts; so that being left to themselves, (and not restrained from the pursuit of their filthy desires), they brake out into pol-*

(d) i. e. Ex fide præmovente, & subinde augescente, ut fit Hebraismus, qualis in Psal. 84. 7. vid. 2 Cor. 3. 18. Sic Theophyl. Oecum. Paræus, cum aliis.

(e) Ex fide veteris Testamenti obscurâ in clariorem fidem novi Testamenti; ad quam vetus illa nos ducit quasi pædagogus. Sic Chrysost. Theodoret. cum aliis.

(f) A famous Text, *thrice* alledged in the New Testament, Heb. 10. 38. *To perswade to patience.* Gal. 3. 2. to prove *no justification by the Law.* And Rom. 1. 17. to prove *justification by Faith.* The Hebrew is, *The just shall live by his Faith.* The Apostle still omits the particle His. The LXX have *my* for *his. Richardson.*

 lutions

lutions and uncleannesses, of the most odious kinds; which God permitted them to fall into, as a punishment upon them for their horrible Idolatry, they having changed the truth of God, that is, the true Notions they had of God, into an Idol (f) *(call'd here a* lye, *because it seems to be, what it is not, and deceives men as a lye doth), and worshipped and served the Creature, forsaking the* Creator, *who is blessed for evermore, and whose glory and blessedness will abide for ever, notwithstanding all the impiety of Idolaters. Yea upon this provocation it was, that God so far left them to themselves, that they fell into the most unnatural lusts, such as are not found even among brute Beasts. And so they receiv'd a just recompence and reward for their Idolatry, (which is call'd spiritual whoredom), in being left by God to the vilest of all corporal uncleanness. And 'tis no wonder, that they should not keep the* Order *of Nature, who forsook the* Author *of Nature, as* Anselm *speaks. Furthermore, He shews, that they regarding not to know God, so far as by the light of Nature and the works of Creation they might have done, nor to acknowledg and reverence him accordingly, God as a just Judg, gave them to a reprobate or injudicious mind, whereby they approv'd of nothing that was right and good, but fell into most gross abominations and enormities; and that against the* second Table *as well as against the* first. *Of which sins, reigning among the Heathen* Romans, *he gives a large Catalogue* (g). *And in conclusion, as an aggravation of their guilt and unrighteousness, he adds, that though they had a sense implanted upon their hearts of the* righteous (h) judgment *of God, and the punishment that he will inflict upon such transgressors, yet they not only committed those sins themselves, but also took pleasure and delight in those that committed them.* From Ver. 17. to the end.

(f) 1 Cor. 8. 4. Not for the matter or form, but in respect of the opinion men have of them, thinking they can help when they cannot.

(g) Among which he reckons *haters of God*, that is, *quarrellers at his providence*, when any adverse thing happens unto them.

(h) Δικαίωμα.] Intelligitur hic *jus* partim per rationem, partim per traditionem inscriptum humanis mentibus, recte puniri qui gravia delinquunt. *Grot.*

Chap. 2. *Having thus shewed the* Gentiles, *generally, to be most grievous sinners, and so condemned, and not justified by their own works; He now comes to answer an objection which some of them might make against what he had said. They might possibly say, What shall our* Lawgivers *and* Magistrates *(who condemn vice, and command virtue) be so deeply censured? For answer to this, the Apostle (by an elegant* Apostrophe, *wherein he speaketh as it were face to face to this* Gentile *who thus objecteth) acknowledges, that 'twas true, they had some among them that declared against wickedness and punished it. But those were the most inexcusable of all others, because they themselves did the like, or as ill things (though more secretly) as those which they condemned in others. And they might assure themselves that the wrath and judgment of God (which is just and according to the merit of the deed) is against them that do such things, whether* secretly *or* openly. *For tell me (says he) thou* Magistrate, *who judgest another for crimes that thou thy self committest; canst thou in reason think to escape the righteous judgment of God? Or canst thou think, because God hath hitherto spared thee, that thou shalt finally escape? Dost not thou consider that Gods long suffering and forbearance invites thee to repentance, and not to go on in thy sins. Dost not thou consider, that by thy impenitence and persisting in thy sins, thou treasurest up to thy self wrath against the day of wrath, and revelation of the righteous judgment of God, who will render to every man according to his works, either the rewards of his grace, or the punishments of his justice; namely,* eternal life *to them that persevere in obedience to the truth, hoping for, and expecting such a reward; but to the Adversaries of the truth, and servants of unrighteousness, besides the manifestations of his wrath in this life,* eternal death *and* misery *at the end of it. And God will have no respect to any Nation (however priviledged) in this matter, but in every Nation they that fear him, and*

and work righteousness shall be rewarded with glory, honour, *and* eternal peace; *and they that go on in their sins and impenitency, shall be punished with* eternal death *and* misery; *and that, whether they be* Jews *or* Gentiles. *For God measures not men by their outward conditions and circumstances, so as upon that account, to accept or reject any man. And therefore the* Gentiles, *who had not the Law written in Tables, but had it written upon their Hearts, shall be judged by that innate Law which they have violated, and not by the other. And the* Jews, *who sin against the Law given them by* Moses, *shall be judged according to the threatnings of that Law. Nor is it possible that the* Jews, *because they* know the Law, *and hear it often read in their Synagogues, should be accounted righteous before God, except they perform perfect obedience to it, which because they cannot do, it follows that they cannot be exempted from deserved condemnation; and so they have need to seek for righteousness by Christ, as well as others. And as for the* Gentiles, *who have not the* written Law *as delivered by* Moses, *yet have it imprinted in their hearts, and do by the light of Nature, some things which God hath commanded in his Law; to these, that Law* within them, *is a Law, as their own Consciences do witness, their thoughts, or reflections, by turns* * accusing *them when they do ill, and* excusing *them when they do well. Therefore they have nothing to pretend, why they should not undergo deserved condemnation for their sins; much less have the* Jews. *And this he tells them, will appear to be most just at the day of judgment, when God shall judg the secret and hidden things of men by Jesus Christ, according to the Doctrine which he, his Apostle, (having learn't it of him), had every where preached* *. *For by the light of Nature it did not appear, by whom God would judg the world, but it was declar'd and manifested in the Gospel* *, *whereof* Paul *was a Minister.* From Ver. 1. to 17.

v. 15. Ἔργον τοῦ νόμου] Legis opus est declarare, quæ rectè, quæve iniquè facta sunt.

* v. 15. μεταξὺ ἀλλήλων, h. e. Vicissim, sive alternante sententiâ. *Grot.*

* See 2 Tim. 2. 8. Act. 10. 42. Act. 17 31. 2 Tim 4. 8.

* From this Text, the Ancients call'd the writings of *Paul, his Gospel*, as particularly *Clemens* in his Epistle to the *Corinthians*. *Take* (says he) *blessed Pauls Epistles into your hands*; mark what he writeth in the beginning of *his Gospel*. Τὸ πρῶτον ὑμῖν ἐν ἀρχῇ τοῦ εὐαγγελίου ἔγραψε.]

2. *Having thus handled the case of the* Gentiles, *he comes in the next place to speak of the* Jews, *who would possibly alledg for themselves, that something surely must be allowed to their priviledges, and that they are not to be brought into the same condemnation with the* Gentiles. *That he might therefore speak more particularly to this case, he brings in (as it were) some principal* Teacher of the Law, *and* Patron *of righteousness* by Works, *producing seven props of his vain confidence; all which the Apostle (by way of concession) allows; and yet proves, that the* Jews *are not to expect to be justified by these before God, any more than the* Gentiles *may, by that obedience which they perform to the Law of Nature. And in the first place, says he, thou sayest, Thou art a* Jew, *which was a* name, *not of a Nation only, but of a Professor of the true Religion, and of a Worshipper of the true God.* 2. *Thou dependest on thy outward performances of Law, on thy Circumcision,* &c. *as if justification were to be had thereby, and could not be had without it.* 3. *Thou makest thy boast of God,* viz. *that thou art of that People that were chosen above all other Nations, and are in covenant with God.* 4. *Thou knowest his will, not from the meer collection of reason, but from the books of* Moses *and the* Prophets. 5. *Thou triest things that differ, (being instructed therein out of the Law) (e), that is, canst distinguish betwixt lawful and unlawful, between what is commanded and what is forbidden.* 6. *Thou hast such abundant knowledg that thou canst teach others.* 7. *Thou hast a model, or scheme, or system in thy head of that knowledg, which is here and there scattered up and down, and contained in the Law. The Apostle answers, that all these things being granted, yet they are insufficient*

(e) v 15. Δοκιμάζεις τὰ διαφέροντα.

*ent to make any man righteous before God, or to free him from condemnation; for it could not but be granted, that many, if not most of their Rabbies and Teachers did not practise the duties they taught others, but lived in those or the like sins and vices *, which they condemned in others, and so caused the Name of God to be blasphemed among the* Gentiles *through their impieties; as the Prophet* Ezekiel *complains* [ch. 36.22,23.] *the hypocrites of his time did, who boasted in the same priviledges that these present* Jews *boasted of.* From Ver. 17. to 25.

* Cum hæc scriberet Paulus, recensebat memoria Asinæi, & Asilæi, in Babyloniâ Judæorum, ad quos ingens multitudo confluxerat; qui omnes non nisi ex rapto vivebant, *Joseph. Antiq.* 18. 12. Non multò post, sacerdotalium familiarum Principes, fraudatis minoribus sacerdotibus, decimas sibi totas abstulêre, Josh. 20. 6. Josephus etiam inter crimina quæ popularibus suis dicto loco, exprobat, ponit & μοιχείας. Hi fructus fuêre fiduciæ in solis ceremoniis collocatæ.

v. 22. ἱεροσυλεῖς] Non multum distat, falsos Deos colere, & verum spoliare, quod faciebant sacerdotes non offerendo ex proventibus ea quæ Lex Dei ipsis præcipiebat, aut certè non qualia oportebat, Mal. 1. 8, 12, 13, 14. & 3. 10. *Grot.*

But the Jews *might here possibly urge and plead their* Circumcision *as a Seal of the Covenant between God and them, and thence infer, that they were not in such danger of condemnation as the* Gentiles. *The Apostle answers, that for men that so liv'd as they did, 'twas madness to think that Circumcision will stand them in such stead, as to exempt them from condemnation. For* Circumcision *will not profit nor avail to justification, except it be joined with perfect obedience to the whole Law; but if transgression of the Law be found in him that is circumcised, he is in the same condition with an* uncircumcis'd *Heathen. Yea, if the uncircumcised could do that which the Law requires to justification, that is, perform perfect obedience to the moral Law, they should be accepted of God, as well as if they had been circumcised. So that if a* Gentile, *who is by Nature without Circumcision could fulfil the moral Law perfectly, he would condemn a* Jew, *who is only outwardly (and according to the Letter of the Law (f)) circumcised, but hath not that purity of heart and life, which that* Ceremony *was appointed to signifie and engage all that are circumcised unto. For he tells them, that he is not a Child of* Abraham, *(such to whom the promise of life appertains), who is only born of* Abrahams *race, and no more: neither is* that *the available* Circumcision, *which is only outward; viz. the mark imprinted in the flesh: But he is a* Jew indeed, *a true Son of* Abraham, *(who shall be accepted with God, although he be not so by birth), who is so inwardly, and by a true conversion of his heart to God. For the* renovation *of the mind and heart by the Holy Ghost, is the* true Circumcision, *and not* that *which is outwardly visible in the body, perform'd according to the Letter of the Law; and such renewed persons shall have praise and commendation, if not among men, (who see the outside only, and among whom 'tis a great dignity to be a circumcised* Jew); *yet with God, who looks into the heart.* From Ver. 25. to the end.

(f) Legem facere, non est verba legis exterius sequi, sed mentem, & intentionem legis obedienter implere. *Cassiodorus.*

Chap. 3. *He comes now to answer some other Objections, which the* Jews *would be apt to make against what he had said.* 1. *If the case be so, then it will be said, that the* Jew *hath no advantage or priviledg above the* Gentile, *neither is there any profit of* Circumcision. *He answers, that the* Jews *have a great advantage above any other Nation, and that,* 1. *Because unto them were committed the* oracles of God, *that is, all the* revelations of his will, *the* Law, *the* Sacraments *and* Seals of the Covenant, *the* Prophecies *and* Promises of the Messiah, *by which they might more easily come to know the true God, and the way of Salvation* by the expected Messias, *than any others. And if any shall say, that this advantage was lost, by the unbelief of a great part of them, He answers, that the* faithfulness *of God in his Promises and Covenant, is not made void by the unbelief of men. For it ought ever to be acknowledged and confessed, that God cannot be otherwise than true and faithful in performing what he*

he hath promised, though all mankind should be false and deceitful, and should fail to perform their duty: And for the proof of this, he cites a passage out of Psal. 51.4. *(according to the version of the Septuagint)* where David *humbly confesseth his hainous sin against God, that by his penitent confession God might be* justified, *and acquitted from all injustice in reproving him by* Nathan *and denouncing those heavy Judgments that he intended to bring upon him, and that he might be clear and unreproveable for so judging him for his sin, and might clearly overcome and win the victory when he should be judged or questioned, or impleaded by any man, for his dealing so severely with* David. *So that the Apostle applies these words from the* hypothesis *(in* Davids *singular case) to the* thesis, viz. *to Gods general faithfulness, truth, and righteousness in all his Promises, Covenants, and Proceedings. And thus the* unrighteousness of men *is so far from making void, that it more commends, and* sets off, *and illustrates the* righteousness of God. *But* 2ly. *It will be said, If this be so, then God seems to be unrighteous in punishing those sins, which do so illustrate, and set off his righteousness. This Objection the Apostle makes in the person of a carnal man *, ignorant of God, and replies, that the Objection is blasphemous; for 'tis impossible, that he that shall judg the world should be unjust. But* 3ly, *This man will further object, that, If the truth and faithfulness of God be made more abundantly manifest, by the falseness, lying, and unfaithfulness of man; then he is so far from deserving condemnation for it, that he may securely go on in it, (according to the Apostles Doctrine *), that the glory of God may be more advanced thereby. The Apostle answers, that they were malicious slanderers that charged him or the other Apostles that they held such a wretched* position *as this,* viz. that they might do evil, that good might come of it, *which he was so far from owning or approving, that he declares their condemnation to be just who hold and practise such Doctrines, and vent such Calumnies.* 5ly, *But the* Jews *will further say, What are not they better, and more righteous, and in a better estate, as to justification by their works, than the* Gentiles? *He answers, Not at all; for he had hitherto proved, (viz. in his two first Chapters), that both* Jews *and* Gentiles *are naturally under sin, and therefore the* Gospel-righteousness *is no less necessary for the one, than for the other. This he further proves, by many clear testimonies out of the Old Testament, as out of* Psal. 14. 1, 2, 3. & Psal. 53 1, 2, 3. *where the Prophet speaking of the* unregenerate *in his time, and of all others in their natural estate,* out of Christ, *pronounceth,* 1. *That* no man is righteous. 2. *That all are naturally* blind *and* ignorant *of the things that concern their Salvation.* 3. *That* none *seeketh after God, to know and worship him as they ought.* 4. *That they are* all *gone aside from God, and from the way wherein God appointed them to walk; and being so corrupt by Nature they are unfit to bring forth any good fruits, or to do any good. He goes on further to demonstrate this, from* Psal. 5. 9. *where from what was spoken of* Davids *enemies in* particular, *he proves the corruption of all mankind in* general; *and that because (naturally) there is the same fountain of corruption in all.* Their throat, *says he, is like a Sepulcher newly opened, out of which comes nothing but stench and filthiness,* viz. *murderous pestilential threatnings; they have a false and deceitful* tongue; *their slanders are no less hurtful than the poison of Asps,* Psal. 140. 3. *their* mouth *is full of cursing and bitter speeches,* Psal. 10. 7. *they are ready to commit all manner of* cruelty, *and violence, and know not how to live quietly themselves, nor to suffer others to be quiet,* Psal. 59. 7, 8. *There is no* fear *of God before their eyes; and so there is nothing to restrain them from running into all sorts of wickedness,* Psal. 36. 21. *And, lest the* Jews *should think to elude and evade the force of these Testimonies, as not belonging to them, he tells them, that what the* Law, *that is, the* books of the Old Testament, *the* Psalms *and* Prophets *thus say, they say* to *and* of *the* Jews; *and by complaining so much*

* κατ' ἄνθρωπον λέγω.

* Videntur hi vecordes hujus calumniæ occasionem sumpsisse ex eo quod sæpè doceret Apostolus, Superabundâsse gratiam Dei, ubi superabundavit hominum iniquitas, & eam cessisse in laudem gratiæ, & justitiæ Dei. *A Lap.*

much of their universal defection and wickedness, they include them, *and oth only the* Gentiles, *to be obnoxious to the wrath of God, and justly punishable by him, without being able to say any thing for themselvs. From all these forecited Testimonies, he concludes, that* by the works of the Law no flesh shall be justified in the sight of God, *because man,* since the fall, *is disabled by his innate corruption and sin, to fulfil the Law, either* natural *or* written; *so that all the efficacy it hath, is only to discover to him his sin, and (without Gods mercy in Christ) to seal up to him his condemnation,* [Gal. 2. 16.]. From Ver. 1. to 21.

Having thus shewed negatively, *that by the works of the Law,* righteousness *and* justification *is not to be had, he comes now to prove the* affirmative part *of his position,* viz. *that* God hath manifested another way of justification in his word, *viz.* by Faith in Jesus Christ (a). *For he tells them, that now, since the coming of Christ, the* righteousness of God (*that is, which avails before God, and which he freely allows to man for his justification*) *is manifested to be the* righteousness of Christ, *imputed to all such, as by a lively Faith receive it, and not to be* that *which men pretend to, by the performance of the works of the Law, either* natural *or* written. *And he tells them, that both the* Law *and the* Prophets *bear witness unto this righteousness. As for example, In the* Law, (*or one of the books of* Moses, *viz.* Genesis, ch. 22. 18.), *God promised* Abraham, *that* in his seed (viz. *in the* Messias *that was to come of him*) all nations of the earth shall be blessed. *And this Doctrine was taught by the Prophets * also, as we may see,* Isa. 53. Dan. 9. 24. *This is the* righeousness *which God hath appointed for mans justification, even the righteousness which is by* Faith in Jesus Christ, *and this* blessedness *belongs to all, and rests upon all that believe* [see ch. 4. v. 9.], *whether they be* Jews *or* Gentiles, *there being no difference between them in this matter. And he assures them, there is no other way of justification but this. For all mankind are* sinners, *infected and polluted with sin, and so will fall* (b) *short of obtaining the glory of God,* (c) *and eternal life, if they seek it not in this way. All therefore that are* justified, *that is, absolv'd and acquitted from the guilt of their sins, and accounted* righteous *before God, cannot otherwise be so, than by the free grace and goodness of God, and the redemption and* ransom *of Jesus Christ; whom God from the beginning purposed to set forth unto men, as the only means for the expiation of their sins, and as the only way by which he would be propitiated *, viz. through Faith in his blood. And he intended hereby, that his* righteousness, *that is,* his goodness, faithfulness, *and* truth, *should be clearly demonstrated, by his forgiving * to* Believers *their past transgressions, through his infinite mercy and forbearance, whereas he might justly and immediately have destroyed them for their transgressions. And he intended the rather at this* present season, (viz. *before he brought destruction on the* Jews *for their incorrigibleness*), *to make his righteousness and goodness appear to all the world, in that he had sent the* promised Messias, *for* whose sake *he was freely ready to pardon sin, and to justifie those that believe in him. And seeing these things are so, he asks what man had any cause of boasting in himself? Indeed if he were justified by his own works, or inherent righteousness, he might boast that the meritorious cause of his justification was in himself; but seeing that cannot be, all boasting is excluded, and that not by the* Doctrine of Works, *but by the*

(a) v. 22. *By Faith of Jesus Christ,*] *Faith* is to be taken here *passively* to signifie the *Faith whereby Christ is believed on.*

* See Act. 26. 22.

(b) v. 23. Et destituuntur gloriâ Dei] h. e. Quæ à Deo collata est in primâ creatione, & quæ conferetur in vitâ æternâ. *Glass.*

(c) See ch. 5. v. 2.

* ἱλαστήριον] Sicut Deus promiserat se præsentem fore in *propitiatorio*, ita in Christo solo quæri, agnosci, & invocari vult. Ut *Propitiatorium*, sivè *operculum arcæ fœderis*, tabulas legis in arcâ obtegebat; sic Christus peccatorum nostrorum contra legem commissorum, multitudinem ac magnitudinem, itemque maledictionem legis suâ obedientiâ, & merito, operit, atque tegit, ne in conspectum Dei peccata ea veniant, Psal. 32. 1, 3. *Glass.*

* διὰ τὴν πάρεσιν propter, sivè per, remissionem. *Freidlib.*

the Doctrine of Faith (d). *Therefore he concludes, that a man is* justified by Faith, *and not by the* works of the Law, *done either before conversion or after. He shuts up this discourse, by shewing,* 1. *That* this way of justification *is common both to* Jews *and* Gentiles. *For as God is* one *and the* same, *so is his way of justifying sinners* one *and the* same *to all Nations, both to circumcised* Jews *and uncircumcised* Gentiles, *namely, by Faith in his Son.* 2. *He shews, that the Doctrine of justification* by Faith, *and not* by the works of the Law, *doth not make void the* Law, *but rather establishes it. For the Gospel shews, how firm and irrevocable the Law is, seeing Christ was made under the Law, and was, by his fulfilling the Law, to purchase for man a right to the life it promis'd; and* by believing in Christ (*who obeyed the Law, and satisfied the breach of it*), *we acknowledg, that without exact obedience to the Law there can be no salvation; which exact obedience we being not able to perform, our Saviour hath perform'd it for us. And lastly, he tells them, this* Doctrine of Faith *establisheth the Law still* as a rule, *though not as a* Covenant. From Ver. 21. to the end.

(d) The *Precept* or *Doctrine of Faith* is by a Hebraism call'd a *Law*.

The Apostle proceeds to confirm his principal position, viz. that a man is justified by Faith, without the works of the Law. *And, in order hereunto, he instances in* Abraham; *touching whom he argues in this manner;* What shall we say then? shall we say that Abraham our father found, or obtained righteousness (a) by, *or* according to the flesh, *that is, by being circumcised in his flesh, or by his own righteousness and works, which are seen outwardly, and by men esteemed praise-worthy? No, in no wise. For if he were justified* by works, *he hath whereof to glory, (the cause of his justification being in himself); but he hath not any thing whereof to glory, at least* before God; *though possibly in the* sight of men, (*who can see no further than the outside*) *he might have whereof to glory* (b). *Therefore the Scripture affirms that* Abrahams *Faith, or firm believing the Promise of God,* [viz. that he would be his shield, and great reward, and give him a Son in whom all the nations of the earth should be blessed, *Gen.* 15. 6.] was counted to him for Righteousness; *that is, by means of his* Faith *he was esteemed or reckoned* (c) *righteous before God, and not by means of his* works. *For he that* worketh, *in order to his reward with God, and hath or brings* works *before God, which are* Gods-justice-proof; *upon his perfect innocence, or blamelessness, God will, according to the Law of justice, reward and crown his innocence, paying it him as a* due debt, *and not giving it him by way of* favour *or* grace. *But he that works not, as hoping to be justified thereby, (though otherwise he makes conscience of good works,* Jam. 2. 26.), *nor pretends to have any such works as he dares confide in, or bring before God for his justification, but trusts in the gracious promise of God, who justifies, or absolves those who have been ungodly, but now repent and believe in his Son; such a mans Faith is counted to him for righteousness; that is, by means of his Faith he is accounted, or adjudged* righteous (d) in Law, *and absolv'd and acquitted in judgment. And agreeable to this is that description of* blessedness *given by* David, Psal. 32. *who being sorely oppressed with the guilt of his sins, and the fear of Gods wrath, pronounces the* man blessed, to whom God imputeth righteousness, (*viz. the* righteousness of the Messiah, *he having no works to bring before God to be justified* (e) *by, and* whose transgression is forgiven, and his sin covered (f), (*viz. from the sight of God so that the Lord looks upon him as no more lying under*

(a) *Justitiam*, scil.] quæ vox jam præcesserat. *Grot.*

Chap. 4.

(b) Qui ad civilem modum, i. e. externâ aliquâ specie, est innocens, laudem potest ab hominibus sperare temporariam, non illam æternam à Deo. *Grot.*

(c) *Phineas's* executing judgment, *Psal.* 106. 31. was *counted to him for righteousness to all generations*, that is, by means thereof he was reckoned or esteemed a righteous man in all ages.

(d) Faith is accepted to justification, neither in respect of the *worth* of it to procure it, nor yet as being the *form* of righteousness; but *instrumentally* only, because it apprehends *that* for which we are justified, namely, the *Merit* and *Righteousness* of Christ. *Slater* in loc.

(e) Indeed that *Faith* which is without works is *dead*, no true Faith. But *Faith* only acteth in the point

the

of our justification before God, applying Christ, and the promises of the Covenant of Grace to our selves, whereby Christ doth become *ours*, his *righteousness* our *justification*, and all the benefits of his redemption do redound to our Salvation. *Idem.*

(f) Sin in respect of the offence, is *remitted*: in respect of the filth or turpitude of it, is *covered*: in repect of the punishment, *not imputed*. This heap of words serves only to amplifie the grace of God in this business.

Remittere, & *tegere*, & *non imputare*, unius significationis sunt verba, quia cum tegit remittit, & cum remittit non imputat.

(g) God is said to *impute sins* to a man when he will have him make satisfaction for the same, by punishment; and *not to impute them*, when he forgives them, and acquits a man from punishment. Likewise he accounts *Faith* for *Righteousness*, when he ascribes or imputes to Believers the *Righteousness of Christ*, by them apprehended by Faith, and by this gracious imputation accounts them righteous thereupon. Not to have sins imputed, is, not to have them laid to ones charge [*Act* 7. 60.], nor come into reckoning against us before God, to be punished for them. *Davids* words expresly mention not the *imputation of Righteousness*, but run only upon Gods *forgiving*, *covering*, and *not imputing sin*; and yet *Paul* saith, *David describes the blessedness of the man to whom God imputeth Righteousness*. Here therefore a *Synecdoche* must needs be acknowledged, and that remission of sins, (here expressed by *forgiving*, *covering*, and *not imputing of sin*) doth plainly import and imply also an *imputation of Righteousness*.

the guilt thereof) *and* to whom the Lord imputeth not iniquity (g). From Ver. 1. to 9.

He now moves a Question, Whether this blessedness of justification by Faith alone, *belongs to the* Circumcision, *that is, the* Jews *only, or to the* Uncircumcision, *that is, the* Gentiles *also? And seeing he had before asserted, that* Abrahams Faith *was reckoned to him for* righteousness, *he now inquires,* when *it was reckoned to him, and in what state* Abraham *was when he was pronounced righteous? He answers, it was fourteen years, at least, before he was circumcised* [Gen. 15. 2.], *therefore this way of being Righteous does not belong only to the* Circumcision, *or the* Jews, *but to the* uncircumcised Gentiles *also, who believing in Christ become sharers with* Abraham *in that blessedness. But then it may be objected, If* Abraham *was justified whilst he was uncircumcised, to what purpose was he circumcised? He answers, that* Abraham *received Circumcision as a* Sign *and* Seal *of the Covenant of Grace, made to him and his Seed* [Gen. 17. 2. 4. 10.], *and as an obsignation that the* righteousness of Faith (h), *was the true way for a sinner to become righteous; which righteousness* Abraham *had obtained whilst he was uncircumcised, to the end, that he might be the* Father (*in a spiritual sense*) *of* Believers *among the* Gentiles (*that were uncircumcised*), *and the* Father *of those that believe among the* Jews (*who were circumcised*), *namely, to as many of them, as* (*besides their Circumcision*) *imitated his Faith. Therefore the righteousness of Faith is common to Believers, both* circumcis'd *and* uncircumcis'd, *and reckoned, or imputed to all that follow the example of the Faith of* Abraham, *which he had when he was uncircumcised; and therein they are all* his Seed, *if not by generation, yet by imitation. And marvel not, saith he, that I interpose the condition,* if they walk in the steps of Abrahams Faith; *for the great Promise made to* Abraham *and his Seed that they should possess that rich, and fertile, and pleasant part of the world* (i), *to wit,* Canaan, *with the Countries adjacent, (under which Heaven it self was also typically promised and comprehended,* Heb. 11. 14, 16.), *was not made upon Condition of their performing perfect obedience to the Law,* either *of* nature, *or* that afterwards given at Sinai; *but they were to obtain it, by the righteousness of Faith, and their trusting and depending on the gracious Promise of God. Now (says he) if they* that are *of* the Law, *that is, that seek to be justified by the works of the Law, be heirs of this promised inheritance, then* the way of Faith *prescribed by God, is to no purpose. And if it could be supposed, that God had promised to conveigh the inheritance to them who performed perfect*

(h) Sigillum *justitiæ*] quo scil. testificabatur Deus, Abrahæ justitiam certam esse, & legitimam, justitiam; adeptam, inquam, ante per fidem cum adhuc esset præputiatus. *A Lapide.*

(i) Mundus, pro parte mundi primariâ. & à Deo singulariter in peculium populi sui selectâ, terrâ nimirum Canaan, accipitur. *Glass.*

perfect obedience to the Law, that Promise would not avail them, seeing no man is able to perform perfect legal righteousness. And 'tis evident, that the Law is so far from justifying, and so giving a title *to the Inheritance, that it* worketh wrath, *that is, it reveals and pronounces condemnation, and death, upon the guilty for their transgressions; not that of it self, it was originally design'd to subject men to punishment, but by* accident *and* occasionally *in respect of mans disobedience, it doth inevitably adjudg him thereunto. Whereas were there no Law written in* nature, *or* given by God, *there would be no transgression, and so no Condemnation. The Law therefore is so far from justifying, that it condemns. Seeing then, that neither Justification, nor the promised Inheritance, (which typified Heaven), is obtained by the* works of the Law, *it follows, that it must needs be obtain'd by* Faith. *And God hath appointed it to be obtainable by Faith, that it might be of free and undeserved* grace *and favour; and to be of grace, that His promise might stand firm and sure to all the believing Seed of* Abraham, (*whereas it would be unsure and uncertain, if it depended on the condition of performing perfect obedience to the Law*), *and not to them* only, *who are his Seed according to the flesh,* (*to whom the Law was given*), *but to them also which imitate his Faith,* (*though they be* Gentiles); *for he is the Father of all that believe, whether* Jews *or* Gentiles. From Ver. 9. to 16.

Lastly, He goes on highly to commend the Faith *of* Abraham, *setting it out as a pattern to be imitated and followed. He shews, that it was promised to* Abraham *by reason of his Faith, that he should be* the Father of many Nations, *that is, of* all Believers *in the several Nations of the World, answerable* (k), *or like unto God himself,* (*in whom he believed*), *who is the Father of the* Gentile *as well as of the* Jewish *Believers. This God,* Abrahams *Faith rested upon, who by his omnipotent power is able to* quicken the dead, *and raise them to life again, and will certainly do it,* (*and so likewise is able to quicken the* Gentiles, *who are dead in sins and trespasses, as well as he quickened* Sarahs *dead womb*), *and* calleth those things which be not, as though they were, *that is, causeth those things by his word and power, to appear and subsist, which had* no being *before, as he did in the creation of all things; and therefore 'tis not so much to be wondred at, if he makes the* Gentiles (*by conversion*) *what they were not before,* viz. *the* children of Abraham. *He further declares, that this Patriarch* Abraham *believed, and had a strong hope and trust in the promise and power of God against all natural grounds of hope, namely, that* he should have a Son, *and so be a* stock *from whence many Nations should spring, according to what was said,* Gen. 15. 5. So shall thy seed be, *viz.* as the stars of heaven for multitude. *He further adds, that* Abraham *regarded not the great difficulties objected to his Faith, from his own and his wifes age. He admitted no doubts, or questions touching the promise of God (through unbelief* (l)), *but without all dispute, or arguing to the contrary, depended fully on God for the performance of it, and so gave to God the glory of his faithfulness, and power, assuring himself, that he who is omnipotent, could and would perform what he had promised. Which stedfast Faith of his was imputed to him for righteousness, because he looked by Faith to the* Messias *promised, who was to come of his Seed. Now this, that* his Faith was imputed to him for righteousness, *was not written, (says the Apostle) for* Abrahams *sake alone, but for* ours *also, that is, for our profit and comfort; to shew us, that* Faith *shall be imputed to all others also for* Righteousness, *who shall firmly trust in God through the merit and mediation of Christ Jesus for that blessing. This Jesus, he tells them, God sent into the*

(k) κατέναντι τοῦ θεοῦ] Ad instar Dei. So far hath God honoured *Abrahams* Faith, that in respect thereof, He hath made him like himself, a *Father*, not of this or that Nation only, but universally of *all Believers*, among all Nations, believing after his Example.

(l) Dominus *Saram* reprehendit ridentem [Gen. 18. 12] non *Abrahamum* [Gen 17.17.]: Quia illius risus *admirationis* & *lætitiæ* fuit, Saræ autem *dubitationis*. *August. de Civ. Dei. lib.* 16. *c.* 31.

world to be our Redeemer, and he was delivered to death for the expiation of our sins and offences, and God hath raised him again to life, to assure us, that our Surety hath paid our debts, and that we shall certainly be justified, if we truly believe in him. From Ver. 16, to the end.

Chap. 5. *He proceeds to another argument, to confirm the Doctrine of* justification by Faith in Christ alone, *and that is, from the blessed fruits it produces, namely,* peace, *and* reconciliation *with God, and an introduction of us into his favour again, and a confirmation* (a) *of us in it; also* rejoicing in tribulation, *as the means God will sanctifie to accustom us more to patience, and so to increase that grace in us, and in the exercise whereof he will give us more experience of his faithfulness, and care of us, and so strengthen a well-grounded hope in us, (which will not deceive us), that he will never forsake us. And that which further strengthens this hope, is, that his Holy Spirit (which cannot lye) doth usually in time of tribulation more abundantly testifie his love to the hearts of true Believers.* From Ver. 1, to 6.

(a) *Stare in gratiâ*, est de gratiâ certum & securum esse; hoc alterum est beneficium mortis Christi ex justificatione fluens, certitudo immota gratiæ præsentis, & futuræ. *Par.* in loc.

Under this head *he also proves, that they* that are justified by Faith *shall certainly be saved from the wrath to come; and this he demonstrates,* 1. *From the greatness of Christs love to* such, *before their justification, when they lay weltring in sin and misery, unable to help themselves. He shews, that for such ungodly persons as these, Christ in the fulness of time came to dye. And what a degree of love this was, he tells them, they may judg by considering how things usually are carried among men. Among whom, though for a very* merciful *and* benign *person, some one man would perhaps venture his life, yet for* any man else, *(though he were a righteous and just man), they would scarcely find any body that would be willing to do it. But God expresses a mercy and kindness infinitely above this; for He, when he had nothing in the Object to move him to it, when we were profane ungodly sinners, yet even then He was pleased to send his Son to dye for us. And if the love of Christ was so strong and efficacious towards us, as to move him to dye for us before we believed; surely his* love *will be much more towards us* now, *and his* complacency *greater in us, when we are actually justified by Faith in his blood; so that there is no cause to fear but that we shall be saved from wrath through him.* 2. *He shews, that if, when we were enemies, Christ dyed to work our reconciliation and peace with God (through Faith in his blood); certainly, being now actually justified and reconciled to God, by our believing in him, we need not doubt but we shall be saved by him, seeing he now liveth and sitteth at the right hand of God, and there intercedes for us, and hath all things subjected unto him.* 3. *Seeing Christ by his death, sufferings, and intercession hath procured God to be* our God *and* Father *(which is more than meerly to save us from wrath), we need not doubt, but that he will do* that *also for us.* From 6, to 12.

He further pursues this Argument, by shewing, that the righteousness *of* Christ *is not less effectual to save those that by* Faith *are united to him, than* Adams *sin was to destroy those who naturally descend from him. This he proves by comparing Christ and* Adam *together, and shewing their* similitude *and* dissimilitude; 1. *As by* Adam *sin entred into the world, and* death *by sin, upon all that are his Children by nature; so by Christ* righteousness *came into the world, and by righteousness* life, *unto all that are spiritually born of him. For, before the giving of the* Law *by* Moses, *sin was in the world, and was imputed, as may appear by this, that Death (which is the wages of sin) reigned over Infants, that had not sinned actually as* Adam *had done. Therefore, besides the* Law of Nature *which Infants could not transgress, there was* another Law *which God had given to the* first man, *the transgression whereof was imputed to all*

all his posterity, yea even unto Infants. And this first man *(he shews) was a* type *or* figure *of him that was to come,* viz. *of Christ Jesus. For as the* first Adam *was the* fountain, head, *or root of sin and misery, so Christ is the fountain and head of righteousness and life. And having thus shewed, wherein they agreed, he comes now to shew, wherein they differ: And that he manifests by these positions.* 1. *The sin of* Adam *is not so pernicious, as the righteousness of Christ (which is freely given) is beneficial. For if the offence of the first* Adam *brought forth* death *to all that are naturally propagated of him, much more shall the free grace of God convey* life *to all those who are in Christ by Faith, and born of him after the Spirit.* 2. *Though from* Adams *sinning, the guilt of his* one offence *redounds to the condemnation of many, yet the* free gift *of God,* viz. *the* righteousness of Christ, *redounds to the justification of many, not only from the guilt of that* first *sin, but of all other actual sins also.* 3. *As by one offence death reigned over all mankind, much more shall they, who by Faith are united to Christ, and so participate of his abundant grace, and the free gift of his righteousness, be made partakers of everlasting life, wherein they shall reign with Him in glory. As therefore by one offence* (b) *guilt came upon all naturally descended of* Adam *to their* condemnation, *so by the righteousness and perfect obedience of* one, *viz. of Jesus Christ, (the meritorious cause of pardon),* grace *and* absolution *come upon all that believe in him, and are born again by his Spirit to their justification.* From Ver. 12, to 20.

(b) v. 18. ἄρα οὖν ὡς δι' ἑνὸς παραπτώματος εἰς πάντας ἀνθρώπους, εἰς κατάκριμα] supple ἐγένετο *res processit.* ὥσπερ δι' ἑνὸς δικαιώματος, &c. vide *Grot.*

But here then it may be objected. If we are made righteous only by the righteousness of Christ, To what end was the Law given to the Israelites *by* Moses? *He answers, It was not given that we should seek to be justified by it; But* 1. *That sin* might abound (c), *that is, be more clearly manifested to us, to be sin, and exceeding odious.* 2. *That grace might* super-abound, *that is, might appear much more conspicuous and glorious in pardoning sin, and subduing of it. That as the power of sin appear'd in making us liable both to* temporal *and* eternal *death, so might the power of grace appear, in beginning in us a spiritual life here, and bringing us to an eternal life in glory hereafter, through the righteousness of Christ held forth in the Gospel.* From Ver. 20, to the end.

(c) Per legem magis innotuit peccatum.

Chap. 6. *He comes now to shew, that* this Doctrine of justification by Faith in Christ, *tends exceedingly to promote holiness. And that he may the more clearly prove it, he first answers an Objection, which some (its like) in those times were ready to make against this Doctrine. They would be apt to say,* If we be justified freely by the grace of God, through Faith in Christ; *Why may we not then freely indulge our selves in sin, that we may more* inhaunce *the grace of God, and make it appear more abundant and glorious in the pardoning of us? This Objection the Apostle answers with detestation, shewing that this Doctrine allows no such wicked inferences, but tends altogether to promote holiness. And this he plainly proves by this argument. True Believers are* dead (a) to sin, *(that is, being partakers of the Spirit of Christ they renounce it, and labour to mortifie it) therefore they cannot live in it. And this he shews is signified by their* Baptism, *whereby they are* incorporated into Christ, *and testifie their communion with him;* 1. *In* his death; *so that they are to imitate his death by dying unto sin, and by mortifying their corruptions.* 2. *In* his burial, *being buried with him in Baptism unto a similitude of his death and burial, by the immersion of the whole body into the water, (a custom much us'd in hot Countries); and therefore*

(a) *Mori peccato*] Est ei non esse subjectum, seu non servire ei. *Flac. Glass.*

Mori peccato] Est renunciare peccato, & abdicare illud. è contra *vivere peccato* est frænum laxare & indulgere peccato ut in carne dominium acquirat.

fore they are obliged to endeavour the burial of the old man, *and to labour to abolish the body of sin.* 3. *In* his resurrection, *therefore they are to imitate him by rising to newness of life. And as* plants ingrafted, *receive juice and moisture from the* stock, *so Believers being by Baptism implanted into Christ, do by virtue of their union with him, obtain power to kill sin, and to dye to it, in* conformity to his death; *and to rise from death in sin to newness of life, in* conformity to his resurrection. *And so the old man* (b) *is* crucified *with Christ, he having by his merits obtained not only remission of sins, but also the spirit of regeneration for Believers, that the* (c) *body of sin may be destroyed, and they freed and delivered from its power, as those that are dead are no longer subject to the power of any man. And if they be conformed to Christ in his death, there is no doubt but they shall have a spiritual life here, and enjoy with him a celestial and everlasting life hereafter. And as Christ being raised from the dead, dieth no more, so likewise it shall be with his members. For he died once to make atonement for sin* (d), *and to abolish it. But being now alive, he lives to the glory of God his Father* *, *by whose power he was raised to life again: And so* they *likewise ought to look upon themselves as those that are dead to sin, and therefore must not live in it, but unto God, though grace received from Jesus Christ.* From Ver. 1. to 12.

(b) Veterem hominem apellat non naturam sed pravam mentem. *Theod.*

(c) viz. Habitual corruption compacted as it were into one monstrous body prepared with all its members to commit actual sins.

(d) Christus mortuus est peccato, illud expiando: nos morimur peccato, illud destruendo., *Illyr.*

* *Vivit Deo*] i. e. apud Deum, & similem Deo vivit vitam cœlestem, divinam, beatam, immortalem. Vel vivit Deo] i. e. Ad Dei gloriam, ut Deum perpetuò laudet, & celebret. *Corn. à Lap.* *Vivit Deo*] Nempe ut eum glorificet, colligendo Ecclesiam, & suo Sacerdotio fungendo, 8. & ab eo vicissim glorificatur. *Flac. Illyr.*

Having shewed how this Doctrine tends to promote holiness, he comes now to exhort those who are justified by Faith, *to endeavour to be holy, and to take care that* sin *get not any dominion over them, and that they obey it not by yeilding to the sinful lusts, inclinations, and motions of the flesh, nor employ the faculties and powers of their souls, or the members of their bodies in the service of sin and the Devil, but in the service of God, who hath so graciously rais'd them by the power of his grace from the death of sin, and endowed them with the life of righteousness through Faith in Christ Jesus. And he tells them, that if they did contend and strive duly against sin, it should not have dominion over them, because they are not under the Law as a* Covenant of works, *exacting perfect obedience, and ministring no strength to perform it; but under a Covenant of grace in Christ, which ministers strength to resist sin, and to overcome it. Yet none ought to infer from hence, that because they are not under the Law as a* Covenant, *therefore they are not under it as a* rule; *or that because they are under the Covenant of grace, therefore they may indulge themselves in sin, seeing the contrary plainly follows thereupon. For standing in the relation of servants to God, they must not serve sin; for they must of necessity be the servants to him whom they obey, and must receive a reward proportionable to the work they do. If they be the servants of sin* (e), *it will bring upon them eternal death; if they be the servants of obedience, that is, obedient servants to God, it will bring them the reward of righteousness, which is* eternal life. *Indeed before their conversion, he acknowledges, they did serve sin, but (through the grace of God) the time of that bondage was past, and now they had begun sincerely to obey that* form of sound Doctrine, *into which they were led by* them, *that first preached the Gospel unto them* (f). *Therefore being made free from the* slavery of sin, *they were now become servants to* righteousness. *He tells them, he speaks plainly to them in an earthly similitude (because of the weakness of their understandings in spiritual*

(e) Servi estis cui obeditis, sive peccati (quod ducit) ad mortem sive obedientiæ (quæ ducit) ad justitiam.

(f) In quam traducti estis ab iis qui Evangelium vobis annunciarunt. *Vatablus.* vide etiam *Pisc.* in loc. vide 2 Tim. 1. 13.

ritual matters, Joh. 3. 12.), *and accordingly declares unto them, that it was but equal, that as before they had obeyed sin, and yeilded up their members to be servants to uncleanness and iniquity, even to the acting of all unrighteousness; so now they should yeild their members to be servants to righteousness, that they may attain to a high degree of sanctification. As therefore when they served sin they were void of righteousness, (that had no whit of their service), so now it is but equal, that seeing they are servants of righteousness, they should be free from sin, and not servants at all unto it. Lastly, he minds them of the sad nature of the service of sin, it being for the time past* unprofitable, *for the time present* shameful, *and for the time to come* deadly. *But they that have gain'd liberty from the bondage of sin, and are become servants unto God, he shews, have great benefit thereby. For they will daily grow more and more in grace and holiness, and at last shall obtain eternal life. So that the* wages, due reward, *and* end *of sin, is death; but* life eternal *is the* end *of righteousness; not as its* wages, *but as a* gift *freely given by God, upon the account of the merit and intercession of Christ.* From Ver. 12. to the end.

He comes now to answer another Objection which the Jews would be apt to make against this Doctrine. They might say, How can eternal life belong to you Christians, *seeing you do not observe the Law of* Moses, *and so sin contemptuously against God. Nay not only the* Gentiles *who are converted to Christianity, are by you permitted to neglect* Circumcision, *&c.* [Act. 15.], *but the converted* Jews *are taught by you also, that they need not observe the Law of* Moses, [see Act. 21. 21.]? *To this the Apostle answers, that they who believe in Christ are now no longer under the* Mosaical Pædagogy, *or tied to observe the Ceremonial Rites; which he proves by this general position,* that the Law hath power over a man as long as it (a) lives, and abides in force, and no longer; *as he instances in the case of marriage. The* Law of marriage *binds a married woman to her husband, as long as he liveth; but if he die, she is free from the obligation of that Law;* that Law *ceases as to her, and she is at liberty to marry to another. So for those of the* Jews *that believe in Christ, the* Law (b) *(through the offering up of Christs Body on the Cross* (c)*) is* dead *to them, and they are freed from the obligation of it, and are now rightfully joined and espoused to another, viz. to Christ, (whose resurrection from the dead shews he is alive); that so living in conjugal affection and obedience to him, they may be made fruitful by his Spirit, and may bring forth such holy actions as are agreeable to the will of God, and tend to his glory. This he shews was not done whilst they liv'd under the* pædagogy of the Law, *and those external carnal ordinances, (call'd here the flesh* (d)*);* *for though all sinful practices were forbidden by the Law, yet sinful affections were not thereby mortified, or subdued, but rather more irritated and stirred up; insomuch that they were obeyed, and yeilded to, and executed by their members, and so they brought forth that sad fruit, to wit, obligation to eternal punishment. But now they were freed from the Law, and those carnal external observances, (that obligation* (e) *being cancell'd by which they were due), that for time to come they might serve God in newness of life, and with Evangelical obedience; begun and carried on, by the Spirit of Christ, and not according to the directions of the Law; written for their use of old, by Gods appointment, and call'd here the* oldness of the letter (f). From Ver. 1. to 7. Chap. 7.

(a) Ἐφ' ὅσον χρόνον ζῇ] Quamdiu lex vivit, i.e. Quamdiu extincta non est. Lex enim abrogata, mortua est, i. e. vim obligandi non habet. *Grot.*

(b) v. 4. Ἐθανατώθητε τῷ νόμῳ pro, ὁ νόμος ὑμῖν ἐθανατώθη hypallage, figura quæ frequenter occurrit in Novo Testamento.

(c) Nam Christi crux, & mors, inter cætera & hoc à Patre impetravit, ut legis illius imperium tolleretur, Eph. 2. 15, 16. Col. 2. 14.

(d) Pauci sub statu legis erant πνευματικοὶ, & qui tales erant, non erant tales ex foliis vi legis. Plerique erant σαρκικοὶ.

(e) v. 6. Ἀποθανόντες ἐν ᾧ κατειχόμεθα] Alii codices habent ἀποθανόντος. Cujus lectionis & *Origines* meminit. Quomodo & Chrysostomum legisse, apparet ex ejus interpretatione ὁ δέσμος δὲ ᾧ κατειχόμεθα, ἐνεκρώθη. Christus moriens interfecit legem Mosis, quæ Judæos sibi alligatos habebat, sicut lex conjugii fœminam. *Grot.*

(f) Legem Mosis vocat *literam vetustam.* Literæ vetustæ solent evanescere, Heb. 8. 13.

Yet leſt what he had ſaid might be ill underſtood, he comes now to Apologize for the holineſs of the Law, and to anſwer an Objection which he foreſaw ſome might be apt to make againſt this diſcourſe. Some might ſay, If vicious motions be ſtirred up by the Law, then the Law may ſeem to be the cauſe of ſin. He anſwers, That the Law manifeſts and diſcovers ſin, and therefore cannot work it. For as for his own particular, he ſhould not ſo exactly have known the very *deſires of the heart to be ſin, had not he by a more attentive conſideration of the Tenth Commandment found that they were ſo. But when he knew this* original corruption, *or the inward depravation of his nature, taking occaſion by the Law, that is, being ſtirred up, and more irritated by the prohibition of it, brought forth all the vicious motions of Concupiſcence* (g) *in him. Indeed whilſt he knew not the Law, (that is, the exact holineſs and purity it required), this kind of ſin lay as it were dead in him, that is, was not known to him to be ſin, neither did it terrifie his Conſcience: But after the Law came to be better known by him, he found, by the prohibition of the Law, his appetite to ſin was more increaſed and enraged. Formerly, when he liv'd a Phariſee, and had the Law, but did not ſufficiently conſider it, nor the exactneſs and perfection it required, he ſeem'd to himſelf to be alive* (h), *that is, to be righteous, and ſo not liable or obnoxious to death: but when the* grace *of God had opened his eyes, and ſhewed him the true ſenſe and ſpiritual meaning, and extent of the Law, and how that even* inward deſires *contrary to the Law are ſins, then he began to ſee his manifold ſins and guiltineſs, and that he was in the ſtate of death. Then he underſtood theſe* two things, *which he knew not before: 1. The proper end and uſe of the Law, which was ordain'd to give life to them that ſhould perfectly keep it. 2. The accidental effect of it,* viz. *that through the corruption of man, it became a cauſe of death to him, by irritating his inward corruption. He further ſhews, that ſin, or the depraved nature in him, excited him to diſobey the Law by ſuggeſting to him, it was more pleaſant to indulge himſelf in ſin, and ſo ſeducing him, made him liable to the puniſhment of it, which is death. However the Law, he acknowledges, is in its ſelf* holy, juſt, *and* good. *But ſome might then object, How can* that *which is in it ſelf* good, *be a cauſe of death to any man? He anſwers, 'Tis ſo only* accidentally, *not of it ſelf, but through the corruption of mans nature, which therein manifeſts it ſelf to be more ſuperlatively evil and vile, by being irritated by ſo holy a Law, and ſo being the cauſe of actual ſins, and of death.* From Ver. 7. to 14.

(g) The Schoolmen diſtinguiſh between the firſt motions of concupiſcence which have not the conſent of the Will, which they call *Concupiſcentiam informem*; and thoſe motions of concupiſcence whereunto the Will conſenteth, which they call *Concupiſcentiam formatam.*

(h) Concedimus Apoſtolum, à v. 7. ad 14. agere de homine non renato. At à v. 14. uſque ad finem agit de homine renato. Quod probamus, quia Apoſtolus, v. 9, 10, 11. perpetuò loquitur in præterito. A verſu autem 14 incipit loqui in præſenti tempore. *Ego*, inquit, *Carnalis ſum*, non eram, &c. Secundo, quia deſcriptio ſubjecti ita ſe habet, à v. 14. ut nemini niſi renato competat. Etenim pugna inter carnem, & ſpiritum, non eſt niſi in regenitis. Conſule v. 15. 17. 22. *Ipſa delectatio boni non niſi gratiæ deputanda.* Auguſtin. Vide ſuper hac re Freidlib. Laurentium, Willetum.

Ego putabam verba iſta Apoſtolica dici non poſſe niſi de iis quos ita haberet Carnis concupiſcentia ſubjugatos ut facerent quicquid illa compelleret, quod de Apoſtolo, dementis eſt credere; ſed poſteà melioribus & intelligentioribus ceſſi, vel potius ipſi (quod fatendum eſt) veritati; ut viderem in illis Apoſtoli verbis gemitum eſſe Sanctorum contra carnales Concupiſcentias dimicantium. Auguſtin. Tom. 7. Col. 1135. & 1136. Et libro Retractat. cap. 23. dicit, *Poteſt quiſque Sanctus ſub gratiâ poſitus, dicere iſta omnia.* Et lib. 6 contra Pelag. c. 11. *Non ego ſolus aut primus hunc locum Pauli ita intellexi ſed ſic quoque intellexit Hilarius, Gregorius, Ambroſius, & cæteri, Eccleſiæ Sancti, notique Doctores, qui & ipſum Apoſtolum adverſus carnales concupiſcentias, quas habere nolebat, & tamen habebat, ſtrenuè conflixiſſe, eandemque conflictum ſuum illis ſuis verbis conteſtatum fuiſſe, ſenſerunt.*

In the next place, he ſhews, how he himſelf was grieved with the remainders *of corruption, which he found in himſelf, even after he was delivered from the* dominion *thereof, and how much he ſtrove againſt them, and how he got the victory over them, only by Chriſt. He complains, he conſiſted of a* regenerate *and an* unregenerate *part; the one was irritated by the Law of God, the other ſweetly complied with it; from which two principles, aroſe a ſpiritual combate in him, (ſee Gal. 5. 17), which he comes now to deſcribe. And firſt he acknowledges, that the Law was ſpiritual, but when he look'd upon himſelf, and compar'd the imperfection of his obedience with the ſpiritualneſs of the Law, he was compell'd to acknowledg, that he was ſtill in part* carnal **, (namely, in reſpect of the remainders of corruption that were in him), and* ſold under ſin, *not as if he were willingly obedient to it, but as one that againſt his deſire and will, was often inſtigated by it, and ſometimes over-power'd by the tyranny of it, and carried away whither he would not, and from which he was not yet able wholly to free himſelf. For that (ſays he) which ſometimes I do, being over-power'd by the force of corruption, and violence of temptation; I do not allow, or approve in my renewed judgment, but utterly condemn, before thoſe corrupt paſſions are ſtirred in me; and the* good *which I will and approve, that I do not, in ſuch perfection as I gladly would. For I would perform perfect obedience to the Law, but I find that in many things I fall ſhort and offend, yea ſometimes am hurried into the evil, which I am utterly averſe from, when I am not thus aſſaulted. So that therein I ſhew and manifeſt, that I approve and own the* Law *to be good, and a perfect rule of righteouſneſs.* From Ver. 14. to 17.

* The *regenerate* are in part *carnal*, becauſe they have *inchoatam, non plenam liberationem.*

He further ſhews he ſtood not in fear of being rejected of God, for thoſe remainders of corruption in him, ſo long as he heartily ſtrove againſt them, and endeavoured to ſubdue them. For God judgeth of his Children, that are thus exercis'd between fleſh *and* ſpirit, *according to the better and ſounder part in them, unto which they do willingly cleave and adhere, and not according to the other (the fleſh) which they do reſiſt and combate againſt *.* Ver. 17.

* Dicit ſe ſecundum repugnantia principia, repugnantia habere ſtudia. *Tolet.*

He acknowledges, that in his nature, ſo far as it is yet corrupt and unrenewed, there dwells no ſpiritual good, by which he can pleaſe God; and conſequently not ſo much as power to will any good. Indeed he found his renewed will ſomewhat inclining to good, but the corruption yet remaining in him, often hindred the execution of thoſe good motions and inclinations, inſomuch that he could not but accuſe himſelf of manifold omiſſions of good, and commiſſions of evil, which he was heartily ſorry and diſpleaſed with himſelf for: ſo that it was not he *as* renewed, *but as over-power'd by this in-dwelling corruption, that did this evil. And further he declares, that when he was ready to do good, he found the pravity of nature preſent with him, as a Law over-ſwaying, and forcing, and inclining him to evil; yet, according to his renew'd nature, (called the* inward man *becauſe hidden, and concealed from the eyes of man), he delighted in the Law of God.* From Ver. 17. to 22.

But he tells them, he had ſad experience of another Law, viz. *the power of ſin, yet exerting it ſelf in him, and warring and fighting againſt the Law of God, by which his* inward *and* renewed man *was guided, (and with the purity and ſpirituality whereof it was delighted), and endeavouring to captivate him unto evil.* Ver. 23.

Under a feeling of this miſery, he cries out, O that I were delivered from theſe carnal luſts, that are a death to me! O that I were out of this animal and terreſtrial life! O that I were delivered from this body ſubject to death! *for till then* I *cannot expect to be delivered from the remainders of ſin, and the* old man, *(which he here calls the body of death,* ſee Rom. 6. 6.), *Yet for all this he does not faint and deſpond, but bleſſes God who* in *and* through *his Son, delivers him from the curſe of the Law, and the dominion of ſin, and will perfect his deliverance from all the power of it in his due time. At laſt he concludes, that in this his preſent regenerate condition; though with his mind,* that is, *with that part that is renewed in him, he ſerves the Law of God, yet by reaſon of the corruption that remains in him, (againſt which he did ſtrive),* he

he is sometimes tempted and seduced to the commitment of sin. From Ver. 23 to the end.

Chap. 8. *He comes now to shew, that this Doctrine of* justification by Faith in Christ *affords Believers strong ground of* comfort *against all fear of evil or punishment, to be endured after this life; which a sense of the imperfection of their sanctification, and of sin dwelling in them, might strike them with. And under this Head, (from v. 1. to 9.), he shews,* 1. *That this* consolation, viz. *security to be freed from Condemnation, is proper and peculiar to justified persons only; who being implanted into Christ by Faith, endeavour to be more and more holy, and fulfill not the lusts of the flesh, but follow the guidance of the Spirit of God. For the power of the quickning Spirit of Christ, (which rules in the hearts of* Believers *as a Law, dictating to them what they ought to do), frees* them *and* himself *in particular, from the reigning power of sin, the wages whereof is death: From neither of which the Law of* Moses *was able to rescue any man. For the Law cannot justifie any man now, since mans transgression of it, but it only condemns and works wrath; it shews sin, it cannot abolish it. What therefore the* Law *cannot do by reason of mans first transgression thereof, and his present pravity of nature, God was pleas'd to do, by sending his Son (who took on him our true human nature, yet not a sinful nature, though he had the likeness of it, in being subject to our infirmities), to be made a Sacrifice for us on the Cross, and there he condemned sin in the flesh of his Son, and did exact of him the punishment due to it, that we believing* in him *might be justified, and reckoned as those, that have performed perfect obedience to the Law; and that, by the inchoation of sincere Evangelical obedience to the Law in us, we might be enabled to walk after the Spirit, and not after the flesh. For those that are in their corrupt and natural estate do savour only fleshly things, which lead and bring a man to death, but they that are regenerate do savour spiritual things, which lead to everlasting life and peace. For the wisdom of the flesh, or the carnal mind, is enmity against God, there being a natural repugnancy in it to submit it self to his will. Therefore they that are in their carnal and corrupt state, and follow the lust and concupiscence of the flesh, cannot please God till they be converted and changed.* From Ver. 1. to 9.

2ly. *He addresses himself to the* Believing Romans, *applying this consolation of* immunity from condemnation *unto them, who being united to Christ by Faith, have the Spirit of Christ, by his gracious operations dwelling * in them. And if Christ be in them by his Spirit, though their body be mortal and subject to death, (by reason of sin, which still dwells in them), yet their* spirits or souls *are made partakers of* eternal life initial, *by the righteousness of Christ imputed to them, and a work of sanctification begun in them, which Christ, who hath begun it will carry on. And if the* Spirit *of Christ dwell in them, he will never leave his habitation, but will raise their bodies to life again at the last day, as his own body was raised from the dead by the power of God.* From Ver. 9. to 12.

* Non tanquam hospes sed indigena perpetuus [Joh. 14. 16.] qui in domo imperat.

3ly. *He shews from* ver. 12. *to* 17. *what use they are to make of this Doctrine, (which affords so great consolation), namely, to engage themselves with all seriousness to subdue the flesh, and to be more and more holy. For if they live after the flesh they shall* dye, *not only a* temporal *but an* eternal *death; but if they through the grace and assistance of the Spirit, do subdue and mortifie the sinful lusts of the flesh, they shall* live, *not only a spiritual life here, but an eternal life in glory hereafter. And he further tells them, that all that follow the guidance of the Spirit of God do evidence themselves to be the Children of God. For after that they have received Christ by Faith, a* servile fear *of condemnation is no more wrought in*

in them (as was before wrought by the Spirit (b) in the preaching of the Law, in order to bring them home to Christ), but the Spirit of adoption (c), which testifies to them, that they are the Children of God, and so encourages them with an humble confidence to call on God as their reconciled Father *(d). So that they shall not need to fear condemnation any more (e), being freed from it by Christ. And this Spirit of Adoption witnesseth inwardly unto their Spirits and Consciences that they are the Children of God.* From Ver. 12. to 17.

(b) Spiritus servitutis] Sic vocatur Spiritus Sanctus ab effecto, quod ille efficere solet per prædicationem legis.

(c) Spiritus adoptionis] i. e. Spiritus Sanctus qui credentibus adoptionem ipsorum testatur, nimirum, eos esse filios Dei.

(d) Per κραζομεν notantur ardentes illi gemitus, quos Spiritus Sanctus in piis excitat, quoties opus est, etsi illi ne verbum quidem loquantur. *Abba pater*: ista conduplicatio facit ad πάθος. Hîc personam mutat Apostolus, ut fortem communem omnium Sanctorum exprimeret. *Calv.*

(e) πάλιν, sicut olim Israelitæ quum iis Lex promulgaretur.

He comes now to shew, how this Doctrine of justification *affords grounds of comfort to justified persons against the afflictions they may meet with in this life* From Ver. 17. to 31.

And, 1. *He shews, that they are Heirs, Heirs of God, and joint-Heirs with Christ (f), their Elder Brother; and if they be willing to suffer with him, (when called to it), and to have communion with him in afflictions (g), they shall also be glorified with him. And he tells them, that the sufferings of this life (h), let them be what they will, are no way to be compar'd to the glory that shall be revealed hereafter, and conferred on those that suffer for Christ. He shews them, that the whole frame of the Universe, and all the visible Creatures in it, being now (contrary to the first institution of God) made subject to vanity, and in a great part to destruction, long (i) as it were, for the manifestation of the glory of the Sons of God at the day of judgment, that they may be redeemed and delivered from their corruption, and the abuse of men. For the Creature against its natural propension and inclination, (which inclines it to* self-preservation), *was made subject to vanity and a frail condition, and that by reason of the sin of man, for which God subjected it to this curse and malediction. And if the Creature (k) being made thus subject to vanity and misery, (not for its own, but our fault), doth patiently bear it, in expectation of deliverance from this bondage of corruption, and to be restored into that excellent and primitive state of its creation (l), (namely, at that time when the Children of God shall attain unto their glorious Estate), how much more should we patiently bear afflictions, in expectation of a glorious deliverance? For the* whole Creation (m) *(after the manner of a travelling woman) doth groan and sigh with us, to be delivered of this burden of vanity and misery, unto which it is subjected. And we also (says the Apostle), who have received the* first fruits *of the Spirit, (viz. peace and joy, which are the pledges and beginnings of Eternal life), do breathe after the compleating and perfecting of our* Adoption, *in the glorious resurrection of our bodies, and redemption of them from all evil and misery. And the* hope *of this should comfort us under all afflictions. For we have not at present actual possession of the glory we expect, but have it as yet only in* hope; *but* hope (n), *(that is, the thing hoped for), when it comes once to be seen with our eyes, and possessed, is no longer hoped for,*

(f) Christ only is the Natural Heir, being the only begotten Son of God, but we are Heirs by Adoption and Grace, and so are admitted to be Heirs with Christ.

(g) Our Sufferings are for Christ when we suffer for righteousness sake, as He did, and bear the like rebukes for the truth, that he did.

(h) Quæ sunt *parvæ, paucæ, breves, & mixtæ gaudio.*

(i) ἡ ἀποκαραδοκια τῆς κτίσεως est ipsa κτίσις ἀποκαραδοκοῦσα, more Hebraico.

(k) Hæc omnia de creaturis irrationalibus atque inanimatis quoque, enunciantur non propriè sed figuratè & per Prosopopœiam.

(l) Expectatur post ἀναπύρωσιν multò melior puriorque machina. 2 Pet. 3. 13.

(m) *Peter Martyr* sheweth the vanity of the Creature in these respects. 1. They are in continual labour to serve mans necessities. 2. They are often punished together with man, as in the destruction of the old world and *Sodom*. 3. They are constrained to serve the lusts of wicked men.

(g) So Faith, *Gal.* 3. 25. signifies the thing believed,

but

but enjoyed. So that it is the property of hope, *to wait for, and expect a future good, and of* Chriſtian hope *to expect the glorious manifeſtation of the compleat Adoption, and glory of the Sons of God, and to wait patiently for it.* From Ver. 17, to 26.

2. *He ſhews, that juſtified perſons are not left to themſelves in thoſe afflictions that come upon them, but the Spirit of God ſupports them in their diſtreſſes and anxieties of mind, and teaches them how to pray, (which is the ſureſt refuge in trouble), helping their infirmities, and directing them to ask things agreeable to the will of God, and in a due manner. He alſo intercedes for them, that is, cauſeth and exciteth them to intercede, and cry, and pray for themſelves (o), and that with lively feelings, groanings, and pangs of affection, ſuch as cannot be expreſſed or uttered by words. And God who is omniſcient, knows what is the mind and intention of thoſe groans, which his Spirit excites in his own Children. For the Spirit teaches and guides the Saints to pray in ſuch a manner as is beſt pleaſing and acceptable to God. Therefore, being ſure to be heard, they may comfort themſelves in their afflictions.* From Ver. 26, to 28.

(o) So *Gal.* 4.6. The Spirit is ſaid to cry, *Abba Father. Chriſt* maketh interceſſion for us, *vigore meriti.* The *Spirit, nos interpellare facendo*, by cauſing and ſtirring us up to make requeſt.

3. *He further declares how* He *and* other Believers *did know by daily experience, that all things (even afflictions) do work together (p) for good to the Saints, they being effectually called to believe in Chriſt, according to the eternal counſel and purpoſe of God; according to which he hath purpoſed in himſelf, to ſave mankind only by grace through Chriſt. For whom he did* foreknow, *choſe and mark, for his own, from all eternity; he did predeſtinate, forcappoint, and deſign to make conformable to his Son, not only in holineſs and happineſs, but in the Croſs and ſufferings, as the means conducing thereunto; intending, that his own Son ſhould have many adopted Brethren, of whom he ſhould be the* Head *and Captain, (as the firſt-born was wont to be in all families), in couragious bearing of afflictions, and paſſing thorow them to eternal glory. And thoſe whom he did thus fore-ordain * to eternal happineſs, he effectually calls in time to believe in his Son; and whom he thus calls he juſtifies; and whom he juſtifies them he decrees to glorifie; firſt, by ſanctifying of them, (which is glory begun), and* hereafter *by giving them a full poſſeſſion of glory in Heaven. Therefore juſtified perſons have a ſolid ground of Conſolation, though they be afflicted in this life.* From Ver. 28, to 31.

(p) Etiam ea quæ nocitura videntur. Sed iis qui Deum non amant, quæ profutura videntur damna ſunt.

* See 1 *Pet.* 1. 2. 1 *Tim.* 1. 9. *Eph.* 1. 5.

4. *He concludes this Argument of his, for* juſtification by Faith, *with a holy inſultation, and triumphing in Chriſt againſt all accuſations and tribulations which the* Devil *or the* World *might be able to bring upon juſtified perſons; arguing in this manner: If God declare himſelf to be ſo much for us, as that he hath* choſen, called, juſtified, ſanctified, *and intends to* glorifie *us hereafter, who ſhall be able to hurt us? If God ſpared not his only begotten Son, but gave him over to death for all us who believe in him, we have no cauſe to fear but he will give us whatſoever elſe is good for us, and may tend to promote our Salvation. And to purſue this Argument further, he asks, Who can implead any of Gods Elect, as Satan and their own Conſciences (ſometimes) are apt to do? If they do, he replies, It is God that juſtifies (q), acquits and abſolves them from condemnation for the ſake of Chriſt. And he demands, Who can condemn thoſe who are freed by Chriſt, who* dyed, roſe again (r), now ſits at Gods right hand, *and* intercedes *for them? He asks, What can ſeparate them from that love wherewith Chriſt hath loved them, and manifeſted toward them, in doing all this for them? Shall tribulation, or perſecution, or any*

(q) Here the importance of the word *juſtification* is ſhewn, that it ſignifies nothing elſe but a judicial abſolution, or declaring one to be free from guilt.

(r) Chriſts death would not have profited us, if he had been ſwallowed up by it, and ſtill detained under the power of it.

any afflictions, which are only trials of Faith? No, none of them can hinder them from enjoying the full effect and ſweet ſenſe of Chriſts love, though ſuch trials have been the lot of Gods people, both under the Old and New Teſtament. So that they may apply the words of David *in* Pſal. 44, 22. *unto themſelves, ſaying,* For thy ſake, O Lord, we are perſecuted continually, and are in daily expectation of death, and are uſed as if we were ſheep deſtinated to the ſlaughter; *nevertheleſs in all theſe conflicts we do more then overcome, through Chriſt helping of us; our graces being ſtrengthned thereby, and our reward increaſed. He concludes that he is perſwaded, that neither the pleaſures of life, nor the terrors of death, nor evil Angels, nor any of the powers and principalities of this world, nor evils preſent, nor any that can happen to us hereafter, nor heighth of proſperity, nor depth of adverſity, nor any thing elſe, can ſeparate us from the love of God, wherewith he loves us; being by Faith united to Chriſt. For his love is founded on an immutable foundation,* viz. *the infinite merit of his Son.* From Ver. 31. to the end.

He further confirms the aſſertion, that juſtification is by Faith in Chriſt, and not by the works of the Law, *from the experience of the* Iſraelites, *who ſeeking juſtification by works, and not by Faith in Chriſt, found it not, and were therefore caſt off; and from the experience of the* believing Gentiles, *who not truſting in their own works, fled by Faith to Chriſt for juſtification, and ſo obtain'd it. And he anſwers* four Objections, *which he foreſaw would be made againſt what he ſhould ſay touching the rejection of the* Jews. Chap. 9.

1. *Some would perhaps ſay, that what he ſpake upon this Argument, ſavour'd of* ill will *and* diſaffection *to his own Nation. For anſwer to that, he ſolemnly proteſts in the preſence of Chriſt, his Conſcience alſo bearing him witneſs (which was guided by the holy Ghoſt), that he was greatly afflicted, and grieved at the very heart, for the rejection of the* Jews, *who would not be brought to look after Chriſt, but depended on the* Law, *and confided in their own* righteouſneſs. *For he had ſuch an affection for them, that if it were* poſſible, *(and might conſiſt with the will of God), that retaining his* communion *with Chriſt in* holineſs *and* love, *he might be ſeparated from him in* bliſs *and* happineſs, *he could even be willing to ſuffer it (a), to redeem his* Kinſmen *and* Nation *from that* judicial *rejection. And beſides his natural affection to them, he tells them, he had other reaſons to inflame him to this Charity, and to oblige him to have a high reſpect and eſteem for them, they being the people whom God had extraordinarily dignified with many great and glorious priviledges. Particularly, they were* Iſraelites *deſcended from* Jacob, *who wreſtled with God for the bleſſing, and had thereupon the* honourable name *of* Iſrael (b) *given him,* Gen. 32. 28. 2ly. *God aſſum'd and adopted them for his* peculiar people, *before all other Nations of the world,* [Exod. 4. 22. Deut. 14. 1. Jer. 31. 9.]. 3ly. *They had the high priviledg to have the* preſence of God *in a more eminent and glorious manner manifeſting it ſelf among them, from between the* Cherubins *on the Ark,* [2 Chron. 6. 41. Pſal. 63. 2. Pſal. 78. 61. 1 Sam. 4. 21, 22.]. 4ly, *With them the* Covenants *were made,* viz. that Covenant *firſt made with* Abraham, *and often repeated; and the* Sacraments *of the Covenant were alſo given to them,* viz. Circumciſion *and* ſprinkling of blood, [Gen. 17. 10. Exod. 24. 8.]. 5ly. *To them God gave his Laws,* moral, judicial, *and* ceremonial, *preſcribing his own worſhip and ſervice.* 6ly, *To them the* promiſes of the Meſſias *were made.* 7ly, *They are deſcended of thoſe honourable Patriarchs,* Abraham, Iſaac, *and* Jacob. *Laſtly, They are they, of whoſe ſtock Chriſt took his*

(a) 'Tis true, *happineſs* and *holineſs* cannot be ſeparated, neither could *Paul* be ſeparated from Chriſt, in either

Conditionaliter hoc intelligendum, & hoc moderamine, ſi id ſalvâ pietate liceat. *Amor Extaticus procedit etiam ad impoſſibilia. Lutherus.*

It is not to be underſtood of a ſeparation from the Spirit and grace of Chriſt, but from the glory and comforts of Chriſt. If he had deſired the *firſt*, he had ſinned. For we ſhould not deſire to be in a ſinful condition to ſave all the world.

(b) לִישְׂרָאֵל *princeps Dei fortis*, principatalem potentiam à Deo conſequutus. Deducunt à שָׂרָה *dominari, prævalere,* & אֵל *Deo*, ut, ſit formativum proprii nominis. Eſt una ex literis tetragrammati addita *Jaacob, Iſrael,* &c. ut adumbraret, ex illo eum proditurum, qui verus Deus & Salvator eſſet.

his humane Nature, who in the unity of his person, is true man, *and* true God, *blessed for evermore* (c). From Ver. 1, to 6.

(*b*) This was the *title* by which the *one supreme God* was known and expressed among the *Jews*. See Dr. *Hammond* in loc.

2. *Objection: If the* Jews *be rejected, then some will be apt to say,* **That the** Word *of God, and the* Promises *of Grace made to the* Israelites *is void, wherein God promis'd to* Abraham, I will be thy God, and the God of thy Seed. *He answers, that all that are born of* Israel *the* Patriarch, *according to the flesh, are not* true Israelites, *that is, such to whom the* Promise *appertains. Neither are all that are begotten of* Abraham *according to the* flesh, *the* true Children, *and* Heirs of the Promise, *but only his* spiritual Seed, *namely,* true Believers, *begotten after the Image of his* Faith. *For* Abraham *had two Sons,* Ishmael, *and* Isaac: Ishmael *was a type of those that are born, only according to the flesh, and were to be cast out; and* Isaac, *of those that are born, not meerly by the power of Nature, but by vertue of the* Promise *and* free grace *of God, and these are to be reckoned for the* true Seed (d), *that shall inherit,* [see Gal. 4. 24, &c.]. *So that the* carnal Seed *of* Abraham, *born according to the course of Nature, are the Children of God, to whom the Promise was made; but the Children* (e) represented by Isaac *, *born of the supernatural power of the Spirit of God, (who by Faith lay hold on the Promise of Salvation made in Christ), they are to be accounted for that* Seed *mentioned in the Covenant,* I will be thy God and the God of thy Seed. *This also, he shews, was typified in the* twins Rebecca *had by* Isaac, *viz.* Esau *and* Jacob, *who though they had not only* one Father, *but* one Mother, *(which* Ishmael *and* Isaac *had not), and were born* at one time, *yet their condition was very different, neither had they equal favours and priviledges vouchsaf'd to them by God. If therefore any shall wonder that the* Gentiles *should become Heirs to the Promise,* by Faith *in Christ, and that the* carnal Jews *should be cast off, for their* infidelity, *and adhering to their own righteousness, let them consider this instance of* Esau *and* Jacob, *of whom when* Rebecca *was with Child, and found the Babes struggling in her womb, (in a manner not usual to other women,* Gen. 25. 22, 23.), *she enquired of the Lord by prayer, or by some Prophet, what the meaning of it should be, and received this answer, that* two Nations *(that is, the* heads *of two Nations,* viz. Edomites *and* Israelites) were in her womb, *and that God had determined before either of them had done* good *or* evil, *to prefer the* younger *before the* elder, *and declared, that* the elder should serve the younger *, [*which was fulfilled, when the* Israelites *subdued the* Edomites, 2 Sam. 8. 14. 1 King. 22. 47. Obad. *v.* 17, 18.]. *And in the Prophet* Malachi, ch. 1. v. 2, 3. *'tis expressed in higher terms,* viz. Jacob have I loved, Esau have I hated: *where, by* Esau *his posterity, the* Edomites *are to be understood, and by that word* hated, *seems to be meant, that God* less loved *them, than the* Israelites; *or was not* so kind *to* them, *as to* these; *in that, whereas he gave to* Jacob *or the* Israelites, *a Land flowing with milk and honey; the portion of* Esau, *or the* Edomites, *was the stony and barren Mountains of* Seir. *For the word* hate *in Scripture many times signifies no more than* less to love: *As* Gen. 29. 31. Luk. 14. 26. Joh. 12. 25. *And this was spoken, that by this type the*

(d) In Isaaco, i. e. per Isaacum vocabitur, h. e. existet tibi semen, nempe illud numerosissimum quod tibi promisi, & præcipue Christus. *Piscat.*

(e) *Filii promissionis*, h. e. *fidei*, quæ promissionem in Christo gratuitam complectitur. Descriptio *credentium*. *Filii* dicuntur per Metaphoram, respiciendo ad Abrahamum, qui *pater credentium*, à Spiritu Sancto statuitur, Rom. 4. 16. q. d. qui vestigiis Abrahæ insistunt, & fide ipsi fiunt similes, *Gal.* 3. 7. & 29.

* The birth of *Isaac* was a special effect of Gods promise, he being miraculously born, of a naturally-barren woman, and according to the ordinary course of nature past Childbearing, had she been never so fruitful; and his Father being a very old man.

* *Esau* in his own person did never serve *Jacob*; but the people descended of *Esau*, did serve those descended of *Jacob*.

* Some, by *hating* in this Chapter of *Malachi* understand *severely punishing*; and alledg, that the Apostle doth only allude to the words of the Prophet: and that he doth not say, that before the Children had done either good or evil, God said, *Jacob have I loved, and Esau have I hated*: but only, *The elder shall serve the younger*: But as for that saying, *Esau have I hated*, it was after their wicked and unnatural behaviour towards their Brethren the Israelites,

the eternal purpose (f) *of God, founded in his own free choice, might be manifested and declared,* fixed *and* firm, *to save sinners, not for the* works *that they should do, but by* Faith *in his Son, which is wrought in them by the free and effectual vocation* (g) *of his Spirit, illuminating their minds, and changing their hearts; that so they may acknowledg their* justification *and* salvation *to his* free grace *in Christ only, and not to their own* merits *and* works, *which the carnal* Israelites *so much depended on.* From Ver. 6, to 14.

and also upon that account, as you will see, if you compare this place with the prophesie of *Obadiah*, *v.* 10. it is said, *For thy violence against thy brother Jacob shame shall cover thee, and thou shalt be cut off for ever.* And in the next verses we see what the violence they are charged with was.

Verbum *odisse* aliquando significat alium alii præferre, unumque præ alio negligere, præterire, ac minus diligere, vid. Gen. 29. 30. 31. *Odisse* idem est, quod minus dilexisse. *Vasquez.* Et hoc impletum est *historicè & literaliter.* 1. In ipsis personis *Esaui & Jacobi*; Nam jus primogenituræ Deus ab Esau transtulit in Jacob, Gen. 27. 27, &c. 2. In *posteris* utriusque. Nam Idumæi in servitutem redacti sunt ab Israelitis, 2 Sam. 8. 14. Terram item fertilem, & amænam, scil. Canaan, dedit Deus Israelitis; Idumæis verò regionem montosam & desertam, Mal. 1. 2, 3. Ex Jacob quoque & non ex Esau voluit Deus nasci promissum Messiam. Esavus & Jacobus hic non in sese sed, ut *typi*, considerandi; itaque quæ istis tribuuntur, *antitypis*, seu potius *rebus significatis*, sunt accommodanda. Non est autem necesse ut typus antitypo suo respondeat semper in omnibus; sed sufficit ut conveniant in proprio scopo quem intendit is qui eis utitur. Non ergò sequitur, si *Esau* in re certâ, & externâ typicè adumbret reprobationem gentis Judaicæ, ut propterea ipse quoque damnatus sit. Non est necesse, ut is qui repræsentat filios carnis (aut reprobos), sit ipse filius carnis (aut reprobus), ejusdem definitionis modo. *Oecolampadius* in Mal. 1. *Non ausim ipsum Esau (propter hoc dictum) dicere reprobum.* Item *Mollerus* in eundem locum, *Ex Geneſi verisimiles conjecturæ sumi possunt Esavum non ita rejectum esse à Deo, ut sit damnatus.* Et propendere in hanc partem mitiorem videtur Dr. Prideaux in lectionibus suis, viz. lect. 8. addens, *Etiamsi Canaan typus fuit cœlestis patriæ, non inde tamen concludendum, Omnes illos è cœlo fuisse exclusos, quibus Deus in istam typicam requiem negavit introitum.* Affirmamus Paulum, ea quæ partim ex Genesi partim ex Malachiâ profert, sub ratione figuræ, & typi, accommodare ad illustrandum negotium illud *reprobationis Judæorum*, de quo ex professo hic agit. Ita videlicèt, ut, quemadmodum Esau, licet natu prior, & major, à jure primogenituræ annexâque promissione possidendæ terræ Canaan rejicitur; sic ab æternæ vitæ possessione reprobantur Judæi, qui promissionem fœderis divini ab externâ prærogativâ æstimant. *Hunnius.* Sunt autem alii viri docti qui hoc testimonium de Jacob & Esau, Gen. 25. & Mal. 1. exponunt, & applicant doctrinæ de prædestinatione Dei circa singulorum hominum, tum electionem & salutem, tum reprobationem & interitum. Sed de hac re penes pios & doctos judicium esto.

(f) ἡ πρόθεσις θεοῦ κατ' ἐκλογήν, h. e. Propositum Dei electivum, vel *propositum Dei*, quod in mersâ Dei electione positum est.

(g) Non ex operibus sed ex vocante] Vocatio fidem præcedit. *Ex vocante*, h. e. ex gratiâ Dei vocantis.

3. *Objection: But if God deal thus unequally with men, and do not dispense his favour according to mens* merits *and* works, *Does he not seem to be unjust?*

Answ. Far be it from us to think, that God can be in the least unrighteous. For he is debter to no man (h), *and therefore he is free to dispense his favours where he pleases, and to deny them where he pleases, without giving account thereof to any one. And this is agreeable to what he himself says to* Moses, *Exod.* 33. 19. I will have mercy on whom I will have mercy, *&c. Therefore no man is injur'd that is not effectually call'd by his grace, seeing it is of his* free grace *and mercy that any one is call'd. 'Tis not therefore to be ascrib'd to mans* free will *or* endeavour *that any obtain Salvation, but to the* free grace *and mercy of God. And as God is free in shewing mercy to whom he pleaseth, so he may justly* cast off *and reject obstinate contemners of Christ and his Gospel, for their own contumacy; as he proves by the instance of* Pharaoh, *who having often hardned his own heart against the judgments of God,* [Exod. 8. 15, 19. & 9. 34.], *at last God was provoked* judicially *to leave him to himself, and to give him up to his own obstinacy and obduration,* [Exod. 9. 12.]. *Insomuch that God tells him,* [Exod. 9. 16.], for this have I raised thee up (i), [*or made thee to continue*]; *and have preserv'd thee a-*

(h) *Nemini quippiam debeo; gratis do meas;* Posset Deus sine injuriâ omnes qui gravia peccarunt, morbo suo relinquere, nec ullam adhibere medicinam. *Grot.*

(i) הֶעֱמַדְתִּיךָ feci ut restares Jun. & Trem. & L. sustentavi te. LXX διετηρήθης, servatus es.

mi dst

midſt all theſe plagues, that (thou abuſing my patience by thy deſperate obſtinacy), I may ſhew forth my divine power, and make it appear more illuſtrious before all the world, in the tremendous and exemplary puniſhment I ſhall inflict upon thee. Upon the whole, the Apoſtle concludes, that as God is free to ſhew mercy where he pleaſes, and is not bound to render any reaſon thereof, beyond his own will, and divine pleaſure; ſo when he delivers up any obdurate ſinner to the obduration (k) *and hardneſs of his own heart, this he may juſtly do, without any impeachment of his righteouſneſs.* From Ver. 14, to 19.

(k) Deus dicitur *indurare*, quando permittit hominem in ſuâ malitiâ perſeverare, & ſecundum eam agere. Tolet. Auguſt. Tom. 2. 464. *Non obdurat Deus impertiendo malitiam, ſed non impertiendo miſerecordiam.* Et alibi: Deus dicitur eum *indurare*, quem mollire noluerit. Sic *excæcare* dicitur eum, quem illuminare noluerit; Sic *repellere* eum, quem vocare noluerit. Ita *Carthuſianus* in Comment. Indurat Deus non influendo malitiam, ſed non conferendo ſubſidium. Et hoc convenit Deo per accidens, ſcil. qui non removet prohibens, nec impertit gratiam, cordis duritiem mollificantem. *Origines, Hieronymus, Theophyl.* exponunt de patientiâ & longanimitate Dei, quâ abutentes impii, indies fiunt deteriores. Nec tamen accuſanda eſt Dei patientia, ſed eorum duritia, &c. vid. *Bieron.* Tom. 30. *Pharaoh* ſemet obduravit voluntariâ obſtinatione; *Deus* Pharaonem: i. e. fivit duriorem fieri, ac qualis eſſet, oſtendit, ſervando vivum, molliuſque eum tractando, quàm merebatur, ut poſtea tarditatem ſupplicii, gravitate compenſaret.

4. *Objection. If the caſe be thus, that God doth ſometimes (and that juſtly) leave obdurate ſinners to harden themſelves, why is he ſo offended at it, why does he ſo complain of it by his Prophets, why does he ſeverely puniſh it? For who can reſiſt his will?*

Anſw. 'Tis not fit (l) *that Man, who is a guilty Creature, and obnoxious to God, ſhould preſume to object any thing againſt Gods proceedings, which are always juſt and holy.* 'Tis not fit *the* Creature *ſhould diſpute with his* Creator; *or queſtion him, why he hath dealt thus or thus with him. Hath not the* Potter *power and liberty, out of the ſame lump of Clay to make one Veſſel for an honourable uſe, and another for a vile and more abject,* [ſee Iſa. 29. 16, & 45. 9.]. *Are not all mankind in the hand of God, as Clay in the hand of the Potter,* Jer. 18. 6? *What if God, after he hath expreſſed patience, and born with the* veſſels of wrath *, a great while, who by their ſins fit themſelves for deſtruction, do at laſt give them up to it, and to the judgment they have deſerved? is there any thing that can reaſonably be objected againſt this? And thus the caſe ſtands with the* incredulous Jews, *whom God rejected not, till they had ſhewed themſelves obſtinate refuſers and contemners of Chriſt and his Goſpel. And what if God willing to render the riches of his* free grace *more illuſtrious towards the* veſſels of mercy, *do effectually call them to believe in his Son, and by juſtifying and ſanctifying of them, prepare them for glory. And thus the caſe ſtands with thoſe that are brought to believe in Chriſt, not only among the* Jews, *but among the* Gentiles *alſo. And what is there in this that any can blame, there being ſo much righteouſneſs, wiſdom, and goodneſs manifeſted therein?* From Ver. 19, to 25.

(l) Negat decere hominem jacentem in peccatis, & extrema commeritum, Deum in jus trahere, ſi minus ei gratiam impertitur ſuam: Sicut enim figulo licet ex luto, re viliſſima, pro arbitrio, vas aliud ad honeſtum uſum, aliud ad minus honeſtos uſus fingere; ſic Deo pro arbitrio licet ex hominibus peccatoribus alios (ut in iis oſtendat divitias miſericordiæ ſuæ) ſanctâ vocatione ad gloriam præparare, alios verò quos tamen patienter fert) ſibi permittere, ſuâ culpâ comparatos ad interitum. Quod diſcrimen Apoſtolus prudenter notavit, v. 22, 23. Nam quum de iis *quos Deus vocat* ſermonem inſtituit ὃς προητοίμασεν inquit, nempe ut deſignet hîc efficacem Dei actionem; at ubi agit de illis *quos non vocat*, contrà dicit vaſa, non quidem ἃ κατηρτίσατο ὁ Θεὸς ſed κατηρτισμένα, juxta illud, *Perditio tua ex te Iſrael, &c.* Deinde id ipſum confirmat Prophetarum teſtimoniis, v. 24, 25, 26. quibus aperte non de juſtificatione, ſed de vocatione agitur. *Camero*

* A late Author hath theſe words, Obſerve, *the veſſels of wrath fitted to deſtruction*, are ſuch as the Apoſtle ſaith God endured with *much long-ſuffering*; and therefore they were not made ſo by any abſolute decree of his, but made themſelves ſo by their wilful and free ſinning: For what *long-ſuffering* can it be, to bear with the ſins of thoſe, that could never poſſibly have been avoided.

And leſt the Jews *ſhould yet ſtumble at* this Doctrine, *he comes now to prove that the* calling of the Gentiles *was foretold by the Prophet* Hoſea, ch. 2. v. 22. *where*

where God declares, that he will call them his people which were not his people, and will have mercy on them which have not obtained mercy. *And* Hoſea 1. 10. *he ſays,* it ſhall come to paſs inſtead of that which was ſaid unto them, ye are not my people, it ſhall be ſaid to them, ye are the ſons of the living God; *which notes his receiving the* Gentiles *into the Church, which was an act of Gods free and undeſerved mercy; at which the* Jewiſh Believers *were much aſtoniſhed, as we may ſee,* Act. 10. 45. *He ſhews alſo, the* rejection of the Jews *to be foretold by the Prophet* Iſaiah, ch. 10. 22. *whoſe words he accommodates to this matter, in which place the Prophet proclaims on this wiſe,* Though the number of the people of Iſrael, *according to the fleſh,* ſhall be very great, that they may be compared with the ſand on the ſeaſhore (*m*), yet a very few only of them ſhall be ſaved. *This the Prophet ſpeaks of thoſe* Jews *that eſcaped the hands of* Sennacherib (*which were only thoſe few that fled to* Jeruſalem); *and the Apoſtle conſiders the deliverance of theſe few as a type of thoſe that ſhall believe in Chriſt to their ſalvation. The Prophet further adds, that God would make a quick diſpatch, and deal in juſtice with* that land, *and* that people *of the* Jews; *and though there were never ſo many of them, only a few ſhould be left, the far greater part ſhould be involv'd in that deſtruction. And this the Apoſtle conſiders as a* type *of the rejection of the greater part of the* Jews, *for their incredulity and contemptuous refuſal of Chriſt. And to this alſo he accommodates what the ſame Prophet had before ſaid,* ch. 1. v. 9. (n) *concerning thoſe ſhut up in* Jeruſalem, *when* Rhezin *King of* Syria, *and* Pekah *King of* Iſrael *beſieged it, but could not prevail againſt it,* 2 King. 16. 5. *namely, that if the Lord of Hoſts had not by that means preſerved a* ſmall remnant, viz. *a ſmall ſeed to them, out of which that people might afterwards ſpring up again, they had been as utterly deſtroyed as* Sodom *and* Gomorrah *were. And in the like manner God would now in theſe times only bring ſome few* * *of the* Jews *to believe in Chriſt, and would reject the greater part of them for their obſtinate refuſing of him.* From Ver. 25, to 30.

(m) Intelligit Iſaias ingentem vaſtitiem quam terræ Judææ (quæ per excellentiam vocatur γῆ ſine ὀικουμένη) intulerat *Sennacharibus*. Pauci qui Hieroſolyma ſe recepêre relicti erant, tanquam ex clade ſuperſtites, quos Græci interpretes λοιπὰς & λεῖμμα & ἐγκατάλειμα vocant. Deus enim fecerat quod in rationibus putandis fieri ſolet, ubi poſt expuncta ea, quibus expenſa acceptis æquantur, exigua aliqua ſumma reſtat, quæ debeatur. Quod tunc fecerat Deus, non mirum ſi rurſus faciat, & de multis paucos ad veram ſalutem perducat. *Grot*

(n) Erat receptum inter Hebræos, omnem liberationem Veterum ad figuram geſſiſſe ejus liberationis, quæ expectanda eſſet temporibus Meſſiæ. Cui ὑποθέσει multa paſſim ſuperſtruunt Apoſtoli. *Idem.*

* Cur non plures, & cur hos, non alios, cauſa penes ipſum. *Grot.*

In fine: he ſhews, *that the* experience of the believing Gentiles *might confirm this Doctrine of* juſtification by Faith. *For they not following after the righteouſneſs of* works, *nor ſeeking to be righteous* that way, *had attained to true righteouſneſs,* viz. *that which is* by Faith in Chriſt; *and the unbelieving* Jews, *ſeeking to be juſtified by the Law, and following after* that way (o) of righteouſneſs, *came ſhort of that righteouſneſs which they ſought after; and no wonder ſeeing they ſought it,* not by Faith in Chriſt, *but deſpiſed him to their own deſtruction, ſtumbling at his humility and mean condition in this world. And thus it was predicted in thoſe two places,* Iſa. 8. 14. & 28. 16. (p) Behold I lay in Sion *that is, in the Church of God among the* Jews) a foundation ſtone, viz. the true Meſſias Jeſus Chriſt, *who to the unbelieving* Jews *and* Gentiles, is a ſtone of ſtumbling, and a rock of offence, *but whoſoever believeth in him ſhall not be fruſtrated of his hope, or aſhamed* (q), *whether he be* Jew *or* Gentile. From Ver. 30. to the end.

(o) v. 31. τὸν & hic viam ſignificat.

(p) See my Harmony on the four Evangeliſts, ch. 5. p. 144.

(q) In Iſa. 28. 16. *He that believeth ſhall not make haſte,* the *Septuagint* renders it *ſhall not be aſham'd*, and ſo put the *conſequent* for the *antecedent*, and the *effect* for the *cauſe*, becauſe he which is raſh and maketh haſte, is aſham'd in the end, and confounded.

He

Chap. 10. *He further prosecutes this Argument of the* Jews temporary rejection; *shewing this to be the cause thereof, that they foolishly and stubbornly rejected the righteousness which God presents in the Gospel. And being first to convince them of their folly therein, lest they should think he spake out of disaffection to his own Nation, he professes he was so far from it, that he heartily prayed to God for their conversion and salvation. For he could not but bear them record, that very many of them had a zeal,* in their way, *to please God, but for want of true knowledg they were greatly mistaken. For being unsatisfied of Gods way of justifying sinners, by the* righteousness of Christ *apprehended by Faith, and desiring and endeavouring to establish* a way of righteousness *by* their own works *and* obedience to the Law, *they have refused to submit to Gods way of justification, which is* by Faith in Christ. *He tells them, they should have considered, that Christ is* the end of the Law, *that is, that all the* Ceremonies *of the Law prefigured him, and had reference unto him as their scope and end; and that the* moral Law *convincing men of their sins, and condemning them for them, did plainly shew, that the expiation of sin could no where be found but in the sacrifice of Christ, and therefore righteousness must be sought by Faith in him, and not by the Law. For* Moses *when he commended the Law to the people,* Deut. 30. 11, *&c. spake in this wise;* This is the commandment which I command thee this day, it is not hidden from thee, neither is it far off. It is not in heaven, that thou shouldst say, who shall go up for us to heaven, and bring it down unto us, that we may hear it and do it. Neither is it beyond the sea, that thou should say, who shall go over the sea for us, and bring it unto us, that we may know it and obey it: but the word is very nigh unto thee, in thy mouth, *(that is, thou canst not plead ignorance, for this word is fully declar'd to thee, and thou hast it daily in thy mouth)* and in thy heart, *(thou understandest sufficiently what the Lord requires of thee), that thou mayest do it. It remains therefore, that thou take care fully and exactly to perform it. For the man that doth all things prescribed in the Law* exact'y *and* perfectly, *without ever failing in any one particular, shall* live *thereby: And on these, and no other terms doth the* Law *promise eternal life, which now are not possible to be perform'd by any meer man since* Adams *fall. But as for the* Gospel *which presents justification by Faith, he tells them, that if he may bring it in speaking, in allusion to* Moses, *they should find it would speak in this wise:* Say not in thine heart, *(nor give way to any such vile thoughts),* Who shall ascend into heaven *to bring the* Messias *down from thence, that we may believe in him and obey him? For he is already come from heaven, and actually exhibited and offered to thee, and if thou wilt be saved, 'tis necessary thou believe that this Jesus is the true* Messias, *sent of God; and not only so, but that being crucified here by wicked men, and put to death, and laid in the grave, he rose again the third day, and ascended to the right hand of his Father, there to intercede for us. And say not thou in thy heart,* Who shall descend into the deep, *(that is, into the grave), to bring Christ again from the dead? For as he died for the sins of men, so he is assuredly risen again for their justification. And further, he shews, 'tis agreeable to the* righteousness which is by Faith, *in allusion to what* Moses *said, to speak thus. The Gospel (which holds forth all these things concerning Christ, and by which men are exhorted, and brought to believe), is openly proclaim'd and preached by the Apostles, and other Ministers of Christ (so that none of you can reasonably pretend ignorance) this* word, *I say, is come near unto you, and so plainly declar'd that you may apprehend it in your understandings, believe it in your hearts, and confess it with your mouths* (a). *And he that shall sincerely confess with his mouth, and own Jesus Christ for his Lord and Saviour,* [see Gal. 2. 20. 1 Tim. 1. 15.], *and with his heart believe in him, and depend on the merits of his death and passion, and believe also his resurrection, shall certainly be saved. For* Faith *is the means whereby the* righteousness *of Christ is received and made ours; and a* sincere confession

(a) Verbum hoc in ore tuo] scil. ut *ore confitearis.* Et in corde tuo] scil. ut *corde credas.* Piscat.

confession *of Christ is an effect and fruit of that Faith, and so a way* (b) *unto eternal salvation. And that there is a real connexion between* true Faith in Christ, *and* eternal salvation, *(so that he that hath the one, shall not fail of the other), he proves from* Isa. 28. 16. *where the Prophet saith,* he that believeth, [viz. *in Christ the precious Corner-stone laid in Sion*] shall not be ashamed, *nor frustrated of his hope and expectation. And there is no difference between* Jew *and* Gentile *in this matter. For he that is Lord over all, is rich in his mercy to all, that truly worship him, and call upon him, with a true Faith and Contrition, as he proves from the testimony of the Prophet* Joel, ch. 2. 32. *which promise belongs to the* Gentiles *as well as to the* Jews, *as may appear from* Act. 2. 21. From Ver. 1. to 14.

(b) Confessio est via quâ pervenitur ad vitam æternam. Beza.

Having thus shewed, that the Promise is universal, that whosoever call upon the Lord in a due manner shall be saved, whether they be Jews *or* Gentiles, *hence he inferreth, that the Gospel must be preached to the* Gentiles, *and that himself and his fellow Apostles did nothing but what was agreeable to the will of God in so doing. This he proves by an heap of arguments clapt together after this manner.* Those that (c) call on the name of the Lord and worship him in a right manner shall be saved: *but none can call on him, except they first believe in him; nor believe in him, except they have been first instructed, and taught to know him; nor can they ordinarily be taught to know him without a Preacher, nor can any lawfully preach them, except they be authoriz'd of God, and sent; and to such the words of the Prophet* Isaiah, ch. 52. 7. *may be adapted (which were first spoken on occasion of the joyfull tydings brought by the messengers who brought the news of the* Jews *deliverance out of the hands of the* Babylonians), How beautiful are the feet of them that preach the Gospel of peace, and bring glad Tidings of good things. *For if the news of that corporal deliverance by* Cyrus *was so welcom, how should the Gospel-tidings of spiritual deliverance from the slavery of sin and Satan by Christ be much more welcom?* From Ver. 14, to 16.

(c) *Sortes.* Nemo invocatur in quem non creditur; Fides autem ex auditu. Nemo autem audiet verbum à nullo annunciatum. Nemo prædicabit verbum Dei nisi missus. Legatis igitur opus est qui non à seipsis sed à Deo veniunt, & bona ab illo nova annunciant.

But here he supposes the Jews *(who could not abide to hear the Gospel should be preached to the* Gentiles*) might object, If the preaching of the Gospel to the* Gentiles *be of God, how comes it to pass, that so few of them obey it? To this he answers, that the* Jews *were not to be offended hereat. For as the sending of the Apostles to preach the Gospel was foretold in the Scripture as he had proved, so the incredulity of the greatest part of the* Jews *and* Gentiles, *and the small fruit and effect of the Apostles labours was foretold also, in those words of* Isa. 53. 1. Lord who hath believed our report? *that is, how few have been perswaded, and wrought upon by our preaching. It follows therefore, that the* Faith *of the* Gentiles *could not in an ordinary way be otherwise wrought, than by hearing the Gospel preached* *, *and the Gospel could not be lawfully preached unto them but by the command of God. But then here it might be objected again; If God intended that the Gospel should be made known, and preached to the* Gentiles, *as well as to the* Gentiles; *how comes it to pass, that the Apostles have preached it to so few of them? He answers, that not a* few only *of the* Gentiles *have heard it; for what was said by* David, Psal. 19. 4. *concerning the preaching of the heavens, may well be said concerning the preaching of the Apostles;* their sound (e) went into all the earth, and their words into all the world. From Ver. 16. to 19.

* v. 17. Per verbum Dei] h. e. ex mandato Dei qui Apostolos ad prædicandum misit. Pisc.

(e) The Hebrew Text hath קַוָּם their line, the Septuagint φθόγγος their sound. They seem to have read הֹולֵם instead of קַוָּם. See Col. 1. 5, 6. The Apostles had preached the Gospel to some of all Nations, Act. 2. 5. and planted the Gospel in the remotest parts of the world.

v. 19. Per non Gentem] Puta per Gentiles qui hactenus non fuerunt Gens mea. *Per Gentem insipientem*] Puta per Gentiles qui hactenus insipienter vixerunt & stultè adorarunt idola. *A Lap.*

But the Jews *might here further object, That they did not know that the Gospel was to be preached to the* Gentiles, *and that* they *should be called to a participation of the grace thereof.*

He answers, that Moses *and* Isaiah *do both plainly affirm it: As first,* Moses, Deut. 32. 21. *where he foretells, that because the* Jews *violated the* conjugal Covenant *between God and them, He would cast them off for their wickedness, and bestow their priviledges on the* Gentiles. *As if God should have said, You have chosen another God, even your idols; and I will chuse another people, even the* Gentiles; *you have angred me by giving my honour to Idols, and I will anger you, by giving your prerogatives to the* Gentiles. 2ly. Isaiah *affirms the same, who in* ch. 65. 12. *predicts the conversion and coming in of the* Gentiles, *by the ministry of the Gospel; and also the rejection of the* Jews, *declaring boldly and plainly, that God would be sought * unto, and call'd upon, by those that have not* in former times *asked any thing of him; that he would manifest himself to them who* before *inquired not after him, and prevent their seeking of him by sending unto and seeking of them,* [see 2 Cor. 5. 20. Eph. 2. 17]. *And, that the* Jewish *Nation, whom he had long laboured with, from time to time, to reduce and reclaim them, spreading forth his hands all the* long day *of their visitation, to invite them, and call them by the preaching of his Prophets, and afterwards of his Apostles, (but in vain). He was resolv'd, for their wilfull obstinacy, to reject them, and to receive the* Gentiles *in their room.* From Ver. 19, to the end.

* v. 20. *Inventus sum*] i. e. inveniar. Propheticè enim ponitur *præteritum* pro *futuro.*

Chap. 11. *Having thus spoken of the* rejection of the Jews *for their refusing Christ, in the* 9th *and* 10th *Chapters, and of the* calling of the Gentiles; *he comes now to shew, That the* Gentiles *ought not thereupon to insult over the* Jews. *For their* rejection *is neither* total, *nor* final. *The* former *he proves from* ver. 1, to 11. *The* latter, *from* ver. 11, to 33.

1. *The* first *he proves,* viz. That God hath not totally rejected all, and every one of the Jews, *by these Arguments. For,* 1. *He himself being a* Jew *was not rejected.* 2ly, *God hath not cast away those of the* Jews *which he foresaw* (a) *would (through the operation of his grace) embrace Christ, and believe in him.* 3ly, *He proves this, by instancing in* Elias, *in whose days the* ten Tribes *having generally revolted from God, and followed* Jeroboams *Idols, the Prophet comes to God, and complains of the wickedness of the people of that time, that they had killed the Lords Prophets, and thrown down his Altars* (b), *(built by pious men of the ten Tribes to serve God with, when they were not permitted to go to* Jerusalem (c)), *and that himself was now the only pious man left in the Land, (thinking possibly that all that* Obadiah *had hid were destroyed by* Jezebel), *and that was the reason they now attempted to kill him also. God answers him, that he had reserved Seven thousand to himself, that continued in his true worship, who had not bowed the knee to the Image of* Baal. *As therefore there were many true worshippers in* Israel *in that time of general defection besides* Elias, 1 King. 19. 14. *so he tells them at this time, though the generality of the* Jews *for their refusing of Christ be rejected, yet God had reserved to himself a* remnant, *according to his free and gratuitous election, whom he will draw to believe in his Son. Hence he infers two Conclusions.* 1. *If a remnant be reserved, meerly by the free and gracious election of God, then 'tis not upon the foresight and consideration of the merit of their own works; for*

(a) Scriptura hanc προγνωσιν ad fidem expressè refert, 1 Pet. 1. 2. *Freidlib.*

(b) Altaria scil. in excelsis locis, & collibus Deo vero erecta. Unde hæc altaria vocantur *Excelsa* in Scriptura. Quæ licèt Lege Deut. 16. 2. vetita essent, ac proinde piè ab Hezekiâ, & Josiâ eversa sint, tamen impium erat evertere ea, ex odio cultus divini, verique Dei, uti fecerunt Achab & Jezebel.

(c) In which case the prohibition of building private altars is by the learned Jews said to have ceased.

for that which is of grace *is not of* works. Grace *and* works *(as causes) mutually destroy each other. Grace is* free *and* * gratuitous, *and gives a favour which is not due; but whatsoever is given for the merit of works, is not freely given, and consequently is not* grace. *Works challenge a reward as a due debt, else they would lose the nature of works done to merit by. The nature of grace is to be free; but the nature of works is to make indebted. If therefore the* Election *be meerly of grace, God ought to have all the glory; If it be upon the merit of works foreseen, then corrupt flesh will boast.*

* Gratia non est gratia *ullo modo,* nisi sit gratuita *omni modo. Augustin.*

2ly. *His second Inference is this, that though the generality of the* Israelites, *(who are so after the flesh), seeking justification and salvation by their own righteousness, and observance of the Law, (and not in a right manner), have not obtain'd it, (* see ch. 9. 31. *); yet the* elect *among them, seeking it in a* Gospel-way, by Faith in Christ *have obtain'd it; and the* rest *(being left to themselves and the power of the Devil) by the just judgment of God, are blinded and hardned even unto this day* (c); *so that in them is accomplished what the Prophet* Isaiah [ch. 29 10. & 6. 9.] *long ago prophesied of those* Israelites, *who having first hardned their own hearts against God, should be after given up by God to a further obduration; insomuch that the* spirit of slumber (d) *should fall upon them, and they should have eyes and ears, wherewith (as the case stood with them) they could neither see nor hear; that is, such a mind wherewith they could not understand the things that concern'd their peace. And what* David *said prophetically* (e) *of some in his time,* Psal. 69. 22. *(by way of retribution to their wickedness), that the things that were appointed for their good, (viz. their necessary food and refreshment), should turn to their mischief, saying,* Let their table (f) be made a snare, *and a* trap, *and a stumbling block* (g) *and tend to their hurt; and bow down their back* (h) *always, that is, let them savour nothing but* earthly things, *having their minds and hearts intent upon them; who being often warn'd of God, would not mind heavenly things. All this the Apostle applies, and adapts to the incredulous* Jews *of his time, to whom the very preaching of the Gospel was an occasion of obduration, they growing worse, and not better, by it, and being blinded, discerning nothing of heavenly things.* From Ver. 1, to 11.

(c) Cohærent hæc verba cum verbo ἐπτωχώθησαν in fine, v. 7.

(d) *Spiritum soporis*] i. e. animum somnolentum & quasi veterno oppressum adeoque omni sensu privatum.

(e) *Paul* ties not himself to the very words of the Psalm, but being guided by the same Spirit by which *David* wrote, adds, and alters some words without diminishing the sense.

(f) i. e. Omnes illorum deliciæ vertantur iis in perniciem.

(g) Metaphoræ tres continuatæ: prima ab *avibus,* altera à *feris,* tertia à *laxis,* aliisve obstaculis in quæ impingimus.

(h) v. 10. Prædicit eis obscurationem intellectûs, & servilem quendam terrenumque animum, ut nunquam sese erigere, & assurgere possint in altum, ad spirituales verasque sententias, sed semper incurvati, & veluti humi repentes, terrena cogitent, ut sunt terrenum regnum Messiæ, &c. Alii intelligunt de onere legis servili, & malæ conscientiæ, quo essent premendi, expertes libertatis Christi. Atque hæc cæcitas, justo Dei judicio ita permittente, ob incredulitatem eis infligitur. *Flac. Illyr.*

2. *Having thus shewed, that the* rejection *of the* Jews *is not* total, *he comes now to shew, it is not* final, *and that they shall be* generally called *before the end of the world, that both* Jews *and* Gentiles *may make one sheepfold, and one flock under Christ Jesus the great Shepherd. To prove this point, he brings divers Arguments for the comfort of the poor* Jews, *and inserts an Admonition to the* Gentiles, *not to insult over them.* From Ver. 17, to 23.

1. *He shews them, that the* Jews *have not so stumbled, that they should fall and never rise again; but God in his righteous judgment hath permitted them to fall, that they having obstinately refused the Gospel, it might be preached to the* Gentiles; *and the calling of the* Gentiles, *and their receiving of the Gospel, he will in his infinite wisdom make use of, to make the* Jews *jealous, and emulous, and*

and troubled to see themselves so far out-stripp'd by those whom they so contemned. And so make that emulation a means to bring them to embrace Christ also. So that his Argument lies thus; If the rejection of the Jews *occasioned the Calling of the* Gentiles, *whom they shall one day be provoked* (i) *to emulate and follow, then the* Jews *shall be called. But the first is true, in the Text, therefore the last.*

(i) See ch. 10. v. 19.

2. *If their casting off were so profitable to the World, much more will their* calling home *be. If their rejection did further the salvation of the* Gentiles, *insomuch that the paucity* (k) *of Believers among them, proved the* riches of the World, *that is, occasion'd a numerous and copious conversion of the* Gentiles, *and spread a rich and an abundant knowledg of Christ in the World; how much more shall a general calling and conversion of them confirm the Faith of the believing* Gentiles, *and be a means to convert those of them that do* not believe *all over the World.*

(k) πτῶσις.

3. *He shews, that he himself is an Apostle of the* Gentiles, *and did earnestly desire to make his ministry glorious, in converting as many of them as he could, and the rather, that he might provoke his own Nation, not to suffer the* Gentiles alone *to enjoy the priviledges of the Sons of God, but that* they *would join themselves unto them, that so* they *also might be saved. Therefore he intimates, that the case of the* Jews *is not desperate, nor ought to be look'd upon with contempt by the* Gentiles.

4. *That he might further urge his Argument which he had made use of at* v. 12. *he shews, That if the* casting off *of the contumacious* Jews *be a means of sending the Gospel to the* Gentiles, *and so of bringing* them *to Faith in Christ, (whereby they obtain pardon of their sins, and reconciliation with God), What a miracle of mercy will the* re-assuming *of them again into Gods favour be, (upon their embracing of Christ), even as great, and as fit to work upon the* Gentiles, *and make them rejoice, as if they should see their dear friends (whom they entirely loved) raised from the dead again* (k).

(k) Perinde erit ac si mortuus quis ad vitam revocetur. ζωὴ ἐκ νεκρῶν] summum gaudium.

5. *He uses another Argument, taken from the relation of the* Jews *to the Covenant made with their Fathers, arguing after this manner: The holy Nation; that is, the Nation which is Gods peculiar people, and* federally holy, *cannot be cast off for ever; but the* Jews *are an holy Nation, which he proveth, because they are descended of* holy Parents; *and if any doubt of that, he proves it by two similitudes, viz. of the* first-fruits, *and* root, *which being* holy *make the* lump, *and the* branches *holy. Concerning the* first fruits, *the Law is set down* Lev. 23. *by which the people were not permitted to put sickle into their corn till they had offered a* sheaf *to the Lord, and then it was lawful for them to reap it; and when they had inn'd their Corn, they might not eat of it, till they had offered* two loaves *to the Lord, and then was their whole* lump *sanctified, and made lawfull for them to eat. Now he shews, that the Patriarchs,* Abraham, Isaac, *and* Jacob *were as the* first-fruits, *and the people of the* Jews *were as the lump. The* Jews *therefore being descended from those holy Patriarchs, to whom and their seed the Covenant is made,* [I will be thy God, and the God of thy seed], *have still a relation to that Covenant made with their Fathers; and so their case is not desperate. And the same is the sense of the other similitude. As the* branches *follow the nature of the* root, *so do the* Jews *the condition of those holy Patriarchs, in regard of the outward priviledges of the Covenant; that is, not in respect of* personal *and* inherent, *but* federal *and* external *holiness, so as they may expect to be owned by God as his visible Church.* From Ver. 11, to 17.

But here some Gentile *might object, We acknowledg the* root *of the* Jewish *Nation*

Nation to be holy, but what good doth the holiness of the root to these incredulous branches, that are now broken off, and rejected of God? The Apostle answers, That some of the branches are indeed broken off from the sweet Olive-tree, *(that is, from the Church of the holy Patriarchs); and the* Gentiles, *that are as a wild Olive, and not sprung from that holy root, are by Faith grafted in among the branches that remain in the sweet Olive, and so imitating the Faith of the holy Patriarchs, are made* one Church *with them, and thereby partake of the root and fatness of the* sweet Olive, *that is, of the Doctrine and grace of Christ, and all the spiritual benefits and priviledges which he conferreth on his Church. But yet seeing the* Gentiles *are, of* meer grace, *grafted in, (being before in a forlorn condition), they should not disdainfully boast, or insult over the branches that are broken off,* viz. *the incredulous* Jews; *for they are* natural *branches of that body and root, which bears the believing* Gentiles, *and have an outward fellowship with the Olive; that is, they are the natural Children of* Abraham, *who* in some degree *is despised, when his Children are despised; so that if they insult over these branches, they do in a manner lift up themselves against the root, which bore these branches, even against* Abraham *himself, who is call'd the root of this Olive-tree, in respect, that he is the Parent from which the* Jews *naturally descend, and in respect of the Covenant that God made with him. And further, they should consider, that this root doth bear the believing* Gentiles, *and not* they *the root. The Church of the* Jews *is our* Mother-Church; Salvation is of the Jews, *as our Saviour speaks,* Joh. 4. 22. *The* Gentiles *are not called to make a* several *Church by themselves; neither do they so: For there is but* one Church, *but they are called to be members of the Church of the* Jews, *as Christ saith,* Joh. 10. 16. I have other sheep which are not yet of this fold, *(that is, the Elect among the* Gentiles), them I must bring into this fold, that there may be one fold, *(or Church)*, and one shepherd. *But the Christian* Gentile *might here again object, that though the* Jew *be the* natural Olive, *and the* Gentile *the* wild Olive; *yet the* Jews *are broken off, that the* Gentiles *might be grafted in. He answers, The proper cause of the breaking off of the* Jews, *was their infidelity, and not the coming in of the* Gentiles; *for they came in by accident; and the proper cause of the coming in, and the present standing of the* Gentiles, *is their* Faith: *Therefore they should not be high-minded, but fear, and accordingly look to their standing. And as a man that is on the top of a tree brags not of his height, but looks to his hold, so ought they. For if God spared not the natural branches, but proceeded with so much severity against his own people the* Jews, *the* Gentiles *have no reason to expect less severity, if they take not heed to themselves. Two things therefore he intimates in this matter, are especially to be considered by them.* 1. *The severity of God against the incredulous* Jews, *to whom Christ was a stone of stumbling.* 2. *His infinite mercy and grace, in effectually calling the* Gentiles *to Faith in Christ, in which they are to continue* (l) *and abide; otherwise they also shall be cut off from the* Olive, *that is, the true Church. So likewise the* Jews, *if they continue not in their unbelief, shall be grafted in again; for God is able to do it. Yea he shews, the thing is not only possible, but very probable, because God hath grafted in the* Gentiles, *that are branches of the wild Olive; and 'tis* contrary to nature, *to graft a wild Olive branch into a right Olive; but* natural, *to graft into it one of its own kind. If therefore he hath grafted in the* Gentiles, *'tis much more likely he will re-ingraft the* Jews, *that are the natural branches, (naturally descended of* Abraham *and the holy* Patriarchs, *with whom he made his Covenant), into their own Olive tree, from which they were cut off for their unbelief.* From Ver. 17, to 25.

(l) *Si permanseris in benignitate*] i. e. in eo statu in quo te Deus constituit per benignitatem suam, nempe in fide. Meton. efficientis pro effecto, vide v. 31.

Paul here speaks to the whole Church of the *Gentiles*, among whom there were many hypocrites. He speaks to the *Elect*, to make them carefully look to their standing, not intimating thereby, that they should finally fall away.

v. 24. *Wild by Nature*] Understand *Nature*, not as it was first made, but as it was *corrupted in Adam*, and so derived from him to his posterity.

Having thus shewed the possibility *and* probability *of the Calling of the* Jews, *he now comes to shew, the* certainty *of it; and takes his argument from the revelation of this* mystery *or* secret *made to himself by the Spirit of God, which he was to impart to the* Gentiles. *And accordingly tells them, he would not have them ignorant of it, Lest they should be tempted, proudly to despise the* Jews *as utter* cast-aways: *For he acquaints them, that* blindness *and* obduration *is not come upon the* Jews *universally, but on* some *of them only, and that for a certain time; namely, till a greater number of the* Gentiles, *than ever before, shall be brought to believe in Christ, and so enter into the true Church; with the coming in of which great multitude, the* Jews *shall be provoked to turn to Christ; and so all* Israel; *that is, the* generality *of the* Israelites *shall be brought to embrace Christ, and thereby be put into a way of salvation. When therefore the* fulness *of the* Gentiles *is come in, there shall be a famous and universal calling of the* Jews. *And this he shews, is agreeable to the Prophesie,* Isa. 59. 20, 21. *where the* Prophet, *respecting the time of the coming of the* Messiah, *saith,* The deliverer (viz. *the* Messias, *who was typified by* Cyrus) shall come to Sion; *but the Apostle looking further, even to those things that were to follow the coming of Christ, by way of* accommodation, *saith,* The Redeemer shall come out of Sion, *that is, out of the midst of his Church, where he dwelleth and abideth by his Spirit, and* shall effectually call the Jews. *The Prophet indeed says,* He shall come to them, that return from iniquity in Jacob. *But the Apostle (following the* Septuagint, *which was understood by the* Gentiles) *saith,* he shall turn iniquity from Jacob; *and so instead of mentioning Christs coming, he speaketh of a* benefit *that should* follow his Coming, *which is, the remission of sin. Now where God forgives sin, he first gives the grace of true conversion, and therefore the* Jews *shall be converted. And he further shews, that this is Gods* Covenant, *which he will fulfill unto them, namely, to* pardon their sins, *and they that shall have their sins pardoned, shall be first effectually called, and so the* Jews *shall reap the* benefit *of the Covenant, when they shall feel the* efficacy *of it, turning their hearts to God, and perswading them to embrace Jesus Christ by Faith.* From Ver. 25, to 28.

But some might here object, What! shall the Jews *be called and pardoned, that are Gods enemies, whom he hates for rejecting the Gospel? He answers, They are* enemies, *and yet* beloved *in divers respects. If we respect the* Gospel, *they are Gods enemies, and hated by him; namely, because they refuse and persecute it, spurn and kick against it; and do the more persecute and hate it for the* Gentiles *sake, because they see them love and embrace it, and that thereupon they are admitted into the Church. But if we respect Gods* election of this people, *above all other Nations, to be his* peculiar *people, and how they are descended of those holy Patriarchs,* Abraham, Isaac, *and* Jacob, *(with whom the Lord entred into Covenant, and promised to be* their God, *and* the God of their seed after them); *in this* regard *they are* beloved *of God. For Gods special favours to the* Jews, *and his calling them to be his people, are such things as he will never change, or repent of.* From Ver. 28, to 30.

His last argument for the general calling *of the* Jews, *is this; God after a long time of disobedience received the* Gentiles *to mercy; therefore there is reason to think, that he will at last receive the* Jews *also. For (according to the rule),* Of like things there is the same judgment to be made. *Now the* Gentiles, *who were formerly disobedient, have obtained mercy, by occasion of the* Jews *infidelity and obstinacy; God sending the Gospel to them which the* Jews *rejected. And as the* Gentiles were *disobedient, so* are *the* Jews *now: as the* Gentiles *have obtained mercy, so* shall *the* Jews: *yet with this difference, The* Gentiles *obtained mercy by the unbelief of the* Jews; *but the* Jews *shall obtain mercy, by the mercy shewed to the* Gentiles, *being provoked*

ked (m) *to emulation by the multitude of converted* Gentiles; *and shall themselves also be brought to believe in Christ; and shall count it a shame for them, (a people so highly favoured of God), to be out-stripp'd by the* Gentiles. *So that the argument is from the* less to the greater. *If the* infidelity *of the* Jews *was an occasion of mercy to the* Gentiles, *much more shall the* mercy *shewed to the* Gentiles, *be an occasion of mercy to the* Jews. *And all this serves to illustrate the grace and mercy of God, both to* Jews *and* Gentiles, *that* both *may obtain salvation, not by their own* works, *but by his* grace, *without which neither of them can be saved. For God, as a just Judg, hath suffered* (n) *both* Jews *and* Gentiles, successively (*for some time*) *to remain under the power of their unbelief and disobedience, that he might in his own time, fulfill the* great counsel *of his goodness, in shewing undeserv'd mercy upon them all* (o), *namely, both* Jews *and* Gentiles. From Ver. 30. to 33.

(m) Ut miserecordiæ Gentibus factæ exemplo provocati, misereordiam & ipsi Judæi consequantur.

(n) *Conclusit*] i. e. Concludi permisit. Sivit esse sub imperio, & potestate incredulitatis.

(o) *Ut omnium miseretur*] scil. non hominum, sed nationum, i. e. tam *Gentilium* quàm *Judæorum*. Intelligitur de Generibus singulorum, non de Singulis generum. *A L p.*

In the Conclusion of this discourse, he falls into an admiration of the depth *of the abundant* goodness *of God, in bearing with the disobedience and contumacy of the* Gentiles *first, and then of the* Jews; *and of his* wisdom *in making the rejection of the* Jews, *a means of calling the* Gentiles; *and of his* knowledg *in knowing how to work upon the obstinate* Jews, *by his mercy shewed unto the* Gentiles. *He shews, his judgments and works are unsearchable, and the ways and methods of his providence past finding out. For no Creature can pierce into the mind of God, nor was ever called to be of his Counsel;* see Isa. 40. 13, 14. 1 Cor. 2. 16. *In fine, he shews, That if any shall yet complain of these dispensations of God, which he hath been speaking of, and shall think that God deals hardly with the* Jews *in rejecting them, and calling the* Gentiles; *let him remember, No man can challenge God, as if he were indebted to him, or owed him any thing. He asks, Who ever gave any thing to God, that he did not first receive from him? or who can merit any thing at his hands?* see Job 41. 2. *He owes us nothing, but what he is pleased of his own meer goodness, freely to promise us? And if so, who hath cause to complain, if he deal more bountifully with some, than with others* (p). *For all things are* of him, *as the* first Author: *all things are upheld* by him, *as the* Preserver: *all things are disposed of by him as the* supream Director: *all things tend* to him, *as the* ultimate End: *therefore all things ought to be subservient to his glory, to whom all praise, honour and glory ought for ever to be ascribed.* Amen. From Ver. 33, to the end.

(p) Beneficii sui quemque oportet esse arbitrum. Liberalitas à *libertate* nomen habet. Nulli Deus ullo jure aut titulo obstringitur, quia nihil ab ullo accepit, quod prius non illi dederit. Nulli ergo Deus est debitor, ac proinde non est injustus si Gentes illuminet, Judæos vero in suâ cæcitate relinquat.

The Apostle having now done with the First part of his Epistle, viz. *the* doctrinal: *He comes to the Second, which is* practical; *wherein he gives divers* precepts *of Christian life.* From Chap. 12. to Ver. 14, of Chap. 15. **Chap. 12.**

1. *He intreats them by those great mercies which God hath vouchsafed to them, to present their bodies*, (that is, their whole man both Soul and Body), a* living sacrifice, *(enlivened and quickned by the Spirit of Christ),* holy, *(in respect both of inward affections, and outward actions),* acceptable to God, *(through Christ) which is a* reasonable service; *and far more valuable in his sight, than the offering or sacrificing of unreasonable beasts. He intreats them also, not to conform themselves to the carnal conversation of the world, that lies in wickedness, but to endeavour to be transformed, and changed by the renewing of their*

* By a Synecdoche of a part for the whole.

their minds and wills, *that so they may discern what is the* good *and* perfect will *of God, revealed in his word, and may heartily* approve *it, and willingly* conform *themselves to it.* Ver. 1, 2.

2. *By virtue of his Apostolick Office, which he had of grace received, he injoins those among them, who had any special gifts, or publick office in the Church, that they should not be proud of them, nor pretend to be wise above their* capacity *and* calling, *but carrying themselves* soberly *and* modestly, *(according to the measure of the gifts and graces of the Spirit conferred on them, upon their believing* (a) *in Christ,* Eph. 4. 7. *), should imploy them to the best advantage of the Church. For as in the natural body, several members are deputed to several offices; so it is in the Church, where all the faithful are* one body *under* Christ the Head, *and members one of another, and on that account, ought mutually to serve one another. Therefore every one should demean himself* soberly *in the use of the gift given him; as particularly, if any one have the gift of* Prophesie, *or interpreting the Scripture, he should prophesie according to the* analogy *or* rule *of Faith, that is, conform his interpretations to the* rule *of the Holy Scriptures, and teach nothing disagreeable thereunto.* He *likewise that hath any office or ministry in the Church should attend on* that; *as for instance, He that* teacheth, *or is imployed in laying down sound doctrine, and confuting error (as* Professors *in the Schools, and* Catechists *in parochial Congregations now do) should diligently attend on that work. He that hath the office of a* Pastor, *to exhort the people, and apply the word, he should attend to* that. He *that hath the office of distributing the Churches stock, should labour to do it with simplicity and good fidelity.* He *that hath the office of a* Ruler *in the Church,* [1 Cor. 12. 28. 1 Tim. 5. 17.], *and is to look to the manners of people, should do it with diligence. Lastly,* He *that sheweth mercy,* viz. *that has the particular care of strangers, or the sick, or impotent persons, and Orphans, should do it chearfully, and with a willing mind.* From Ver. 3, to 9.

(a) Quisque se contineat intra mensuram doni, gratiæ, talenti, officii sibi commissi, quod, per fidem, credendo accepit, nec alia attentet: v. 9. cui datum est *ministerium*, ille ministret, non doceat; vicissim cui data est *doctrina*, ille doceat nec se inserat ministerio alteri tradito. *A Lap.*

3. *He exhorts to several Christian duties necessary in our conversation. Such as are,* 1. *Sincere love.* 2. *Abhorring evil, and embracing that which is good.* 3. *Brotherly kindness.* 4. *Giving to others the honour due to them.* 5. *Sedulity and industry in their particular Callings.* 6. *Fervency of Spirit in the Lords service.* 7. *Encouraging themselves under afflictions with hope of deliverance, being patient in tribulation, and continuing instant in prayer.* 8. *Beneficence and communicating to the poor Saints; hospitality to distressed strangers that come to them.* 9. *Blessing their persecutors.* 10. *Sympathizing with one another in prosperity and adversity.* 11. *Unanimity and mutual concord,* [Phil. 2. 2. 4.], *wishing the like good unto others as unto themselves.* 12. *Not minding or pretending to high mysterious things, but following the examples of lowly, modest, and meek Christians; not conceiting themselves wiser than others.* 13. *Not recompencing injuries with injuries.* 14. *Taking care by honesty and innocency of life to cut off all occasion from any, of reviling them,* 2 Cor. 8. 21. 15. *Peaceableness with all men as far as they can.* 16. *Forbearing private revenge, and to suffer their own, and their adversaries anger to cool, remembring that it belongs to God either immediately by himself, or else by the Magistrate to revenge injuries. Therefore they should do good to their enemies instead of evil, which is the way to heap Coals of fire on their heads, and to melt them and soften them, if there be any ingenuity in them. And, Lastly, Not to suffer themselves to be so far transported or overcome with injuries as to be prompted to revenge them. For to conquer the malice of their enemies with kindness, is the best kind of victory.* From Ver. 9, to the end.

5. *In*

Chap. 13.

5. *In the next place, he exhorts them, To yeild* due obedience *and* subjection *to Magistrates. For every* lawful power, *ruling according to righteousness, is Gods* ordination; *and he that resists and opposes such a power, sets himself against Gods ordinance, and so brings upon himself punishment* (a), *as well from God as the Magistrate. For the office of the Magistrate is ordained by God, (and to such he enjoins this conscientious obedience), to restrain and punish* wickedness, *and to encourage what is* good *and praise-worthy. The Magistrate is the Minister of God for the* good *of men, and ordain'd for this end, to keep up* good order *in the world, being arm'd with the* sword of power *to punish those that are wicked and exorbitant. Therefore, he shews, it is necessary they should be subject, not only that they may avoid the anger of the Magistrate, but in respect of Gods command, who injoins this subjection. And for this cause,* (viz. *the avoiding wrath, and to perform their duty towards God*), *he tells them, they ought to pay tribute to Magistrates, as to the Ministers of God, who are continually employed in the defence of the publick peace and tranquillity, and in maintaining justice, righteousness, and good order among men. And seeing* justice *requires us to give every one their* due, *they ought to pay to Magistrates, (whether supream or subordinate),* tribute, custom, fear, reverence, *and* honour, *according as their respective places and degrees require.* From Ver. 1, to 8.

(a) Κρῖμα λήψονται. pœnam ferent. *Gros.*

6. *Having exhorted them, to pay every man what they owe him, whether* money, service, *or* respect; *he tells them, there is one debt they can never be quit of, but must be always paying, and that is, to* love (b) one another; *which duty if any man perform absolutely, and in* all respects *as he ought, he may be said not to have perform'd obedience only to* one *or* two *Commandments of the Second Table, but to have fulfilled them all. For all of them (many whereof he enumerates, though not in order) are branches, and parts of that great duty of* Charity, *and* loving our Neighbour; *so that he that truly loves his Neighbour as he ought, will not injure him in any thing, whether in his* life, wife, goods, good name; *and so fulfills the Law.* From Ver. 8, to 11.

(b) Charitas reddendo multiplicatur; cum redditur ab homine, crescit in homine.

7. *This duty of* loving one another, *he shews, they should the rather perform, seeing they were not* unbelievers *now, and in the dark night of ignorance as formerly, but the Gospel-light had arisen unto them, and therefore it was high time for them to rouse* (c) *up, and awaken themselves to a performance of those duties, which that glorious revelation call'd them to; and the rather, because now they were come nearer salvation, (which is the end of their race,* 1 Pet. 1. 9.), *than when they first believed. As therefore they that run a* race, *the nearer they come to the* stand, *the faster they run; so should they increase more and more in holiness, the nearer they come to their end. They should remember that the* night *of Heathenish ignorance and gross darkness is in great measure past, and the* Gospel-light *hath dawn'd upon them; therefore they should renounce the works of darkness, and put on the* armour of light, *that is, all manner of Christian virtues, (which become those that walk in the light, and are both the* habit *and* armour *of a Christian), whereby they may be arm'd to combat Satan, and all their spiritual enemies,* [1 Thess. 5. 8.]; *and they should labour to walk piously before God, and honestly and fairly before men, as becomes those to whom the glorious light of the Gospel hath appeared, abstaining from all intemperance, and filthiness, from all strife and envy, and should put on Christ and his righteousness, by Faith, deriving vertue from him to enable them to all holy walking, and should adorn themselves with an holy imitation of his virtues, not making provision to satisfie or please the inordinate lusts of the flesh.* From Ver. 11, to the end.

(c) v. 11. εἰδότες τὸν καιρὸν, Considerantes quale jam sit tempus.

Chap. 14.

8. *He comes now to give some directions concerning the right use of* Christian liberty. *It seems, some of the* Jews *at* Rome, *(who had given their Names to Christ), thought the observation of the Ceremonial Law, (as to meats and days), was yet to be continued; for the* Council *at* Jerusalem, Act. 15. *left them to a free use of those Ceremonies, till the Gospel shining forth more clearly to them, should convince them that they were to be laid aside. But the believing* Gentiles *being fully perswaded of their freedom from this yoke, and of the liberty given them by Christ, refused communion with those* Jews *that lived after that manner. Among these therefore there arose a* dissention (a) *which hindred the work of the Gospel; the* weak *censuring the strong,* as prophane, *for using such a liberty; and the* strong *despising the weak, as* over-scrupulous *in not using it. Hereupon the Apostle, that he might obviate this evil, goes in a* middle way, *admonishing the* believing Jews, *that they should so follow their own opinion as not to condemn the believing* Gentiles, *who were otherwise perswaded; and he admonishes the* believing Gentiles, *that they should not refuse* communion *with the* believing Jews, *who still adhered to some of those Ceremonial observances; but though they were* weak, *as to the knowledg of some points of the Christian Faith, yet they should receive them into their fellowship, and not take upon them, to* judg their thoughts *, *whether they used those things as* necessary, *or as things only* profitable *for the time. He tells them, be understood, that the* strong *among them, and such as were well-grounded in the liberty Christ hath given under the Gospel, thought they might freely eat any thing: Others that were* weak, *rather than eat any meats forbidden by the Law,* [see Lev. 11. 8.], *contented themselves only with herbs. The case being thus between them, he forbids them* both *from censuring each other, and that for divers reasons.* 1. *Because God hath not rejected either of them, but called the* one *as well as the* other *to the knowledg and belief of his Son, and so receiv'd them into his Family.* 2. *They are both Servants of Christ; he is Lord of all. And therefore (says he) consider, O man, whether thy Brother stand, and continue firm in the Faith* (b), *or whether he fall, and sin against God, he standeth or falleth not to thee, but to his own Master. Thou hast no authority to judg him, look thou to thy own standing. Neither do thou, O* Jew, *who seest the* Gentile *use his Christian liberty as to* meats *and* days, *judg him as* prophane, *and suspect his Apostacy from the Faith; for God (who is able) will preserve him from such a fall.* 3. *As to that other matter,* [viz. *the observation of days*] *he advises, that every one should be well satisfied in his own mind, as to the grounds of his* doing *or* omitting *those things, that so he may not* knowingly *offend God. And in this case, they ought not to censure one another, because the* Jew *by* observing *these days, intendeth to do honour and service to God thereby. And the* Gentile *by* not observing *them, intendeth to do that which he thinketh is agreeable to the mind and will of God in that matter; so that both aiming at the* same end, *they ought not to condemn one another. And the case also standeth thus, as to that other matter of* meats; *the* strong *giveth God thanks for his liberty, and for the meat which he alloweth him freely to eat of; and the* weak, *though he abstain from meats that were by the Law once forbidden, yet he giveth God thanks, because he hath meat enough that is not forbidden. And if it be the general intention, and design of every faithful Christian, (as certainly it is), so to* live, *that he may* live to Christ; *and so to* dye, *as he may be for ever his; surely he ought so to direct all his particular actions, (and consequently his use of* days *and* meats), *as may tend to his glory. And there is great reason he should do so; for Christ both* dyed *and* rose *again for this end, that he might be Lord over his* redeemed *ones, both* living *and* dying; *and having redeemed*

(a) Acerbis altercationibus *veritas*, sæpe; *Charitas*, certò amittitur.

* Non sumentes vobis dijudicandas ipsorum cogitationes, nempe an legalia ut *necessaria* usurpent an ut *utilia*. *Grot.*

(b) Solius Domini judicio relinquendum est, benè an male agat servus.

Ad Dominum pertinet judicare, stetne an cadat. Unus est omnium Dominus Christus Jesus: Illi stat, si firmus est fide; illi cadit si quid, peccat, ut tu suspicaris. Ille judicandi potestatem in ipsum habet, non tu.

redeemed us with his precious blood, we ought to conform our selves to his will, and not rashly to judg one another, but to leave judging *to him before whose tribunal we shall all be judged, and where* all (will they, nill they) *shall acknowledg subjection to him; as he proves from* Isa. 45. 23. *where the* Prophet *saith,* God hath sworn; *but the* Apostle *setteth down the* form of Gods Oath, *who because he hath not a greater to* swear by, *sweareth by Himself. And whereas the* Prophet *saith,* every tongue shall swear (c) by me; *the* Apostle (*following the* Septuagint) *saith,* every tongue shall confess, *which is a consequent of the other; for he that* sweareth, *confesseth God, and calleth him to be a* Witness *and a* Judg; *and what is* there *in the general spoken of* God, *is* here *particularly applied to* Christ, *to whom every one of us must give an account of our selves.* From Ver. 1, to 13.

(c) Cultus omnis Dei per unam speciem, i. e. per juramentum exprimi solet. *Grot.*

9. *He advises the* strong, *to take heed of giving offence to the* weak, *and to judg it best, and most becoming them, to take heed, that by the unseasonable use of their liberty, they do not lay a stumbling block in their way,* [Lev. 19. 14.], *which may cause them to fall, that is, either to do a thing doubtingly, or else to take offence, and fall off from Christianity. But some Christian* Gentile *might here object and say, I am perswaded in my Conscience, that no* meat *is impure, or prohibited under the Gospel. He answers, that* meat *that is in it self* clean *and allowed, is made* unclean *to him, that thinks it unlawful. And on the other side, if any one fully satisfied of his liberty, do eat it to the hurt of his weak Brother, in that case he does amiss; for these reasons.* 1. *'Tis against Charity to act so in things indifferent, as to induce a weak Brother, to do such things as may afterwards be a great grief and perplexity to him* (d). 2. *'Tis the way to occasion him to sin, and so to do what lies in us to bring destruction upon him, who, (professing Faith in Christ), is in the judgment* (e) *of Charity to be esteemed such an one for whom Christ dyed,* [1 Cor. 8. 11.]. 3. *Eating with offence, causeth* Christian liberty, *purchased by Christ, to be evil spoken of.* 4. *The spiritual* kingdom *of Christ consisteth not in such things as* meats *and* drinks, *but in* righteousness, peace *and* joy in the Holy Ghost, [1 Cor. 8. 8.]; *therefore we may well abstain from an undue use of* them, *and of other indifferent things, when our Brother is like to be hurt thereby. So that upon the whole matter, he tells them, That they that use these things* wisely *to the honour of Christ, (taking them with his leave when they may, and abstaining from them at other times, when his work and service may be thereby promoted, and not hindred), do please God, and are acceptable to men. Lastly, he tells them, they ought to follow after peace, and the things whereby they may edifie one another. Therefore the* work (f) *of God,* viz. *the* Christianity *of a weak Brother ought not to be endangered for such a small matter, as to eat* this *or* that *meat is; lest he should thereby be offended, provoked, and fall off from his Christian profession. But here some might urge, that* all meats are pure *and* lawful. *He answers, 'Tis true, they are so in themselves, but 'tis evil notwithstanding for us to eat them with offence. Therefore when our Brother is like to be* offended, *and made more weak or infirm in his Faith by our using such or such meats and drinks, 'tis best for us to abstain. But some will urge again,* I have Faith *, (that is, *I am fully perswaded, 'tis lawful for me to eat*), *and 'tis necessary that I profess it, and own it, and assert this my liberty. He answers, Thou maist enjoy thy perswasion to thy self, but maist not use it, or profess it to the hurt of thy Brother; yea thou must so*

(d) v. 15. *If thy Brother be grieved with thy meat, thou walkest not charitably*] that is, Seeing thee eat, he by thy example is induc'd to do the like, and afterwards is grieved at it.

(e) Omnes, fidem Christi profitentes, pro redemptis habet charitas Christiana. *Pareus.*

(f) v. 20. *Noli propter escam destruere opus Dei*] i. e. ædificium Dei, scil. religionem Christianam in proximo. Vel opus Dei, i. e. proximum ipsum quem, Deus fecit Christianum.

* Intelligitur fides de *rebus mediis*, & non quæ ad dogmata pertinet. Ilicis hîc est persuasio ea, per quam quis credit licitum esse id quod facit.

use

use it, as one that must give an account of thy self and thy actions to God. And he tells them, that he is a happy man (g), that when he knows a thing to be lawful, doth so use his liberty about it, as to have no reason to accuse, or condemn himself; and who judgeth not in himself, that that ought not to be done, which he doth. Therefore he adviseth those that are doubtful *concerning the lawfulness of using such or such meats, to abstain; because he that* doubts *whether he should eat, and yet eats, he is condemn'd of himself, because he doth it without being satisfied of its lawfulness. For whatsoever is not done* of Faith, *that is, with a perswasion that it is lawful, is to him that does it, sinful.* From Ver. 13, to the end.

(g) Felix, qui quod facit non judicat apud se non esse faciendum. Peccatum enim est quicquid fit, conscientiâ non adstipulante.

Chap. 15.

10. *He further shews, that those that are* strong, *and have attain'd to a greater measure of knowledg, should bear with the infirmities of the weak, and labour to keep them from falling, not seeking only to please themselves, but their neighbour, in things tending to his good and edification. This he urges from the example of Christ, who did not seek to please* * *himself, or the inclination of Nature, (which abhorreth pain and suffering); but he so carried himself, that* that *may truly be applied to him, which is written* Psal. 69. 9. The reproaches of them that reproach thee are fallen upon me, *that is, The sins of men, which in their own nature are injuries against God, and cast reproach upon him, I have taken them upon me, or they are laid upon me to expiate them,* [Isa. 53. 4.]. *And seeing Christ sought not his own ease, but our benefit, we ought in like manner to seek the good of our Neighbour, and to do that which may tend to the promoting his salvation. And lest any should object, that such passages as those of the Psalmist belonged not to them, he tells them, that those things that were before written, were written for our instruction, that we exercising such patience as the Scripture prescribes, especially in bearing with the infirmities of our weak Christian Brethren, might have the comforts the Scripture promiseth, and particularly be confirm'd in hope of obtaining eternal Salvation by Christ Jesus. He prays, that God who worketh patience and comfort in the hearts of his people by the holy Scriptures, would give them the grace of* Unity *and* Charity, *such as Christ commands and expects from them; that all* strife *and* discord *being laid aside, they might with one heart and mouth glorifie God, who is the Father of our Lord Jesus Christ. Wherefore after the example of Christ, (who came from Heaven, and laid down his life to redeem both* Jew *and* Gentile, *and receives both into the arms of his mercy, intending to make them both, upon their Faith in him, to be partakers of the glory of God), he exhorts them, with all love and kindness, to receive one another into their communion, not disdaining, or rejecting, or judging one another. And that the Christian* Gentile *might not despise the* Jewish *Believers, he tells them, that Christ was appointed a* Minister to the circumcised * Jews, *that God might appear to be true in his promises made to the Fathers, of sending the* Messias *to them. And accordingly Christ preached to the* Jews *in his own person, but to the* Gentiles *by his Apostles. And on the other side, that the* Jewish *Christian might not reject the* Gentile believer, *(who makes use of his lawful liberty), he tells them, that God hath been most wonderfully merciful to the* Gentiles, *and hath received them according to his promises made in the Old Testament, and they have great cause to glorifie God for his mercy, which they would have no reason to do, if they had not been received to mercy. And this he proves by a fourfold testimony. First, from* Psal. 18. 49. I will praise thee, and sing unto thee among the Gentiles. *Where* David *who was a Type of Christ, promiseth that he will publish (a) the name of God among the* Gentiles (b).

* Non quæsivit sibi dulcia. Grot.

* v. 8. *Christ a Minister of the Circumcision*] Metonymia adjuncti pro subjecto. Christus dignatus est ministrare Judæis, ergo non decet ut à Gentibus spernantur. Rursum, Christus assumsit ex misericordiâ Gentes; ergo Judæi non debent eas ut extraneas despicere.

(a) Dicit David se etiam vicinis alienigenis narraturum Dei in se beneficia. Optimè autem hæc ad mysticum Davidem, Christum, aptantur. *Grot.*

(b) David hoc facturus erat per Messiam. *Gejerus.*

2. *From*

2ly. *From* Deut. 32. 43. *Where the* Gentiles *are commanded to rejoice and praise God with the* Jews. 3ly. *From* Psal. 117. 1. *The* Gentiles *are commanded to* praise God, *and that plainly intimates, they shall obtain mercy. Lastly, From* Isa. 11. 10. *Where the* Prophet *prophesying of Christ, who was to come of* Davids *Family, (under the type of* Hezekiah *lineally descended from* David), *saith, that* he shall be for a standard * to the Gentiles, *to whom they shall come and resort, by the preaching of the Gospel, and over whom he shall reign as King, and that they shall trust and rely on him, and believe in him.*

* Quod in Hebræo est לנס in vexillum LXX verterunt ἀρχὴν quia vexillum signum imperii. Locus prophetæ de Hezechiâ agit, sed qui & ipse non obscura fuit Christi Imago. *Orietur, inquit, ex Jesse domo soboles quæ erigetur Gentibus pro vexillo, nempe in id ut Gentes ei se committant cum bonâ fiduciâ.* Hæc pertinent non tantum ad ostendendum Gentibus quid Deo debeant, verum etiam ad retundendam Judæorum ferociam, q. d. Quid est? Vultis vos ægrè ferre, si Deus promissa præstet?

He concludes this discourse concerning their abstaining from the unseasonable use of their Christian liberty *with a most ardent* prayer, *that God, in whom all true Believers repose all their trust, and from whom they expect all good things, would fill them with all joy, and peace in believing, that through the working of the Holy Ghost in them, they may abound in hope of having and enjoying eternal life.* From Ver. 1, to 14.

He begins now to conclude his Epistle, excusing himself that he had written somewhat boldly unto them. For though he was perswaded that the Romans (c) *abounded in grace, and the knowledg of all things pertaining to Salvation, and were able to instruct one another, yet he thought fit to write unto them, and to stir them up to the practice of that which they knew already; this being a branch of his Apostolical Office, (conferred on him by the grace of God), as well as* that *of making known the Gospel. And so by real effects he should prove* (d) *that he was a Minister of Christ, sent to preach the Gospel to the* Gentiles, *that they being converted by his ministry, might be offer'd to God as a* Sacrifice, *sanctified by the Spirit, and so acceptable to God. And seeing he had brought so many* Gentiles *to the* Faith *by his ministry, he had great matter of rejoicing, not in* himself, *but that through the assistance of Christ, he had been enabled to be faithful in the matters that concern'd the glory and service of God. Neither durst he speak more than Christ had really effected by him, (in the conversion of the* Gentiles), *namely, by his preaching, and ministry, and the signs, and wonders which the Holy Ghost had enabled him to do, that the* Gentiles *might be convinc'd thereby, of the truth of his Doctrine. So that from* Jerusalem *and the Countries round about unto* Illyricum, (*now called* Sclavonia *lying on the* Adriatick *Sea*), *he had spread the Gospel, his design being to preach Christ in those places where he had not been preached before, that he might not build on another mans foundation. So that in his ministry that Prophesie,* Isa. 52. 15. *was fulfilled,* To whom he was not spoken of, they shall see, (*that is, believe* (e) *in him*), and they that have not heard, shall understand. *And he tells them, that these his great employments elsewhere in planting the Gospel, had hindred him from coming to them hitherto. But now finding no place in these parts where the foundation was yet to be laid, and having no more occasion to detain him here, (that he foresaw), he gives them hopes of his coming, and tarrying a while with them in his journey, which he intended for* Spain, *after he had satisfied himself with the pleasure of being among them, and been something refreshed with their company. He tells them, he was now going to* Jerusalem, *to carry thither the charitable contributions of the* Greek Churches, *for the relief of the poor Saints in* Judea, *which office of love, he intimates,*

The Conclusion.

(c) Per hanc laudem provocat ad meliora.

(d) v. 16. εἰς τὸ εἶναι] Esse. pro conspici, q. d. ut factis probem me esse ministrum Christi ad Gentes missum.

(e) Verba ipsa LXX apud Esaiam, cap. 52. sic se habent. *Videbunt res non ante nunciatas, & intelligent non antea audita.* Quod *primo sensu* dictum de iis qui vidêre eventum Vaticiniorum Jeremiæ, *mystico sensu* optimè ad Evangelium refertur. *Grot.*

mates, those Churches were in some sort obliged to perform unto them, because the Gospel came from the Jews *to the Gentiles. And seeing the Gentiles had been made partakers of their spiritual things, it was but just they should minister to them in carnal things. When therefore he had finished this journey and service, and had* sealed, *that is, delivered to them at* Jerusalem, *safely without diminution, (as a treasure under Seal), this fruit of the Faith, and Love of the aforesaid Churches, he intended to visit them. In the mean time he suggests to them hopes of great spiritual blessings (f) to be conferred by his ministry upon them at his coming, that so they might more earnestly desire it. Lastly, He beseeches them for Christs sake, and the love of God wrought in their hearts by the Spirit, that they would be importunate in their prayers to God for him, that he may be delivered from the snares of the unbelieving* Jews *in* Judea, *who vehemently thirsted after his blood: And that the relief he brought to the poor Saints in* Judea *might be kindly accepted by them, though it came from the* Gentile *Churches. And lastly, That he might come to them with joy, (if it be the will of God), and might rejoice together with them, and be refreshed with their company and converse. And so giving them his Apostolical benediction, he desires the God of peace, unity, and concord, and Author of all blessings to be with them, to bless and preserve them.* From Ver. 14, to the end.

(f) Veniam cum uberrimis Christi donis, ad vos confirmandos, scil. veniam cum abundanti benedictione, i. e. plenè vobis Evangelium annunciabo ut si quid desit vobis ad absolutam Evangelii cognitionem id totum à me accipiatis. *Vatab.*

Chap. 16. *In the close of his Epistle, He commends to them* Phœbe, *who served the Church at* Cenchrea, *(an Haven of* Corinth*), in receiving and harbouring poor Christians that were driven out of their own Country, and particularly had been a succourer of the Apostle himself. He exhorts them, to receive her in the Lord, (that is, with Christian affection for the Lords sake): And to assist her in her outward affairs, and businesses at* Rome *as far as they were able. Then he salutes* Aquila *and* Priscilla, *who, though private persons, yet keeping themselves within their calling, had vigorously laboured in propagating the Gospel according to their knowledg, with singular zeal, (as appears,* Act. 18.*), and it seems, they stood up in defence of the Apostle in some dangerous persecution or tumult, and preserved his life with the hazzard of their own (a); upon which account, he tells them, that not only himself was bound to thank them, but all the Churches of the* Gentiles *about* Corinth, *because the preservation of his life redounded to the profit of them all. He salutes also the Church in their house, that is, all the Christians in their family. He salutes* Epinetus, *who was converted to the Faith among the first in* Achaia, [see 1 Cor. 16. 15]. *He salutes* Mary, *who had done many good offices for the faithful, especially the Teachers of the Gospel. He salutes* Andronicus, *and* Junius *his Kinsmen, who were highly accounted of among the Apostles, and were converted to the Faith before the Apostle himself, being possibly among those who were at first converted by* Peter; *and they had also been imprisoned for the sake of the Gospel as well as He,* [see Col. 4. 10.]. *He greets* Amphias *whom he dearly loved for the grace of God that appeared in him, and for his holy profession. He salutes* Urbanus *who seems to be one of the Pastors of the Church at* Rome, *and so a fellow-labourer with the Apostle in the Gospel. He salutes* Apelles, *who shewed himself a faithful and sincere Christian. He salutes the Christians that were in* Aristobulus *and* Narcissus's *house; but the* Matters *he passes by, they (as it seems) not being Christians. He salutes those approved Matrons* Tryphena, *and* Tryphosa, *and* Persis, *who contributed their labours zealously for the promoting of the Gospel, and did many good offices in the Church. He salutes* Rufus *a choice (b) person for godliness and vertue, whose Mother very much respected* Paul, *and was as a Mother to him in love and affection. He salutes some more in particular, and*

(a) This might happen while *Paul* sojourned with *Aquila* and *Priscilla* in their house, *Act.* 18. 6, 7. when he had such an hot bout with the *Jews* that he was constrain'd to leave them, and go unto the house of one *Justus.* It seems they with hazzard of their lives protected him while he was in their house. Otherwise it were not probable that *Priscilla* being a woman should adventure her life for *Paul.*

(b) So *John* writeth to the Elect Lady.

and others in general, under the Titles of Brethren *and* Saints. *He bids them salute one another with a holy kiss, which was among them, (as shaking of hands among us), a sign of mutual love, affection, and concord. He tells them, The Churches among whom he was conversant, who understood his purpose of writing to them, slated them.* From Ver. 1, to 17.

He warns to avoid those who by false Doctrine caused divisions, *and by scandalous Living,* offences *among them. For these, he tells them, serve not the Lord, but themselves, and the more simple are easily deceived by their cunning words. And as for them, though he had already good experience of their obedience to the Gospel, (which was manifest to the world and in which he greatly rejoiced), yet he thought good to admonish them to continue constant, and prudently to resist contrary Doctrines. For as it is not sufficient for a Matron, to have been once chast, except she so continue, so 'tis not sufficient for them to have been once a pure Church, except they keep themselves from false Doctrine and false Worship.*

It seems, he forsaw, that if the Roman Church *were once infected with error, it would be dangerous to other Churches. Therefore he would have them wise in discerning true Doctrine from false, and in sticking to it, neither being cunning (c) to sophisticate the truth, nor to propagate error. And though Satan and his instruments will seek to seduce them, and disturb their Church; yet he tells them, that God who is both the Lover and Author of peace, will through Christ, give them victory, when they have a while combated against the Devil and his Emissaries. Whereby he seems, either to prophesie of the conversion of the* Roman Empire *to the Faith, or that the dissentions raised among them by the subtilty and malice of the Devil and his Instruments shall be quenched; which possibly was partly effected by this Epistle, and partly by the Apostles after-labours among them. He subjoins the salutations of other Saints with him, to the Christian* Romans, *particularly of* Timothy *the Evangelist,* Tertius *who wrote this Epistle from his mouth,* Gaius, *(of whom* Act. 20. 4.), Erastus, [see 2 Tim. 4. 20.], *and of* Quartus.

(c) Velim vos ita *prudentes* ut non fallamini, ita *bonos* ut non fallatis. Velim vos esse simplices, i. e. sinceros, puros ab omni malo.

He concludes this excellent Epistle, with a solemn doxology, *or thanksgiving to God, who is able to establish them in the Faith, according to the Gospel which he had preached, (the great subject whereof is Christ), and according to the Revelation of his secret Counsel concerning the Salvation of mankind, which though it were in some sort made known in the Old Testament, yet not plainly and fully until this present time; but now by the Commandment of God, and the Spirits clearing the meaning of ancient prophesies, is made known to all Nations, to bring them to submit themselves to the Doctrine and Directions of the Gospel: To this only wise God he desires all glory and honour should, in and through the mediation of Christ Jesus, be for ever ascribed.* Amen. From Ver. 17, to the end.

SECT.

SECT. XVII.

THE Apoſtle intending to go directly from *Corinth* into *Syria*, to carry the Alms of the *Macedonian* and *Achaian* Chriſtians to *Judea*; he was advertiſed, that the *Jews* (who hated his Doctrine and perſon, and knew of his purpoſe) laid wait for him, to intercept the moneys he carried, and poſſibly to take away his life. Whereupon he thought it beſt, to return into *Macedonia*, (from whence he came), and from thence to paſs into *Aſia*. *Sopater* of *Berœa* went along with him as far as *Aſia*, never parting from him; but *Ariſtarchus*, *Secundus*, *Gaius*, *Tychicus*, *Trophimus*, and *Timothy*, (who it ſeems upon ſome occaſion or other was come unto him from *Epheſus*), went with him through *Macedonia*, and then leaving him, went before to *Aſia*, and expected him and his company at *Troas*; who accordingly came thither, with *Luke* and *Sopater*, not long after from *Philippi*, and ſtayed there ſeven days. On the eighth day, which was the *firſt day* (*a*) of the week the Diſciples being gathered together to *break bread*, and receive the Sacrament of the Lords Supper, *Paul* preached unto them, and being to go away next day continued his exhortation till midnight. *Eutichus*, a young who ſate in a window, being ſurprized with ſleep, fell down from the third loft, and was taken up *dead* *; *Paul* falling on him, (in imitation of the Prophets, *Elijah* and *Eliſha*, 1 *Kings* 17. 21. & 2 *Kings* 4. 34.), quickly perceived his Soul (which was departed) through the power of God (on which he believed) reſtored to him again, and therefore bad them not trouble themſelves. The Diſciples ſeeing this Miracle, were not a little comforted; becauſe not only life was reſtored to the Youth again, but the Doctrine of the Goſpel which *Paul* preached, was exceedingly confirmed thereby.

(*a*) Ex hoc loco, item ex 1 Cor. 16. 2, demonſtratur quod tranſlatio Sabbathi, quarto legis moralis præcepto ſanciti, ex ultimo in primum diem hebdomadis, non ſolum fundata ſit in conſuetudine Chriſtianæ Eccleſiæ, ſed etiam in expreſſâ ordinatione Apoſtolicâ; unde & ille dies vocatur *Κυριακὴ* Apoc. 1. 10. i. e. in honorem Domini celebratus. *Quartum præceptum* legis Moralis non eſt abrogatum, ſed etiam Chriſtianos ad obſervandum Sabbathum hebdomadarium obligat. Authore hujus mutationis fuiſſe ipſos Apoſtolos Chriſti (qui Spiritum infallibilitatis habuerunt) patet ex hoc loco, & locis mox, allegatis. Habuit *Sabbathum*, & etiamnum habet, *duplices fines*. 1. *Morales*, ut eſſet tempus Deo ſacrum, quod negotiis mundanis ſubſtractum, impenderetur Deo laudando, cognoſcendo, invocando, &c. 2. *Ceremoniales*; ſic Sabbathum Judaicum fuit rememoratio illius quietis divinæ, quâ ab operibus Creationis ceſſavit; ſic fuit ſignum fœderis quod cum Iſraelitis pepigit, Exod. 31. 13. Ezek. 20. 12, 20. Item ſignum quietæ poſſeſſionis terræ Canaan, poſt liberationem ex ſervili labore Ægypti, Deut. 5. 15. ſic etiam typus æternæ quietis in cœlo, Iſa. 66. 22, 23. ut explicatur, Heb. 4. 9. Sic etiam monitorium quieſcendi & ceſſandi à peccatis, Iſa 56. 2 & 58. 13. Præſertim autem erat typus illius quietis, quâ Chriſtus ſeptimo die hebdomadis quievit in ſepulchro à laboribus Paſſionis. Quoniam autem iſtæ ceremoniales præfigurationes per adventum Chriſti aliquâ ex parte impletæ ſunt, poſt adventum Chriſti *Sabbathum* caret finibus Sacramentalibus, quos in Veteri Teſtamento habuit, & præcipuè non eſt Typus Chriſti & mortis ipſius, & propter hanc cauſam à ſeptimo die hebdomadis in primum tranſlatum eſt, ut ſciremus Chriſtum non exſpectari, ſed veniſſe, non amplius moriturum, ſed mortuum eſſe, & ex morte reſurrexiſſe. Etſi ergo Sabbatum non amplius eſt figura, & Typus quietis Chriſti in ſepulchro, vel quietis in terrâ Canaan poſt exitum ex Ægypto, nec amplius eſt jugum legis ad acuendum Spiritum ſervitutis, tamen etiamnum eſt tempus honori Dei, curandæ ac nutriendæ animæ, reficiendo corpori, exercendæ miſerecordiæ ſeratum. Vide plura ſuper hac re apud *Streſionem* in loc.

* Sic Chriſtus, Mat 9. 24. *Filiola non eſt mortua ſed dormit*, i. e. ad tempus tantum receſſit anima, & mox recipit. At ubi erat anima? In manu Dei vel Angelorum qui morientium animas dicuntur portare, Luk. 16. 22. etſi non fuit in cœlum aſportata, tamen fuit in manu Angeli cuſtodita. Vid. Act. 37. hiſtoriam de Tabitha.

Act.

Act. 20. 3. And there abode three months: and when the Jews laid wait for him, as he was about to ſail into Syria, he purpoſed to return thorow Macedonia.

v. 4. And there accompanied him into Aſia, Sopater of Berea: and of the Theſſalonians, Ariſtarchus, and Secundus, and Gaius of Derbe, and Timotheus: and of Aſia, Tychicus, and Trophimus.

v. 5. Theſe going before, tarried for us at Troas:

v. 6. And we ſailed away from Philippi, after the days of unleavened bread, and came unto them to Troas in five days, where we abode ſeven days.

v. 7. And upon the firſt day of the week, when the diſciples came together to break bread, Paul preached unto them, ready to depart on the morrow, and continued his ſpeech until midnight.

v. 8. And there were many lights in the upper chamber, where they were gathered together.

v. 9. And there ſat in a window a certain young man, named Eutychus, being fallen into a deep ſleep, and as Paul was long preaching, he ſunk down with ſleep, and fell down from the third loft, and was taken up dead.

v. 10. And Paul went down, and fell on him, and embracing him, ſaid, Trouble not your ſelves, for his life is in him.

v. 11. When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, ſo he departed.

v. 12. And they brought the young man alive, and were not a little comforted.

v. 6. *Poſt dies Azymorum*] Paulus vocatorum ex Gentibus libertatem tuebatur; ipſe tamen, dies Judæorum feſtos obſervabant. Vide Act. 18. 21. 1 Cor. 16. 8.

v. 7. *ἐν τῇ μιᾷ τῶν σαββάτων*] *μία* pro *πρώτῃ*, & *Sabbatorum* pro Sabbati. Enallage numeri. *Unus Sabbatorum*, eſt primus hebdomadæ dies à Sabbato proximus, qui nobis *Dominicus* dicitur. Is dies conventûs, Chriſtianis proprius, 1 Cor. 16. 2. dies *κυριακὴ*, Apoc. 1. 10. Juſtinus de eadem die Apolog. 2. *τῇ τοῦ ἡλίου λεγομένῃ ἡμέρᾳ, πάντων κατὰ πόλεις ἢ ἀγρὸς μενόντων ἐπὶ, τὸ αὐτὸ συνέλευσις γίνεται.*

SECT. XVIII.

FRom *Troas Paul* went on foot to *Aſſos*, a Sea-port-Town in *Aſia*, ſending his companions by ſhip thither before him, who when he came thither took him in. Thence they all ſailed together to *Mitylene*, and the next day arrived at *Samos*, and having tarried a little at *Trogyllium*, the day following they came to *Miletus*, paſſing by, and not touching at *Epheſus*. For the Apoſtle being deſirous to be at *Jeruſalem*, *at the Feaſt of Pentecoſt*, (that he might in that concourſe have a larger opportunity of ſpreading the Goſpel), would not now call at *Epheſus*, leſt he ſhould be detained too long by the Brethren there. Wherefore he ſent for the Elders of that Church to come to him to *Miletus*. They being come, He in a very grave and ſerious diſcourſe ſets before them, in the firſt place, The uprightneſs of his Converſation, and the faithfulneſs of his Miniſtry among them, and how he had behaved himſelf with all humility of mind, and had expreſs'd much tenderneſs of affection to them, and that amidſt many hazzards and dangers from the

Jews, who conſpired againſt his life; that he kept nothing back from them, that he thought uſeful for them to know; but had both *publickly* and *privately* preached, both to *Jews* and *Gentiles* the neceſſity of *Repentance*, and *Converſion to God*, and of *Faith in our Lord Jeſus Chriſt*. He tells them, he was now going to *Jeruſalem*, not undertaking that Journey raſhly or inconſiderately, but being incited to it by the ſtrong impulſe of the Spirit of God (*a*). Neither knew he what particular ſufferings the Lord would there call him to undergo, or what would be the iſſue of them, whether *life* or *death*. Only this he found, that in every City (through which he paſſed), thoſe that had the gift of Propheſie, (as many in the Churches had at that time), foretold him, that *bonds* and *afflictions* did wait for him, and attend him. But none of theſe things moved him, no not loſs of life it ſelf, if he might ſerve Chriſt faithfully in the office which he had intruſted him with, and publiſh his Goſpel, wherein the free grace of God is ſo eminently manifeſted. And as for them, his dear friends, (among whom he had ſo long convers'd, and to whom he had preached the Goſpel, by which the Kingdom of God is ſet up in the hearts of men), he tells them, they were never like to *ſee his face* again. And ſeeing he had faithfully ſhewed to them the way to ſalvation, the fault was not in him if any of them periſhed, *ſee Act.* 18. 6. *Ezek.* 3. 18. He then exhorts them, to have a great regard to their Paſtoral charge, and to take heed to *themſelves*, (that their life and converſation be holy and unblameable), and to the *whole flock* over which the Holy Ghoſt (*b*), (from whom all faithful Miniſters have principally their call and authority *), had made them *Overſeers*, that they feed the Church of God with ſound Doctrine, and give them a good example. Which exhortation he inforceth by two arguments. 1. Becauſe of the ineſtimable price with which this flock was bought; *Chriſt, God-man* having purchaſed it with his own blood. 2. Becauſe of the danger that the flock was like to be in, after his departure, partly from *Wolves* (that is, falſe Teachers, or profeſſed perſecuting enemies), partly from *ſubtil crafty Hereticks*, who ſhould ariſe from among themſelves. He exhorts them therefore, to be careful, remembring, how for the ſpace of three years he had taken much pains in preaching the Goſpel among them, and had with tears, night and day, (as occaſion offered it ſelf *), warned them to take heed of ſuch *ſeducers*, and to cleave to the truth. *Laſtly*, He takes his ſolemn leave of them, commending them to the protection and guidance of God, and to the directions delivered in his Goſpel, which if they adhered to, he tells them, will be able to inſtruct and build them up, and bring them to that glorious

(*a*) *Vinctus Spiritu*] i. e. Ductu, & impulſu Spiritûs Sancti ad hoc iter tam efficaciter impulſus, ac ſi vinculis iſtuc traheretur. Vid. Act. 16. 6, 7, &c. 19. 21, &c. 13. 4. Mat. 4. 1.

(*b*) Spiritus Sanctus eſt vicarius Chriſti in terris, qui Chriſti nomine Eccleſiam docet, & regit, Joh. 16. 13, 14. Et ex hac poteſtate vicariatûs Eccleſiæ miniſtros vocat, dotat, mittit, præficit. Ergo *Chriſtus* eſt Rex Eccleſiæ, *Spiritus Sanctus* vicarius hujus Regis, *Paſtores*, ſervi, viſibilia ac audibilia inſtrumenta hujus vicarii. Eſt argumentum quo & *perſonalitas*, & *divinitas* Spiritus Sancti lucidè demonſtratur. *Streſo.*

* See Act. 13. 2, 3.

See 1 *Tim.* 1. 3. 1 *Theſſ.* 1. 9. 2 *Theſſ.* 3. 9.

glorious inheritance which God hath provided for all his Saints; the promiſes whereof may abundantly encourage them in their work. In concluſion, he profeſſeth his innocency from that ſordid ſin of *Covetouſneſs*, and appeals to them, whether by his own manual labour he had not maintained himſelf, and thoſe that were with him, (*ſee Act.* 18. 3.). And thereby he had taught them, that by ſo labouring as he did, (when the caſe required it), they ſhould be ſo far from being chargeable or burdenſom to others, that they ſhould ſupport, and relieve the poor and weak in eſtate; and this much rather, than by exacting wages drive any, that were tenacious, from embracing the Goſpel. For according to that ſaying of our Saviour, (not recorded in the Goſpels, though poſſibly it may be gathered from *Luk.* 6. 38. & 16. 9.), *It is more bleſſed to give than to receive.* When he had thus ſpoken, he kneeled down and prayed with them, and when he had ſo done, they with great expreſſions of ſorrow accompanied him to the ſhip, being more eſpecially grieved at thoſe words of his, *That they ſhould ſee his face no more.* From Ver. 13, to the end.

Act. 20. *v.* 13. And we went before to ſhip, and ſailed unto Aſſos, there intending to take in Paul: for ſo had he appointed, minding himſelf to go afoot.

v. 14. And when he met with us at Aſſos, we took him in, and came to Mitylene.

v. 15. And we ſailed thence, and came the next day over againſt Chios, and the next day we arrived at Samos, and tarried at Trogyllium: and the next day we came to Miletus.

v. 16. For Paul had determined to ſail by Epheſus, becauſe he would not ſpend the time in Aſia: for he haſted, if it were poſſible for him, to be at Jeruſalem the day of Pentecoſt.

v. 17. And from Miletus he ſent to Epheſus, and called the Elders of the Church.

v. 18. And when they were come to him, he ſaid unto them, Ye know from the firſt day that I came into Aſia, after what manner I have been with you at all ſeaſons.

v. 19. Serving the Lord with all humility of mind, and with many tears and temptations, which befel me by the lying in wait of the Jews:

v. 20. And how I kept back nothing that was profitable unto you, but have ſhewed you, and have taught you publikely, and from houſe to houſe,

v. 21. Teſtifying both to the Jews and alſo to the Greeks, repentance towards God, and faith toward our Lord Jeſus Chriſt.

v. 22. And now behold, I go bound in the ſpirit unto Jeruſalem, not knowing the things that ſhall befall me there:

v. 23. Save that the holy Ghoſt witneſſeth in every City, ſaying, That bonds and afflictions abide me.

v. 24. But none of theſe things move me, neither count I my life dear unto my ſelf, ſo that I might finiſh my courſe with joy, and the miniſtry which I have received of the Lord Jeſus, to teſtifie the Goſpel of the grace of God.

v. 25. And now behold, I know that ye all among whom I have gone preaching the kingdom of God, ſhall ſee my face no more.

v. 26. Where-

v. 26. Wherefore I take you to record this day, that I am pure from the blood of all men.
v. 27. For I have not ſhunned to declare unto you all the counſel of God.
v. 28. Take heed therefore unto your ſelves, and to all the flock, over the which the holy Ghoſt hath made you overſeers, to feed the Church of God, which he hath purchaſed with his own blood.
v. 29. For I know this, that after my departing ſhall grievous wolves enter in among you, not ſparing the flock.
v. 30. Alſo of your own ſelves ſhall men ariſe, ſpeaking perverſe things, to draw away diſciples after them.
v. 31. Therefore watch, and remember that by the ſpace of three years, I ceaſed not to warn every one night and day with tears.
v. 32. And now brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are ſanctified.
v. 33. I have covered no man ſilver, or gold, or apparel.
v. 34. Yea, you your ſelves know, that theſe hands have miniſtred unto my neceſſities, and to them that were with me.
v. 35. I have ſhewed you all things, how that ſo labouring, ye ought to ſupport the weak, and to remember the words of the Lord Jeſus, how he ſaid, It is more bleſſed to give, than to receive.
v. 36. And when he had thus ſpoken, he kneeled down and prayed with them all.
v. 37. And they all wept ſore, and fell on Pauls neck, and kiſſed him,
v. 38. Sorrowing moſt of all for the words which he ſpake, that they ſhould ſee his face no more. And they accompanied him unto the ſhip.

v. 14. *Aſſos* Urbs Troadis. *Mitylene*, Lesbi inſulæ urbs præcipua.
v 15. *Chios* inſula inter Lesbum & Samum. Samus, inſulæ Joniæ. Trogyllium eſt Joniæ promontorium non longe à Samo. Miletus, Joniæ urbs.
21. Græcorum nomine Scriptores Novi Teſtamenti intelligunt quaſvis Ethnicorum nationes, quomodo Onkelos, & Syrus interpres, omnes Gentiles vocant *Aramæos* aut *Syros*.
v. 30. Ex vobis ipſis exſurgent viri loquentes perverſa] h. e. *Nicolaitæ*, Apoc 2.6. docentes ea quæ à recto deflectunt. Nam docebant, Matrimonium inſtitutum eſſe mere humanum, & tale quod conſcientias non obligaret, Immolatitiis ſine diſtinctione licere veſci. Vide *Irenæum*. 1. 27.
Ideò docent carni placentia, ut eos quos Eccleſiæ diſciplina offendit, ab Eccleſia abductos ſibi faciant ſectatores. *Grot*.
v. 33. Præclarior de ſe prædicatio quam illa Samuelis, 1 *Sam*. 12. 5. *S*amuel teſtificabatur nihil ſe judicandi cauſa accepiſſe. Paulus nec laboris in docendo aſſidui repenſationem ullam accipere voluerat. Gracchus apud Gellium Provinciâ diſceſſurus, *Ita verſatus ſum in Provinciâ ut nemo poſſet verè dicere, aſſem, aut eo plus in mu*neribus me accepiſſe. Pricæus.
v. 35. μακάριον, διδόναι μᾶλλον ἢ λαμβάνειν] Deſcriptio comparativi per particulam μᾶλλον Hoc eſt inter illa quæ Paulus didicerat non ex ſcripto ſed relatu eorum, qui Dominum noverant.

SECT. XIX.

FRom *Miletus* they came to *Coos*, and the day following to *Rhodes*, and from thence to *Patara*, a Port Town, and the chief City of *Lycia*, and from thence in a ſhip bound for *Phœnicia*, paſſing by *Cyprus*, they came to *Tyre*, where finding ſome *Diſciples*, they tarried with them ſeven days. Here *Paul* was warned by ſome of the Chriſtians in this place, (who had the Spirit of Prophecy), of the great dangers and perils that attended

attended him, if he went up to *Jeruſalem*. Wherefore through humane affection, and zeal for his temporal preſervation, (ſee a like example in *Peter*, *Mat*. 16. 22.), they diſſwaded him from going thither. But their counſel nothing prevailing with him, and they ſeeing he was reſolv'd to go on, they all of them, with their Wives and Children (*a*), (to teſtifie their great reſpect and affection to him), accompany him out of the City; and he at his departure from them, *kneeled* down on the ſhore and prayed with them, Then taking ſhip from *Tyre*, they came to *Ptolemais*, (a Sea Town of *Paleſtine* in the Tribe of *Aſer*, formerly called *Acco*, *Judg* 1. 31. but now thus named from a King in *Egypt*), where having ſaluted the Brethren, the next day they came to *Ceſarea-Stratonis*, (on foot as 'tis probable), where they ſtayed many days with *Philip* the *Evangeliſt* (*b*), who was one of the *Seven Deacons*, [*Act*. 6. 5.], and had four *Virgin Daughters* who had the gift of foretelling (*c*) things to come. During their ſtay here, a certain Prophet call'd *Agabus*, (the ſame probably who, *chap*. 11. 27, 28. foretold the famine that happened in the time of *Claudius*), came hither from *Judea*; and after the manner of the old Prophets, (who often propheſied by Symbols (*d*), and ſignificant expreſſions, that they might the better imprint their predictions on the hearts of men), took *Pauls* girdle; and bound his own hands and feet with it, declaring, that after that manner the *Jews* would bind *Paul* at *Jeruſalem*, and deliver him to the *Gentiles*; *viz*. firſt to the *Roman Governour* of *Judea*, and afterwards to *Nero* the *Roman* Emperor. Hereupon both *Pauls* Companions, and the Chriſtians of that place; out of their great affection to him, importun'd him with tears not to go to *Jeruſalem*. But the Apoſtle reſolving, *come life or come death*, to be obedient to the Call of Gods Spirit, would not be diverted from his intended journey. When they perceived his reſolution to be fixed, they deſiſted from importuning him any further, and ſubmitted to the will of God. Then lading Mules with the goods they had with them, they began their journey from *Caſarea* towards *Jeruſalem*. And ſome of the Diſciples alſo of *Cæſarea* accompanied them, who brought them to one *Mnaſon* of *Cyprus* an *old Diſciple*, (who had long ago received the Faith and now lived as it ſeems at *Jeruſalem*), with whom they ſhould lodg.

(*a*) Non tantum ipſi deducunt Paulum, ſed & ipſos liberos tempeſtivè adſuefaciunt honorandis Evangelii miniſtris. Probè hinc diſcamus liberis noſtris ingenerare æſtimium Evangelii & S. miniſterii, ne contemptores ejus evadant.

(*b*) That is, one of them who were ſent forth here and there by the Apoſtles to preach the Goſpel, and to confirm the Churches, *Eph*. 4. 11. 2 *Tim*. 4. 5. Munus Evangeliſtæ inter Apoſtolos & Paſtores erat medium. Evangelium prædicabant nulli certæ Eccleſiæ affixi.

(*c*) Hoc donum non tantum viris ſed & fœminis dabatur, ut patet in exemplis Deboræ & Huldæ, Jud. 5. 2 Reg. 22. 14. Et Mariæ matris Domini, Luc. 1. 46. Et Annæ, Luc. 2. 36. Adeóque & his filiabus potuit eſſe datum.

(*d*) See Iſa. 20. 2, 3. Jer. 13. 1. & 27. 2. Ezek. 12. 5. Imitati hoc & falſi Prophetæ. Ut apparet, Jer. 38. Mos Dei eſt, non tantum per verba audibilia ſed etiam per ſigna viſibilia homines docere ſuam voluntatem, quia homo habet duos diſciplinares ſenſus, & quia quod non tantum auditur ſed etiam videtur efficacius movet. Sic etiam doctrinam fœderis per Sacramenta quaſi viſibilem facit, ut Chriſtus quaſi ante oculos nobis crucifigatur, Gal. 3. 1.

Act. 21. *v.* 1. And it came to paſs that after we were gotten from them, and had lanched, we came with a ſtraight courſe unto Choos, and the day following unto Rhodes, and from thence unto Patara.

v. 2. And finding a ſhip ſailing over unto Phenicia, we went aboard, and ſet forth.

v. 3. Now when we had diſcovered Cyprus, we left it on the left hand, and ſailed into Syria, and landed at Tyre: for there the ſhip was to unlade her burden.

v. 4. And finding diſciples, we tarried there ſeven days: who ſaid to Paul through the Spirit, that he ſhould not go up to Jeruſalem.

v. 5. And when we had accompliſhed thoſe days, we departed and went our way; and they all brought us on our way, with wives, and children, till we were out of the City: and we kneeled down on the ſhore, and prayed.

v. 6. And when we had taken our leave one of another, we took ſhip, and they returned home again.

v. 7. And when we had finiſhed our courſe from Tyre, we came to Ptolemais, and ſaluted the Brethren, and abode with them one day.

v. 8. And the next day, we that were of Pauls company departed, and came unto Ceſarea, and we went into the houſe of Philip the Evangeliſt, (which was one of the Seven), and abode with him.

v. 9. And the ſame man had four daughters, virgins, which did propheſie.

v. 10. And as we tarried there many days, there came down from Judea, a certain Prophet named Agabus.

v. 11. And when he was come unto us, he took Pauls girdle, and bound his own hands and feet, and ſaid, Thus ſaith the holy Ghoſt, So ſhall the Jews at Jeruſalem bind the man that oweth this girdle, and ſhall deliver him into the hands of the Gentiles.

v. 12. And when we heard theſe things, both we and they of that place beſought him not to go up to Jeruſalem.

v. 13. Then Paul anſwered, What mean ye to weep, and to break mine heart? for I am ready, not to be bound only, but alſo to dye at Jeruſalem for the Name of the Lord Jeſus.

v. 14. And when he would not be perſwaded, we ceaſed, ſaying, The will of the Lord be done.

v. 15. And after thoſe days we took up our carriages, and went up to Jeruſalem.

v. 16. There went up with us alſo certain of the diſciples of Ceſarea, and brought with them one Mnaſon of Cyprus, an old diſciple, with whom we ſhould lodg.

v. 1. *Cous*, inſula eſt inter Cycladas celeberrima, tum Eſculapii cultu, tum Junonis æde. *Rhodus*, ſolis cultu, & Coloſſo nobilis.

v. 13. ἑτοίμως ἔχω] Paratè habeo, i. e. paratum me habeo: eadem locutio, 2 Cor. 12. 14. 1 Pet. 4. 5.

v. 16. ἄγοντες παρ᾽ ᾧ ξενισθῶμεν] Brevis locutio pro ἄγοντες ἡμᾶς πρός τινα παρ᾽ ᾧ ξενισθῶμεν, ducentes, (i. e. ducturi, præſens pro futuro), nos ad eum apud quem diverteremur. Nam *Mnaſon* ille ex Cypro videtur habitatum iviſſe Hieroſolyma. Antiquum diſcipulum] ex eo tempore quo Paulus & Barnabas in Cypro fuerant. Vid. cap. 13. 4.

SECT.

SECT. XX.

WHen they were come to *Jeruſalem*, they were very kindly received by the Church there. And the next day, the *Elders* being met together in the houſe of *James* the Apoſtle, the *Son of Alpheus*, (*See Mat.* 15. 40. *Gal.* 1. 19. *Act.* 15. 13.), *Paul* relates to them, what great things the Lord had wrought by his miniſtry among the *Gentiles*. When they heard *that*, they glorified God for the great ſucceſs of the Goſpel. But then they acquainted him, that ſeveral of the converted *Jews*, (of whom there were many thouſands, who, though they had received the Goſpel, yet thought the Ceremonial Law muſt ſtill be obſerved), were informed concerning him, that he not only permitted the *Gentile-converts* to remain uncircumciſed, but perſwaded the *Jews* living among the *Gentiles*, (whom he had converted to the Faith), to leave off *Circumciſion*, and the other Ceremonies of *Moſes*'s Law. This therefore they tell him, in all probability, will be the event of this buſineſs. The *Jewiſh* Chriſtians will hear of his being come thither, and ſo will come in multitudes, to ſee how he behaves himſelf in that matter, and will expect ſome ſatisfaction from him therein. Therefore they adviſed him, that ſeeing there were *four men* there preſent, who having had a *Nazarites Vow* upon them, which being now accompliſh'd, (*ſee Act.* 18. 18.), were to perform the Ceremonies preſcribed, *Numb.* 6. 13, *to* 22. that he on this occaſion would join himſelf to them, and perform thoſe Ceremonies and Rites with them, and make proviſion of ſuch Sacrifices for them as the Law injoins, that ſo being now freed from their Vow, they may ſhave their heads; and by this means the *believing Jews* will be perſwaded that they had heard falſe reports of him, and that he did ſtill obſerve the *Moſaical* Rites. As for the *believing Gentiles* (*a*), (they tell him), they had made a decree, (which they had ſent to *Antioch* by him and *Barnabas*, *Act.* 15.), by which they declared that *they* are not required to obſerve any ſuch Rites, or any more than thoſe *four Precepts*, viz. To *abſtain from things offered to Idols, from Blood, from things ſtrangled, and from Fornication*. *Paul* hearing this, took their advice, and thought fit thus far to comply with the *Judaizing* Chriſtians; and accordingly performing all things belonging to the purifying of the *Nazarites*. He went into the Temple (*b*) with thoſe *four men*, and declared unto the Prieſts, that the time of their Vow was expired, and therefore according to the Law, they were to offer an offering for each perſon, as in that caſe is preſcribed

(*a*) Utrumque conſilium fuit ex Spiritu Sancto, ut Gentiles converſi non cogerentur obſervare Ceremonias, & ut Judæi converſi ad tempus ſinerentur uti Ceremoniis impletis, donec inutilitatem, & non-neceſſitatem earum cum tempore comprehenderent. Vid. cap. 14. ad Rom. Etſi enim Ceremoniæ legis Moſaicæ, iſto tempore, non amplius erant neceſſariæ, tamen erant licitæ Judæis, ſi quando uſus earum conduceret ad alios Judæos lucrandos. Synagoga debuit cum honore ſepeliri, nec turpiter, & præcipitanter ex Eccleſiâ ejici, ſicut ſuperſtitiones Ethnicæ, ſed ſenſim in deſuetudinem venire. Ante Chriſtum Ceremoniæ erant *mortales*, poſt Chriſti aſcenſionem *mortuæ*, poſt confirmatum Evangelium *mortiferæ*.

(*b*) Diſputant hîc viri docti utrum Paulus ipſe Naziræatûs votum vel antea in ſe habuerit, Act. 18. 18.

vel nunc ſuſceperit, & cum his viris depoſuerit; an vero tantum interfuerit, & præſuerit tanquam Patronus, & Adjutor horum quatuor virorum ſacris, ut ita aliquam modò communionem haberet cum Judaicis Ceremoniis, quod ad ſcopum ſufficiebat. Nos litem hanc non decidimus. *Struſ.*

preſcribed. And when the ſeven days wherein thoſe Sacrifices were to be offered, were almoſt at an end, divers *unbelieving Jews*, that dwelt in *Aſia*, being now come to *Jeruſalem*; as ſoon as they ſaw *Paul* in the Temple, they brought in the multitude tumultuouſly upon him, and apprehended him, crying out of him, as a perſon that taught Doctrines derogatory to the prerogative of the *Jewiſh Nation*, namely, in that he taught, that the partition-wall between *Jew* and *Gentile* was broken down; alſo, that the *Ceremonial Law* muſt be aboliſhed, and that a ſinner is not juſtified by the works of the Law; and that the typical Ceremonies which prefigured Chriſt were not to be continued now Chriſt was come in the fleſh; and further, that he did inculcate the predictions of Chriſt concerning the deſtruction of the *City* and *Temple* of *Jeruſalem*, according to *Mat.* 23. 37, 38. & *Luk.* 19. 43, 44. And becauſe they ſaw *Trophimus* with him in the City, who was a *Gentile-Chriſtian*), they confidently, but *untruly* averred, that he carried him into the Temple: which they held a pollution and profanation of it. The people being hereupon exaſperated, they laid hands on him, and haled him violently out of the Court of the Temple; and the Prieſts ſeeing this, preſently ſhut the doors of the Temple, leſt poſſibly he ſhould run into it again, and lay hold on the Horns of the Altar, and ſo take Sanctuary, (from which they could not take him, as we read *Adonijah* and *Joab* once did, 1 *King.* 1. 50. & 2. 28. Then they fell a beating of him, and had like to have killed him, had he not been reſcued by the chief Officer of the *Roman* Souldiers, (who kept Garriſon there to prevent Tumults), who taking him out of their hands, and ſuppoſing him to be ſome great *Malefactor*, commanded him to be bound with two Chains, poſſibly putting one on his hands, the other on his feet, as *Agabus* had foretold, *v.* 11, (*c*). And not being able to underſtand from the confuſed multitude, what his *particular crime* was, (ſome ſaying one thing, ſome another), he commanded he ſhould be brought into the *Fort* or *Caſtle*, call'd *Arx Antonia*, which was their Garriſon. And as they were going up the ſtairs to the Caſtle, the rage of the multitude was ſo great, that the Souldiers were fain to carry *Paul* in their arms, to ſecure him from violence. When he was come to the Caſtle gate, he deſired the *Colonel* that he would pleaſe to permit him to ſpeak unto him. The *Colonel* wondred he ſpake *Greek*, and thereupon thought he had been that *Egyptian falſe Prophet*, that had raiſed a Sedition in *Judea* about Three years before, under the government of *Fælix*, and had gotten to him about four thouſand followers in the wilderneſs, *vid. Joſeph. Antiq. lib.* 20. *ch.* 6, 7. *Paul* tells him, he was a *Jew*, born at *Tarſus*, the Metroplis of *Cilicia*, and therefore deſired

(*c*) Judæi prædicuntur vincturi, v. 11, quia ipſi Paulo manus injecerunt, eum comprehenderunt, & ſic occaſionem dederunt quod ab Ethnicis militibus vinctus eſt.

deſired liberty to ſpeak to the people; which the *Colonel* permitting, *Paul* ſtanding on the ſtairs, near the gate of the Caſtle, made a ſign to the people to hold their peace, and give audience; and then began to make his Apology to them in the *Hebrew** tongue, which procured him the more ready attention from them.

* The *Jews* after the *Babyloniſh* Captivity by their converſe with the *Syrians* and *Aſſyrians*, had very much mingled the purity of the Hebrew with thoſe Tongues, ſo that the *Syriack* having ſo great an agreement with the *Hebrew* was reckoned for one Tongue.

Act. 21. *v.* 17. And when we were come to Jeruſalem, the Brethren received us gladly.

v. 18. And the day following Paul went in with us unto James, and all the elders were preſent.

v. 19. And when he had ſaluted them, he declared particularly what things God had wrought among the Gentiles by his miniſtery.

v. 20. And when they heard it, they glorified the Lord, and ſaid unto him, Thou ſeeſt, brother, how many thouſands of Jews there are which believe, and they are all zealous of the Law.

v. 21. And they are informed of thee, that thou teacheſt all the Jews which are among the Gentiles, to forſake Moſes, ſaying, That they ought not to circumciſe their children, neither to walk after the cuſtoms.

v. 22. What is it therefore? the multitude muſt needs come together: for they will hear that thou art come.

v. 23. Do therefore this that we ſay unto thee: We have four men which have a vow on them;

v. 24. Them take, and purifie thy ſelf with them, and be at charges with them, that they may ſhave their heads; and all may know that thoſe things, whereof they were informed concerning him thee, are nothing, but that thou thy ſelf walkeſt orderly, and keepeſt the Law.

v. 25. As touching the Gentiles which believe, we have written and concluded, that they obſerve no ſuch thing, ſave only that they keep themſelves from things offered to Idols, and from blood, and from ſtrangled, and from fornication.

v. 26. Then Paul took the men, and the next day purifying himſelf with them, entred into the Temple, to ſignifie the accompliſhment of the days of purification, untill that an offering ſhould be offered for every one of them.

v. 27. And when the ſeven days were almoſt ended, the Jews which were of Aſia, when they ſaw him in the Temple, ſtirred up all the people, and laid hands on him,

v. 28. Crying out, Men of Iſrael, help: this is the man that teacheth all men every where againſt the people, and the Law, and this place: and farther brought Greeks alſo into the Temple, and hath polluted this holy place.

v. 29. (For they had ſeen before with him in the City, Trophimus an Epheſian, whom they ſuppoſed that Paul had brought into the Temple.)

v. 30. And all the City was moved, and the people ran together: and they took Paul, and drew him out of the Temple: and forthwith the doors were ſhut.

v. 31. And as they went about to kill him, tidings came to the chief Captain of the band, that all Jeruſalem was in an uproar.

v. 32. Who immediately took Souldiers, and Centurions, and ran down unto

unto them: and when they ſaw the chief Captain and the Souldiers, they left beating of Paul.

v. 33. Then the chief Captain came neer, and took him, and commanded him to be bound with two chains, and demanded who he was, and what he had done.

v. 34. And ſome cryed one thing, ſome another, among the multitude: and when he could not know the certainty for the tumult, he commanded him to be carried into the Caſtle.

v. 35. And when he came upon the ſtairs, ſo it was that he was born of the Souldiers for the violence of the people.

v. 36. For the multitude of the people followed after, crying, Away with him.

v. 37. And as Paul was to be led into the Caſtle, he ſaid unto the chief Captain, May I ſpeak unto thee? who ſaid, Canſt thou ſpeak Greek?

v. 38. Art not thou that Egyptian which before thoſe days madeſt an uproar, and leddeſt in the wilderneſs four thouſand men that were murderers?

v. 39. But Paul ſaid, I am a man which am a Jew, of Tarſus, a City in Cilicia, a Citizen of no mean City: and I beſeech thee ſuffer me to ſpeak unto the people.

v. 40. And when he had given him licence, Paul ſtood on the ſtairs, and beckned with his hand unto the people: and when there was made a great ſilence, he ſpake unto them in the Hebrew tongue, ſaying.

v. 20. *Vides quot ſint millia Judæorum*] Vide Quomodo auctum fuit granum illud Sinapis intra annos 25. *Grot.*

Accenſi zelo legis] Intra Judæam qui erant Judæi χριστιανίζοντες, hi ante diſperſionem illam, quæ per Adrianum evenit, libertatem ab legis onere non percepêre. Et ad tales ſcripta eſt Epiſtola ad Hebræos.

v. 23. *Votum habentes*] non *perpetuum*, ſed *temporarium*; & tales *Nazaræi dierum* vocantur, de quibus Numb. 26. *Joſeph. lib.* 2. *de bello Judaico, c.* 15. Erant [alii *Nazaræi* qui faciebant *votum perpetuum*, ut Samuel, & Samſon, hi dicebantur *Nazaræi ſeculi*, i.e. perpetui. Vid. *Druſ.* annot. in Num.

v. 24. Idem valet ἁγνίσθητι σὺν αὐτοῖς, ac eſto *Nazaræus cum illis*, & abſtine a vino rebuſque aliis, quæ interdictæ ſunt Nazaræis. Sane Nazaræatus ἁγνεία vocatur, Num. 6. 21.

δαπάνησον ἐπ' αὐτοῖς] Sumptus facito propter illos. Non Paulus Nazaræatûs votum concepit, ſed quatuor alii viri, comam, quam aluerant è Nazaræatûs voto, depoſuerant. Paulus verò ſumtus fecit in hanc rem, ſcil. ad victimas à Nazaræis offerendas (peractis voti diebus) quas offerre Deo debebant quatuor iſti viri, ſcil. *agnum*, vel *agnam*, *arietem*, *placentas*, & *lagana* An verò Paulus integros ſumptus fecerit, necne, dicere non poſſumus: & hinc dicitur ἁγνιζεὶς σὺν τοῖς Ναζαραίοις, quia quaſi in partem Nazaræatûs venerat, ſumptus hos faciendo. *Petitus.*

Vult autem hoc Paulum facere Jacobus quò plebi abundantiùs ſatisfaciat, & ut illi quatuor raderent caput, h. e. voti liberentur eo facilius. Eſt Metonym. ſigni pro ſignato. Nam ſicut obligatio votiva exprimebatur demiſſo capillo, ita liberatio comâ abraſâ, Num. 6. 18. quæ coma ſupponebatur urenda ollis in quibus coquebantur carnes de ſacro Euchariſtico.

v. 25. κρίναντες μηδὲν τοιοῦτον τηρεῖν αὐτούς] Infinitivus pro Gerundio, nihil tale ſervandum illis, nempe eorum quæ Moſes præſcripſit.

v. 26. Denuncians expletionem dierum, &c.] Hoc eſt, omnibus edicens ſe caſtimonium ſuſcipere in dies ſeptem, ita ut dies ipſius pariter exirent cum diebus aliorum qui aliquanto ante ac in majus tempus ſe obligaverant. Licebat enim cuique, eum quem vellet votivæ obligationi præſtituere terminum, Num. 6. 5. ſic Paulus in dierum hebdomada ſe obligavit (illi alii in duas, tres aut quatuor hebdomadas) uſque dum offerenda eſſet pro unoquoque (ſcil. eorum qui ſe obligaverant) oblatio. Ita tempus ſumpſit ut pariter cum illorum tempore deſineret. *Aoriſtus* hic ſignificat rem quæ fieri debebat.

v. 28. Qui adverſus populum & legem, &c.] eadem accuſatio quæ in Stephanum intenta ſupra, cap. 6. 14. *Græcos introduxit*] Quod planè non licebat, nempe intra ſeptum illud lapideum quod in tres cubitos attollebatur, & inſcriptum columnis habebat, μὴ δεῖν ἀλλόφυλον ἐντὸς τοῦ ἁγίου παρίεναι Joſeph. belli Jud. 5. 14. Si quis alienigena, etiam Romanus, id ſeptum tranſgrederetur, is occidi poterat, teſte eodem Joſeph. belli Jud. 6.

v. 31. τῷ

v. 31. τῷ χιλιάρχῳ] Præfecto ejus cohortis, quæ temporibus feſtis, ac proinde etiam in Pentecoſte præſidium habebat in porticibus Templi ad prohibendos tumultus ſi qui orerentur: quam cohortem etiam στρατιὰν Johannes dixit, c. 18. 3.

v. 35. Evenit ut portaretur à militibus] Levabatur à militibus ne vim ei multitudo inferret, cui expoſitioni favent quæ infra c. 23. 10. extant.

v. 37. Græcè noſti] Græca lingua poſt Macedonum imperium facta erat quaſi communis populorum Aſiæ & Ægypti.

v. 39. Loquutus eſt linguâ Hebræa] i. e. Hieroſolymitanâ, magna ex parte Syriaca, qua tum Judæi utebantur.

SECT. XXI.

THE Apoſtle now beginning to make his defence to the people, He firſt ſets before them what manner of perſon he was *before his converſion*. He was a *Jew* by extraction, born in the noble City of *Tarſus*, educated at *Jeruſalem*, under that famous Doctor of the Law *Gamaliel*, (a man of great eſteem among them; *ſee Act.* 5. 34.), being perfectly inſtructed by him in the *Law of the Fathers* (*a*), and imbued with the ſtricteſt Judaical Principles, and was a great Zelot for *that way*, and a bitter enemy to Chriſtianity. And he tells them, that all the *Senate*, or *Sanhedrim*, eſpecially the *high Prieſt*, could atteſt the truth of what he ſaid; for, from them he received commiſſion to apprehend all ſuch Chriſtians, as he could find in *Syria*, and to bring them bound to them to *Jeruſalem* to be ſcourged, or otherwiſe puniſhed. 2*ly*, He declares to them the manner of his converſion (*b*), [*ſee Chap.* 2. *Sect.* 1.], how travelling to *Damaſcus* to purſue his perſecuting deſign, when he was come nigh to that City, a great light from Heaven ſhon round about him; upon which he fell to the ground, and heard theſe words *articulately* ſpoken to him by Chriſt (*c*), *Saul, Saul, why perſecuteſt thou me?* And they that were with him heard a voice indeed [*ch.* 9. 7.], (as the people did, *Joh.* 12. 19. when *ſome* ſaid it thundred, *others* ſaid an Angel ſpake), but underſtood not *diſtinctly* what was ſaid. He further declares how Chriſt told him, he had provided one *Ananias* to come unto him, and to ſhew him what he had deſigned for him *to do*, and *ſuffer*, for his Name ſake. And thus being blinded by the brightneſs of the glory that ſhone about him, he was led by thoſe that were with him to *Damaſcus*, and there by the Miniſtry of *Ananias* he recovered his ſight. *Ananias* alſo ſhewed him, how God had choſen him, that he ſhould *know his will*, and have the

(*a*) Per *patriam legem* non intelligitur lex quam Patres a Deo per Moſen acceperant, ſed πατροπαράδοτος quam ipſi à patribus acceperant. Phariſæorum religionem notat, quæ πατρικαῖς παραδόσεσι magnam partem conſtabat, quarum ζηλωτὴν ſe fuiſſe olim, ait Gal. 1. 14. Cumque ἀκρίβειαν ei religioni attribuit, idem dicit quod infra, c. 26. 5. ſcil. ſe inſtitutum eſſe in Phariſaiſmo, quæ eſt accuratiſſima Patriæ legis forma. *De Dieu.*

Intelligit ſe in Traditionibus, & Cabalis Judaicis, nec non in gloſſis falſis ſupra legem Moſis (quarum tum major inter Judæos erat authoritas quam ipſius Moſis Matth 5. 21.) probè fuiſſe inſtitutum, præcipuè in præciſis obſervatiunculis & regulis Phariſæoram, c. 26. 5.

(*b*) Paulus non fuit regenitus ante converſionem ſuam in itinere Damaſceno. Fuit enim acerbiſſimus hoſtis, & perſecutor Chriſti, & Eccleſiæ Chriſtianæ ut de ſe fatetur, Phil. 3. 6. & 1 Tim. 1. 13. Gal. 1. 13. *Simeon, Cornelius, &c.* carebant quidem cognitione veri Meſſiæ, ſed non in corde gerebant acerbum odium ac amarum hoſtilitatem contra Chriſtum ſicut Paulus. Quod ſe ait in juſtitiâ legis fuiſſe irreprehenſibilem non intelligendum eſt de verâ ſanctimoniâ vitæ ſed de ſuperſtitioſâ & rigidâ obſervatione ceremoniarum, & traditionum patriarum, ut nemo Phariſæorum haberet quod reprehenderet, Gal. 1. 14. *Streſo.*

(*c*) Probabile eſt, Paulum ipſis corporalibus ſuis oculis vidiſſe ipſum Chriſti corpus ſplendore ſuo in oculis Pauli coruſcans. Vidit fulgur corporale ex nubibus a circumfulſus eſt radiis Spiritus Sancti intus in conſci-

Goſpel

entiâ, ſed ſimul potuit ipſum Chriſti corpus glorioſum videre. Sicut enim vox quam audivit fuit ex ipſius ore, v. 14. ita probabile eſt lucem quam vidit fuiſſe ex ipſius Chriſti corpore. Et loca ſuperius allegata ex Act. 9. 27. & 22. 14. & 26. 16. & 1 Cor. 9. 1. & 1 Cor. 15. 8. omnino videntur poſtulare hanc fidem, quod Paulus ipſum Chriſtum hominem viderit corporaliter. Poſt reſurrectionem eſt viſus Dominus à multis, poſt aſcenſionem à nemine, præterquam à Stephano & Paulo. Sed inde non ſequitur; Chriſti corpus fuiſſe in terrâ. Potuit enim virtute Chriſti, corporalis viſus Pauli ita roborari, ut quod in cœlis erat in terris conſpiceret. Sic Stephanus, ſublatis in cœlum oculis, Jeſum vidit ſtantem ad dextram Dei, Act. 7. 55.

(*d*) Ut eſſet teſtis & præco quod Jeſus Chriſtus, quem Judæi crucifixerant, vivat & in cœlis ſedeat ad dextram Patris in gloriâ. Hujus rei αὐτόπτης teſtis, eſt Apoſtolus, quâ in re excellit cæteros Apoſtolos qui Chriſtum quidem ideò in carne viderunt, Act. 10 41. 1 Joh. 1. 1, 2. ut idonei Chriſti teſtes eſſent, ſed Paulus vidit ipſum in gloriâ, & ex cœlo audivit loquentem, & ſeſe manifeſtantem. Ergo ait 1 Cor. 9. 1. Annon ſum Apoſtolus, annon vidi Dominum Jeſum? Non tantum vidit Chriſtum *exſtaticè*, & in viſione nocturnâ, Act. 18. 9. & 22. 9. & 23. 11. 2 Cor 12. ſed &, hoc loco, corporaliter, non minus quam cæteri Apoſtoli.

(*e*) Paulus Chriſtianus precatur in Templo Judaico. Faciebant id tum temporis adhuc etiam cæteri Apoſtoli & Chriſtiani, Act. 3. 1. Non religione & obſervantiâ præcepti ceremonialis, Deut. 12. 5. 2 Chron. 7. 12, 13. ſed quia intempeſtivum adhuc, & curſui Evangelii noxium erat, abrumpere communionem cum Judæis in externis cultûs exercitiis. Paulus igitur aſcendit Templum ardenterque petiit (ut probabile eſt) ut ſibi apud Judæos liceret prædicare Evangelium, populum ſuum Chriſto lucrifacere, & Eccleſiam quam vaſtaverat iterum ædificare: Inter precandum raptus eſt in *Paradiſum* ſeu tertium cœlum, audivitque verba ineffabilia & ſummas accepit revelationes, 2 Cor 12. 3, 4.

Goſpel revealed to him, and ſhould *ſee Jeſus*, and hear him ſpeak to him from heaven, and ſhould make known to all men (*d*), the things which Jeſus had already and ſhould further make known to him. *Ananias* alſo having further inſtructed him, exhorted him to be *baptized*, and by Faith in Chriſts blood to waſh away the guilt of all his ſins, (of which Baptiſm is a ſign and ſeal), and earneſtly to implore grace from Chriſt, to ſanctifie his nature more and more. *Paul* having thus opened to them the *manner* of his Converſion and *Call*, to be an Apoſtle; he now further ſhews them, how at his firſt coming to *Jeruſalem* after this, (*ſee ch.* 9. 26.), as he was in the Temple (*e*) praying, he fell into an *Exſtaſie* or *Trance*, and in that *Exſtatical Viſion* ſaw Chriſt, who commanded him to get him ſpeedily out of that City, becauſe his *former zeal* againſt the Goſpel, would hinder his preaching of it *now* from being ſucceſsfull. Againſt this, he humbly argued, that his former zeal againſt Chriſtianity, (which was ſo remarkable and notorious, by his impriſoning the Profeſſors thereof, and cauſing them to be ſcourged in the Conſiſtories of many Cities, and by his aſſiſting in the ſtoning of *Steven*, and keeping the Garments of his accuſers whilſt they ſlew him) might be an argument to the *Jews*, that they were very *great* and *cogent* reaſons, that had wrought ſuch a ſtrange change in him; and ſo he might in all likelyhood, be a fitter perſon to publiſh the Doctrine of Chriſt *now*, by how much the more he had oppoſed it formerly, [*ſee Sect.* 3. of *Chap.* 2.]. But this did not prevail for his ſtaying at *Jeruſalem*, but Chriſt commanded him to depart from thence, telling him he would ſend him to preach to the *Gentiles*, who had not that exception againſt him, and would more readily receive his Doctrine. Hitherto the *Jews* had patience to hear him, but when he mentioned the *Gentiles*, and that he was appointed to preach to them, they cried out, he *was a Villain*, and *unworthy to live*, and expreſſing their fury by throwing duſt into the air, and caſting off their Clothes as if they would preſently ſtone him, the *chief Commander* of the Guard, bid the Soldiers carry him into the *Caſtle*, and commanded, that he ſhould be ſcourged till he ſhould confeſs what he had done, that had ſo enraged the *Jews* againſt him. As they

they were going about to bind him, in order to the ſcourging of him, the Apoſtle declares himſelf a *free-born Denizon of Rome*, whom the Roman Laws would not permit to be ſo dealt with, before any ſentence was legally paſſed upon him. When they heard this, they ceaſed from their deſign of ſcourging him; and the *Colonel* (who had himſelf purchaſed the freedom of a *Citizen* of *Rome* at a great rate) was afraid he had already done more than he could well anſwer, in binding him, and putting Chains upon him.

Act. 22. *v.* 1. Men, brethren, and fathers, hear ye my defence which I make now unto you.

v. 2. (And when they heard that he ſpake in the Hebrew tongue to them, they kept the more ſilence; and he ſaith)

v. 3. I am verily a man which am a Jew, born in Tarſus, a City in Cilicia, yet brought up in this City at the feet of Gamaliel, and taught according to the perfect manner of the Law of the fathers, and was zealous towards God, as ye all are this day.

v. 4. And I perſecuted this way unto the death, binding and delivering into priſon both men and women,

v. 5. As alſo the high Prieſt doth bear me witneſs, and all the eſtate of the elders: from whom alſo I received letters unto the brethren, and went to Damaſcus to bring them which were there, bound unto Jeruſalem, for to be puniſhed.

v. 6. And it came to paſs, that as I made my journey, and was come nigh unto Damaſcus about noon, ſuddenly there ſhone from heaven a great light round about me.

v. 7. And I fell unto the ground, and heard a voice ſaying unto me, Saul, Saul, why perſecuteſt thou me?

v. 8. And I anſwered, Who art thou, Lord? and he ſaid unto me, I am Jeſus of Nazareth whom thou perſecuteſt.

v. 9. And they that were with me ſaw indeed the light, and were afraid; but they heard not the voice of him that ſpake to me.

v. 10. And I ſaid, What ſhall I do, Lord? And the Lord ſaid unto me, Ariſe, and go into Damaſcus, and there it ſhall be told thee of all things which are appointed for thee to do.

v. 11. And when I could not ſee for the glory of that light, being led by the hand of them that were with me, I came into Damaſcus:

v. 12. And one Ananias, a devout man according to the Law, having a good report of all the Jews, which dwelt there,

v. 13. Came unto me, and ſtood, and ſaid unto me, Brother Saul, receive thy ſight. And the ſame hour I looked up upon him.

v. 14. And he ſaid, The God of our fathers hath choſen thee, that thou ſhouldſt know his will, and ſee that juſt One, and ſhouldſt hear the voice of his mouth.

v. 15. For thou ſhalt be his witneſs unto all men of what thou haſt ſeen and heard.

v. 16. And now, why tarrieſt thou? Ariſe, and be baptized, and waſh away thy ſins, calling on the name of the Lord.

v. 17. And it came to paſs, that when I was come again to Jeruſalem, even while I prayed in the Temple, I was in a trance,

v. 18. And ſaw him ſaying unto me, Make haſte and get thee quickly out of Jeruſalem: for they will not receive thy teſtimony concerning me.

v. 19. And I ſaid, Lord, they know that I impriſoned and beat in every ſynagogue them that believed on thee.

v. 20. And when the blood of thy martyr Stephen was ſhed, I alſo was ſtanding by and conſenting unto his death, and kept the raiment of them that ſlew him.

v. 21. And he ſaid unto me, Depart: for I will ſend thee far hence unto the Gentiles.

v. 22. And they gave him audience unto this word, and then lift up their voices, and ſaid, Away with ſuch a fellow from the earth: for it is not fit that he ſhould live.

v. 23. And as they cryed out, and caſt off their clothes, and threw duſt into the air.

v. 24. The chief Captain commanded him to be brought into the caſtle, and bade that he ſhould be examined by ſcourging: that he might know wherefore they cryed ſo againſt him.

v. 25. And as they bound him with thongs, Paul ſaid unto the centurion that ſtood by, Is it lawful for you to ſcourge a man that is a Roman, and uncondemned?

v. 26. When the centurion heard that, he went and told the chief Captain, ſaying, Take heed what thou doſt, for this man is a Roman.

v. 27. Then the chief Captain came, and ſaid unto him, Tell me, art thou a Roman? He ſaid, Yea.

v. 28. And the chief Captain anſwered, With a great ſum obtained I this freedom. And Paul ſaid, But I was free-born.

v. 29. Then ſtraitway they departed from him which ſhould have examined him: and the chief Captain alſo was afraid after he knew that he was a Roman: and becauſe he had bound him.

v. 3. *Natus Tarſi*] Tarſus illa, eſt Ciliciæ Metropolis; quam Romanæ civitatis jure donavit Antonius Triumvir. Et hîc, celeberrimam Scholam fuiſſe Strabo teſtatur, lib. 14. Ex hac progreſſus Paulus venit Hieroſolymas; ita Græcam literaturam ſimul, & Hebraicam perfectè didicit, quam multis locis in ſcriptis ſuis manifeſtat. Nutritus ad pedes] Docentes altiori loco poſiti erant, & Auditores inferiori loco per ſubſellia.

v. 4. *Hanc ſectam perſecutus ſum uſque ad mortem*] quantum ſcil. in me erat, Hanc viam funditùs deletum & extinctum ivi.

v. 5. *πᾶν τὸ πρεσβυτέριον*] i. e. Synedrium magnum.

v. 10. Deus juſſerat Ananiæ, quæ ipſe juſſurus eſſet Paulo. Et hæc juſſa erant facienda Paulo.

v. 14. *προεχειρίσατο*] *Syr. Ar.* & Æthiop. Conſtituit. te Non gravatè verto, ſumpſit te ut cognoſcas voluntatem ejus. Propriè enim *προχειρίζεσθαι* eſt, præ manibus ſumere id quo uti velis, ſive ad rem ſive ad perſonam referatur.

v. 22. *audiverunt uſque ad verbum hoc*] ut qui pati non poſſent, Gentes fieri participes communis ſalutis.

SECT.

SECT. XXII.

THE next day *Claudius Lyſias* the *Colonel*, being deſirous to know the bottom of the buſineſs, called the *Sanhedrim* or *Senate* of the *Jews*, and brought out *Paul* to them, to ſee what they could object againſt him. The Apoſtle beginning to ſpeak for himſelf, declares that both during his continuance in the *Jewiſh* religion, and ſince his converſion to Chriſtianity, he had walked uprightly according to his knowledg, and the light of his Conſcience (*a*). *Ananias* the *high Prieſt* being impatient to hear this, commanded thoſe that ſtood nigh him to ſmite him on the mouth. *Paul* hereupon freely reproves him for his injuſtice, calling him *whited wall* (*b*), or *Hypocrite*, who ſitting there as a Magiſtrate to judg according to Law, yet openly tranſgreſs'd the Law himſelf, by commanding an *innocent perſon*, *unheard*, and *uncondemned* to be ſmitten. *See Deut.* 25. 1, 2. He alſo boldly denounces Gods judgments (*c*) againſt him for it, [*ſee* 2 *Tim.* 4. 14.]. The *ſtanders by* reprove *Paul* for this, as one that ſpake contumelious words againſt *Gods high Prieſt*. The Apoſtle replies, he did not *know him*, nor *acknowledg* him to be a lawful high Prieſt or an *High Prieſt* of Gods appointing, but look'd upon him as an uſurper, and one brought in by the ſiniſter practices, and corruptions of that time; and therefore he might be reprehended for his faults without breaking Gods command, *Exod.* 22. 28. Beſides he could not *own* any man, to be a lawful high Prieſt now, ſeeing *that Function* was diſannull'd, by the coming of the great High Prieſt Jeſus, who had accompliſhed all that was typifyed thereby. However though he had ſpoken nothing but what was juſt, yet becauſe to the ſtanders by, it had a *ſhew of reviling*, therefore he declares, he ſhould have avoided this alſo, had he *known* him to be, or could have *acknowledged* him to be, a *lawful High Prieſt*. The Apoſtle now diſcerning the *Sanhedrim* to conſiſt partly of *Phariſees* (who believe the reſurrection of the body, and another life after this, and the real ſubſiſtence of Angels, and the Souls and Spirits of men ſeparated from their bodies *, *&c.*) and partly of *Sadduces*, (who deny all this), out of a prudent policy declares himſelf, (as to thoſe points) to adhere to the *Sect of the Phariſees*,

(*a*) Conſcientia, eſt judicium hominis de ſeipſo, quo per comparationem ſui ipſius cum Lege, & Evangelio, obſervat, & agnoſcit quid in ſe Legi, & Evangelio ſit conforme, vel contrarium; & ex his vel cum gaudio concludit quod Deum amicum, vel cum dolore, quod Deum inimicum habeat.

(*b*) Theſe words of *Paul* muſt not be taken for reviling words, *Mat.* 5. 22, 39. or words of revenge or recompencing evil with evil, but for a ſerious reproving this man, and a bold denunciation of Gods judgment upon him. Loquitur Chriſtus de vindictâ privatâ non de vindictâ prophetica, & judiciali. Præterea, privatæ vindictæ interdictum non adimit nobis licentiam aliorum erga nos injurias deteſtandi, reprehendendi, & ob oculos ponendi auctorum, ſine irâ & odio perſonæ, & hoc ſenſu probabilius ſumitur hæc invectiva ſcil. ut juſta reprehenſio injuriantis.

(*c*) Id mihi veriſimilius eſt, audiviſſe Paulum vocem emiſſam ab aliquo ex his, qui ad judicandum ſederant (veniſſe enim ſacerdotes & omne concilium conſtat ex cap. 22.) neque tamen ſciviſſe à quonam illorum vox profecta fuerat. A Pontifice autem profectam non putavit, cum propter ejus authoritatem, à quâ indignum erat tam præcipitem offenſionis ſignificationem edi, tum propter ſimulatam ſanctitatem, à qua tam iniqua vox non videbatur eruptura. Audivit ergo Paulus vocem in turbâ, & illi à quo emiſſa eſt, denunciavit paratam eſſe à Domino pœnam. Qui autem cum Pontifice venerant, omnes ad judicandum ſedebant. *Rivetus* in Iſagog. ad Script. Sacr. cap. 21. Sect. 8.

* See Heb. 11. 13, 14. 1 Cor. 15. 19.

riſees, and to be fully of their opinion. And though there were more points in queſtion, yet he ſhews, that *for holding of theſe*, the *Sadduces* chiefly hated and perſecuted him. Hereupon there grew a *heat* and *diviſion* between theſe two parties, the *Doctors of the Law*, (which were generally *Phariſees*), taking his part, and pleading, that 'twas poſſible he might have had ſome extraordinary revelation by an Angel or Spirit, and therefore 'twould not become them to reſiſt his Doctrine, leſt, if it were truly revealed to him from God, they ſhould by oppoſing it, fight againſt God himſelf. Theſe two parties growing thus *hot* one againſt another, the *Colonel* to prevent further violence and tumult, commanded the Soldiers to take *Paul* away from among them, and to bring him into the Caſtle. The night following, the Lord appeared to the Apoſtle in a Viſion to comfort and encourage him, and told him, that as he had preached his Goſpel, and defended it at *Jeruſalem*, ſo he ſhould do at *Rome* alſo.

Act. 22. *v.* 30. On the morrow, becauſe he would have known the certainty wherefore he was accuſed of the Jews, he looſed him from his bands, and commanded the chief prieſts and all their Council to appear; and brought Paul down, and ſet him before them.

Act. 23. *v.* 1. And Paul earneſtly beholding the Council, ſaid, Men and brethren, I have lived in all good Conſcience before God untill this day.

v. 2. And the high Prieſt Ananias commanded them that ſtood by him to ſmite him on the mouth.

v. 3. Then ſaid Paul unto him, God ſhall ſmite thee, thou whited wall: for ſitteſt thou to judg me after the Law, and commandeſt me to be ſmitten contrary to the Law.

v. 4. And they that ſtood by, ſaid, Revileſt thou Gods high Prieſt?

v. 5. Then ſaid Paul, I wiſt not, brethren, that he was the high Prieſt? For it is written, Thou ſhalt not ſpeak evil of the ruler of thy people.

v. 6. But when Paul perceived that the one part were Sadducees, and the other Phariſees, he cryed out in the Council, Men and brethren, I am a Phariſee, the ſon of a Phariſee: of the hope and reſurrection of the dead I am called in queſtion.

v. 7. And when he had ſo ſaid, there aroſe a diſſention between the Phariſees and the Sadducees: and the multitude was divided.

v. 8. For the Sadducees ſay that there is no reſurrection, neither angel, nor ſpirit; but the Phariſees confeſs both.

v. 9. And there aroſe a great cry: and the Scribes that were of the Phariſees part aroſe, and ſtrove, ſaying, We find no evil in this man: but if a ſpirit, or an angel hath ſpoken to him, let us not fight againſt God.

v. 10. And when there aroſe a great diſſention, the chief Captain, fearing leſt Paul ſhould have been pulled in pieces of them, commanded the Soldiers to go down, and to take him by force from among them, and to bring him into the Caſtle.

v. 11 And the night following the Lord ſtood by him, and ſaid, Be of good cheer, Paul: for as thou haſt teſtified of me in Jeruſalem, ſo muſt thou bear witneſs alſo at Rome.

v. 1. *Ego*

v. 1. *Ego omni conſcientiâ bonâ ſervivi Deo ad hunc uſque diem*] Nunc quidem ſecundum Chriſtum, ante verò quantum ex Phariſæis Magiſtris haurire poteram. Non quaſi omni peccato ſit vacuus, ſed ſtudium recti profitetur ſe ſemper habuiſſe, quicquid alii de ſe dicant ac ſentiant. Nam πολιτεύεσθαι magis refertur ad publicam functionem, aut certe ad actiones in communi ad omnes pertinentes: ut magis hic ſuam publicam functionem, & actiones, quam privatos mores, contra accuſatores tueatur.

v. 3. *Percutiet te Deus*] Utitur jure Prophetæ. Simile illud Eſaiæ 50. 11. & 22. 17, 18. & Jer. 22. 30. *Paries dealbate*] Egregia Similitudo ad exprimendos homines impios qui honoris aut commodi cauſa pios ſe ſimulant. *Introrſum turpes, ſpecioſi pelle decorâ.* Pari comparatione utitur Seneca. *Miſeri ſunt ſordidi, turpes, & ad ſimilitudinem parietum ſuorum extrinſecus culti.* Sic Chriſtus vocat hypocritam *ſepulchrum dealbatum*, Mat. 23. 28 vid. Ezek. 13. 10.

v. 5. οὐκ ᾔδειν ὅτι ἐστὶν ἀρχιερεύς] Ex calculatione Bezæ tum præerat Ananias, homo ſupra modum improbus, qui per vim Pontificatum invaſerat nec melius geſſit. Vide Antiquit. Joſeph. lib 20. c. 6, 7.

Senſus ergo eſt: Ego non agnoſco in hoc homine Pontificem Dei, ſed hypocritam, ſeductorem, & veritatis perſecutorem. Alioquin bene ſcio, Principi maledicendum non eſſe, Exod. 22. 28. *Hac. Illyr.*

Non agnovit eum eſſe Sacerdotem aut Principem Senatus qui eas dignitates pretio comparaſſet. Didicerat enim hoc à Gamaliele Paulus, *Judicem, qui honoris conſequendi cauſâ pecunias dederit revera neque judicem eſſe neque honorandum, ſed Aſini habendum loco*, ut eſt in titulo Thalmudico de *Synedrio*. *Grot.*

v. 6. *De ſpe & reſurrectione*] i. e. ob ſpem reſurrectionis in judicium vocor; ἐν δὲ ἐλπίδι ἐγὼ κρίνομαι. Quia totius religionis caput quam Paulus profitebatur & ſcopus, erat reſurrectio mortuorum. Recte de eâ ſe judicari dicit: nam & Chriſtum docebat ex morte excitatum & ejus beneficio omnes fideles aliquando ex morte reſuſcitandos eſſe.

v. 10. τὸ στράτευμα] milites. Abſtractum nimirum ſingulare, pro concreto plurali.

v. 11. Dominus ei apparuit per Angelum, ut ſuprà aliquoties.

SECT. XXIII.

THE Apoſtle had ſoon a notable experience of Gods gracious protection over him, promiſed unto him in that forementioned Viſion. For early the very next morning above *Forty Jews* combin'd together, and bound themſelves by an *Oath*, and by a *Curſe* and execration on themſelves that they would neither *eat* nor *drink* till they had killed him. And they came to the chief Prieſts and Elders being confident of their aſſiſtance, and acquainted them with what they had reſolved on, and perſwaded them to intreat the *Colonel*, that he would bring *Paul* down on the morrow to them, that they might further examine him, and by the way, before he could come at the Council, they reſolv'd to kill him. This conſpiracy, by the wonderful providence of God, coming to the knowledg of a *Nephew* of *Pauls*, he is by him acquainted therewith, who thereupon deſired one of the Captains of the Guard, to bring that *young man* to *Lyſias* their chief Commander: which being done he acquainted him with this wicked conſpiracy againſt the life of his Uncle. Hereupon the *Colonel* preſently gave order that a Guard both of Horſe and Foot ſhould be made ready againſt Nine of the Clock that night, and a Horſe or Mule provided for *Paul* to ride on, and that they ſhould convey him ſafe to *Felix* the *Procurator* or *Governour* of *Judea*, under the *Roman* Emperor, who had his ordinary reſidence at *Cæſarea*. And he wrote a Letter to the Governour concerning the Priſoner, to this ſenſe, *viz.* That he found nothing brought againſt him, that was puniſhable either with *death* or *bonds* by

the *Roman* Laws, and Imperial Conſtitutions; (for the *Romans* had not as yet ſet out any decrees againſt the Chriſtians) and therefore he had reſcued him out of the hands of the *Jews*, who had treacherouſly conſpired againſt his life, and had given order to his accuſers to appear before *his Excellency*, and there to implead him. *Felix* when he had read the Letter, commanded *Paul* ſhould be ſecured in the Hall call'd *Herods Hall*, and when his Accuſers were come, he ſaid, he would hear him.

Act. 23. *v.* 12. And when it was day, certain of the Jews banded together, and bounded themſelves under a curſe, ſaying, That they would neither eat nor drink till they had killed Paul.

v. 13. And they were more than forty which had made this conſpiracy.

v. 14. And they came to the chief Prieſts, and Elders, and ſaid, We have bound our ſelves under a great curſe, that we will eat nothing untill we have ſlain Paul.

v. 15. Now therefore ye, with the Council, ſignifie to the chief Captain, that he bring him down unto you to morrow, as though ye would enquire ſomething more perfectly concerning him: and we, or ever he come neer, are ready to kill him.

v. 16. And when Pauls ſiſters ſon heard of their laying in wait, he went and entred into the Caſtle, and told Paul.

v. 17. Then Paul called one of the Centurions unto him, and ſaid, Bring this young man unto the chief Captain: for he hath a certain thing to tell him.

v. 18. So he took him, and brought him to the chief Captain, and ſaid, Paul the priſoner called me unto him, and prayed me to bring this young man unto thee, who hath ſomething to ſay unto thee.

v. 19. Then the chief Captain took him by the hand, and went with him aſide privately, and asked him, What is that thou haſt to tell me?

v. 20. And he ſaid, The Jews have agreed to deſire thee, that thou wouldſt bring down Paul to morrow into the Council, as though they would enquire ſomewhat of him more perfectly.

v. 21. But do not thou yeild unto them, for there lie in wait for him of them more than forty men, which have bound themſelves with an oath, that they will neither eat nor drink till they have killed him: and now are they ready, looking for a promiſe from thee.

v. 22. So the chief Captain let the young man depart, and charged him, See thou tell no man, that thou haſt ſhewed theſe things to me.

v. 23. And he called unto him two Centurions, ſaying, Make ready two hundred Soldiers to go to Ceſarea, and horſmen threeſcore and ten, and ſpearmen two hundred, at the third hour of the night:

v. 24. And provide them beaſts, that they may ſet Paul on, and bring him ſafe to Felix the Governour.

v. 25. And he wrote a Letter after this manner,

v. 26. Claudius Lyſias, unto the moſt excellent Governor Felix, ſendeth greeting.

v. 27. This man was taken of the Jews, and ſhould have been killed of them: Then came I with an army, and reſcued him, having underſtood that he was a Roman.

v. 28. And when I would have known the cauſe wherefore they accuſed him, I brought him forth into their Councell.

v. 29. Whom I perceived to be accuſed of queſtions of their Law, but to have nothing laid to his charge worthy of death, or of bonds.

v. 30. And

v. 30. And when it was told me, how that the Jews laid wait for the man, I ſent ſtraitway to thee, and gave commandment to his accuſers alſo to ſay before thee what they had againſt him. Farewell.

v. 31. Then the Soldiers, as it was commanded them, took Paul, and brought him by night to Antipatris.

v. 32. On the morrow they left the horſmen to go with him, and returned to the Caſtle.

v. 33. Who when they came to Ceſarea, and delivered the epiſtle to the Governour, preſented Paul alſo before him.

v. 34. And when the Governour had read the letter, he asked of what province he was. And when he underſtood that he was of Cilicia:

v. 35. I will hear thee, ſaid he, when thine accuſers are alſo come. And he commanded him to be kept in Herods judgment hall.

SECT. XXIV.

Chriſt. 59. *Nero.* 3.

FIve days after, the *High Prieſt* and the *Elders* appear, with *Tertullus* (*a*) their Advocate, before *Felix* (*b*) at *Ceſarea*; who ſitting in judgment to hear the matter, their *ſaid Advocate* after an inſinuating preface to propitiate the Governour, (wherein he magnified his prudence and care for the good of their Nation), accuſes *Paul* of *three* things, namely, of *Sedition*, *Hereſie*, and *Profanation of the Temple*, [*ſee Act.* 21. 28.]; acquainting him, that they intended to have proceeded againſt him in their own *Court*, and to have judged him there according to their Law, but were prevented by *Colonel Lyſias*, who took him out of their hands, and forced *them*, (who ought to have been his *Judges*), to come and implead him before *his Excellency*. And thoſe *Jews* whom they had brought with them for witneſſes, atteſted this charge, ſaying, *That thoſe things were ſo.*

(*a*) *Tertullus* eſt nomen Italicum; & arguit hunc hominem non eſſe Judæum ſed Italum. Vocatur *Rhetor*, ſive *Orator*, quia eloquentiæ, & juri Romano ſtuduerat ad cauſas in foro pro pretio dicendas, &, ut videtur, linguam ſuam elocavit ad ſuſcipiendum quarumvis cauſarum patrocinum. His hominibus quadrat illud, Iſa. 5. 20.

(*b*) Hiſtorici tum Ethnici, tum Judaicus Joſephus, nos docent hunc *Felicem* fuiſſe peſſimum *præſidem*, qui potentiâ fatris Pallantis qui erat in flagranti Cæſaris gratiâ, ſubnixus ſibi, *omnia malefacta impuneratus eſt*, ut ait Tacitus Annal. lib. 12. Et Joſephus teſtatur quod promiſcue inſontes cum ſontibus vexaverit, crudeles! patraverit lanienas, & ſummum ſacerdotem Jonathanem per ſicarios opprimi curaverit.

Paul having now liberty given him to make his defence, he in the firſt place declares, how much it comforted him, that he was to anſwer before a *Perſon* whoſe long experience in governing the *Jewiſh* Nation, had furniſhed him with skill and ability to judg the more equally of ſuch things as were now brought before him. Then he anſwers particularly to the *three pretended Crimes* laid to his charge. 1. For that of *Sedition*, he clears himſelf from it, by ſhewing, that there were but Twelve days ſince he came up to *Jeruſalem*; and one end, among others, of his coming thither was, to declare himſelf a ſincere worſhipper of the true God. Now theſe Twelve days were thus ſpent. The day after he came thither, he viſited *James*, and the Brethren, who perſwaded him to purifie himſelf with *thoſe four men* who had a Vow on them, [as we have ſeen *Sect.* 20. of this Chapter], which he conſenting to do, and the day following,

lowing, (*viz.* on the third day, which was towards the end of the Feaſt, *ſee ch.* 21. *v.* 27.), entring into the Temple to perform thoſe, the *Jews* there took him. but he was reſcued out of their hands by Colonel *Lyſias*. The day after being the fourth day, he pleaded his cauſe before the Council, [*Act.* 23.]. On the fifth day, the *Jews* conſpired to take away his life, *Act.* 23. 12. That night the Colonel ſent him to *Antipatris*, whither he came on the ſixth day in the evening. The next day being the ſeventh, he came to *Cæſarea*, where he had been now a Priſoner *five days*. So that having been ſo many of thoſe days in the hands of the *Romans*, it was not imaginable he could raiſe (if he had had a mind to it) any ſuch Sedition, or tumult at *Jeruſalem* as the *Jews* pretended, and charged him with. Nay the contrary was very evident; for he had behaved himſelf very quietly, neither could any of them prove that he had raiſed any diſturbance, either in the *Temple*, or in any of the *Synagogues*, or in the City whilſt he was there. As to their *ſecond charge*, *viz.* that of *Hereſie*, he plainly confeſſes. *that after the way which they call'd Hereſie, ſo he worſhipped the God of his Fathers.* For that way of worſhipping the God of *Abraham* which Chriſt had taught, and the Chriſtians now practiſed, was the way that he did uſe: yet therein neither he nor they ſet up any new Religion quite contrary to what was before owned and profeſſed, but had the *ſame Faith* for ſubſtance, that the *Patriarchs* and *Prophets* had before them. And in particular, he declares, that he believed the Doctrine of the *Reſurrection*, which the more prudent part of his Adverſaries, *viz.* thoſe of the *Phariſees*, profeſſed to believe alſo. And this *firm belief of a reſurrection, and a day of judgment* engaged him to endeavour always to *keep a good Conſcience towards God and man*. For the *third* thing charged againſt him, *viz.* the *Profanation of the Temple*; he ſhews, he had not been of a long time at *Jeruſalem*, before this, and now he came to bring Alms to the poor *Jews* there, that were converted to Chriſtianity. He acknowledges indeed, that he went into the Temple at this time, but with no intent to profane it, but to perform thoſe Rites therein, which the Law of the *Jews* required of ſuch as had the *Vow* of the *Nazarites* upon them; which ſome *Aſian Jews* not underſtanding, but miſapprehending his intent, affirmed, that he carried *Trophimus* a *Gentile* of *Epheſus* into the Temple. But this was utterly falſe, neither was there any the leaſt ground for it, but only this, that *Trophimus* had been ſeen with him in the City, *ſee Act.* 21. 29. As for his being in the Temple, he acknowledges, he was there, but not with any ſuch company as could be thought to profane it, or that could bring him under ſuſpition of any intent to raiſe a Sedition. And for the truth of theſe things he appeals to thoſe there preſent of their own *Sanhedrim*; and deſires them to teſtifie, whether when he was brought before them, he was not diſmiſſed with this teſtimony from themſelves *, that

* See Chap. 23. 9.

that there was nothing of moment charged againſt him, except (which only the *Sadduces* will charge him with) that he profeſſed to believe the *Reſurrection of the dead*, and *Another life after this*.

When *Felix* diſcerned how things went, he would not paſs any ſentence for the preſent in this caſe, but put them off ſaying, When I know more exactly the things that belong *to this way*, (*viz.* whether the Chriſtian Religion be derogatory to the Law of the *Jews*), and when *Lyſias* the Commander comes down (whoſe teſtimony will decide that matter concerning the tumult), I will determine the buſineſs between you. But for the preſent he commanded the Captain of the Guard to keep *Paul* ſafe, though *in free cuſtody*, ſo that any of his friends or acquaintants might have liberty to viſit him.

Act. 24. *v.* 1. And after five days Ananias the high Prieſt deſcended with the elders, and with a certain Orator named Tertullus, who informed the Governour againſt Paul.

v. 2. And when he was called forth, Tertullus began to accuſe him, ſaying, Seeing that by thee we enjoy great quietneſs, and that very worthy deeds are done unto this Nation by thy providence:

v. 3. We accept it always, and in all places, moſt noble Felix, with all thankfulneſs.

v. 4. Notwithſtanding, that I be not further tedious unto thee, I pray thee, that thou wouldſt hear us of thy clemency a few words.

v. 5. For we have found this man a peſtilent fellow, and a mover of ſedition among all the Jews thorowout the world, and a ring-leader of the ſect of the Nazarens.

v. 6. Who alſo hath gone about to profane the Temple: whom we took, and would have judged according to our Law.

v. 7. But the chief Captain Lyſias came upon us, and with great violence took him away out of our hands:

v. 8. Commanding his accuſers to come unto thee, by examining of whom thy ſelf mayeſt take knowledg of all theſe things, whereof we accuſe him.

v. 9. And the Jews alſo aſſented, ſaying, That theſe things were ſo.

v. 10. Then Paul, after that the Governour had beckned unto him to ſpeak, anſwered, Foraſmuch as I know that thou haſt been of many years a Judg unto this Nation, I do the more chearfully anſwer for my ſelf:

v. 11. Becauſe that thou mayeſt underſtand, that there are but yet twelve days, ſince I went up to Jeruſalem for to worſhip.

v 12. And they neither found me in the Temple diſputing with any man, neither raiſing up the people neither in the ſynagogues, nor in the City.

v. 13. Neither can they prove the things whereof they now accuſe me.

v. 14. But this confeſs I unto thee, that after the way which they call hereſie, ſo worſhip I the God of my fathers, believing all things which are written in the Law and the Prophets.

v. 15. And have hope towards God, which they themſelves alſo allow, that there ſhall be a reſurrection of the dead, both of the juſt and unjuſt.

v. 16. And herein do I exerciſe my ſelf, to have always a Conſcience void of offence toward God, and towards men.

v. 17. Now after many years, I came to bring alms to my Nation, and offerings:

v. 18. Whereupon certain Jews from Aſia found me purified in the Temple, neither with multitude, nor with tumult.

v. 19. Who ought to have been here before thee, and object, if they had ought againſt me.

v. 20. Or elſe let theſe ſame here ſay, if they have found any evil doing in me, while I ſtood before the Council,

v. 21. Except it be for this one voice, that I cried ſtanding among them, Touching the reſurrection of the dead I am called in queſtion by you this day.

22. And when Felix heard theſe things, having more perfect knowledg of that way, he deferred them, and ſaid, When Lyſias the chief Captain ſhall come down, I will know the uttermoſt of your matter.

v. 23. And he commanded a Centurion to keep Paul, and to let him have liberty, and that he ſhould forbid none of his acquaintance to miniſter, or come unto him.

v. 5. λοιμὸν] Sic Cicero dixit *peſtem civitatis*, pro Rabirio; *peſtem patriæ*, pro Seſtio.

v. 16. ἐν τούτῳ] Hebraiſmus, ubi: Sæpe valet *propter*, i. e. Propter hanc fiduciam exerceo meipſum, &c. i. e. omni, in id, ſtudio incumbo; hoc unum præ omnibus meditor, ut conſcientiam habeam ſine offendiculo, ut conſcientiam ſervem eam, quæ nec Deum nec homines offendat, vid. 2 Cor. 6. 3. & 2 Cor. 4. 2. Hæc καυχησις, illa de qua mentio eſt, 2 Cor. 11. 2. Hæc πολιτεία, illa de qua ſuprà, cap 23. 1. Hæc πεποίθησις, illa de qua ad Hebræos, 13. 18.

v. 18. ἅγνισμένον] *in caſto*: Abſtinentem ſcil. à vino aliiſque rebus a quibus Nazaræi abſtinent.

SECT. XXV.

SOME time after, *Felix* and his Wife *Druſilla*, (who was a *Jeweſſe*, and Siſter of that *Herod Agrippa* who killed *James*, and impriſoned *Peter*, *Act.* 12.), ſent for *Paul*, and were willing to hear him diſcourſe concerning the Doctrine of Chriſt. He applying himſelf to ſpeak pertinently to *Felix*, inſiſted on thoſe *great duties* which Chriſt injoins all men to obſerve, if they intend to be ſaved, *viz. Juſtice* between man and man, *Temperance*, and *Chaſtity*; *Virtues* that were contrary to thoſe Vices, that *Felix* was particularly guilty of. And withall, he diſcourſes of the *laſt Judgment*, at which all impenitent perſons ſhall be puniſhed for all their crimes and offences, either in theſe or other kinds. As the Apoſtle was preſſing this Doctrine, *Felix* finding himſelf ſo much concern'd, fell a trembling, and not liking to hear ſuch cloſe and rouſing Doctrine, he diſmiſs'd *Paul* for the preſent, and told him he would take ſome other time to hear him again. But being a corrupt Governour, and a taker of bribes, he hoped the Apoſtle would have given him ſome conſiderable bribe, to ſet him at liberty; and in expectation thereof ſent for him, and talked with him the oftner. But after he had kept him Priſoner for the ſpace of two years, he himſelf was by *Nero* removed from his place, and *Portius Feſtus* was ſent to ſucceed him in the Government. And though *Felix* had nothing to charge *Paul* with, yet to gratifie the *Jews*, after

after ſo many injuries which he had done them, and to pacifie them, that they might not follow him with complaints to the Emperour, he left *Paul* in priſon.

Act. 24. *v.* 24. And after certain days, when Felix came with his wife Druſilla, which was a Jew, he ſent for Paul, and heard him concerning the faith in Chriſt.

v. 25. And as he reaſoned of righteouſneſs, temperance, and judgment to come, Felix trembled, and anſwered, Go thy way for this time, when I have a convenient ſeaſon, I will call for thee.

v. 26. He hoped alſo that money ſhould have been given him of Paul, that he might looſe him: wherefore he ſent for him the oftner, and communed with him.

v. 27. But after two years Portius Feſtus came into Felix room: and Felix, willing to ſhew the Jews a pleaſure, left Paul bound.

v. 25. τὸ νῦν ἔχον, πορεύου] Ut nunc ſe res habent, abeas; ſub audiendum ſorte κατὰ. Beza *ad præſens abi*. In quo ſenſu eandem dictionem uſurpat Ælianus de anim. lib. 2. c. 11. τὸ νῦν ἔχον ἔδοξε ἐρεῖν, ad præſens ſtatui dicere.

SECT. XXVI.

Chriſti Neronis 60 4

FEſtus being come to the Government, and going up to *Jeruſalem*, the *High Prieſt* and *Rulers* of the *Jews* quickly began to inform him againſt *Paul*, and beſought him that he might be ſent for thither, to anſwer for himſelf before his Excellency there, intending to lay ſome Villains by the way to kill him as he came. But *Feſtus* (the divine providence ſo overruling him) would not conſent to that, but ordered that the *chief Prieſts*, and the reſt in authority among them, ſhould come to *Ceſarea*, and accuſe him, whither he intended after a ſhort ſtay at *Jeruſalem* to go. And accordingly after a few days he went down to *Ceſarea*; whither being come, ſoon after his arrival there, he ſate on his Judgment Seat, and commanded *Paul* to be brought before him. The *Jews* now bring in ſuch a kind of charge againſt him as they did before, namely, that *he had offended againſt the Moſaical Law*; *that he had profaned the Temple*; and *that he had raiſed Sedition againſt the Roman government*. But none of theſe things could they prove againſt him, ſo that *Paul* eaſily cleared himſelf of them all. However, *Feſtus* being willing to gratifie the *Jews*, ask'd *Paul* if he would go to *Jeruſalem*, and be tryed there in the *Jewiſh Court* about theſe matters. The Apoſtle perceiving that the Governour inclin'd to ſend him to *Jeruſalem*, (which courſe might have expos'd him to extreme hazzards), he tells him, that he was his priſoner, and that *his Excellency* was his *proper Judg*, under the *Roman Emperor*, and not the *Jews*, (whom he had not wronged), and therefore it would be a piece of high injuſtice, to deliver him up to his enemies to be his Judges. Moreover, he tells him, that he was a *Roman*, and therefore might claim the priviledg of a *Roman*, which accordingly he now

now did, and *appealed unto Cæſar* (*a*). *Feſtus* hearing this, (after he had conſulted with his Councel), admitted *his appeal*, and told him he ſhould accordingly go to *Cæſar*.

(*a*) Cæſares legem fecerant, ut Civibus Romanis ab omnibus tribunalibus inferiorum Magiſtratuum liceret apellare ad ipſum Cæſaris tribunal.

Act. 25. *v.* 1. Now when Feſtus was come into the Province, after three days he aſcended from Ceſarea to Jeruſalem.

v. 2. Then the high Prieſt, and the chief of the Jews informed him againſt Paul, and beſought him.

v. 3. And deſired favour againſt him, that he would ſend for him to Jeruſalem, laying wait in the way to kill him.

v. 4. But Feſtus anſwered, that Paul ſhould be kept at Ceſarea, and that he himſelf would depart ſhortly thither.

v. 5. Let them therefore, ſaid he, which among you are able, go down with me, and accuſe this man, if there be any wickedneſs in him.

v. 6. And when he had tarried among them more than ten days, he went down unto Ceſarea, and the next day ſitting in the judgment ſeat, commanded Paul to be brought.

v. 7. And when he was come, the Jews which came down from Jeruſalem, ſtood round about, and laid many and grievous complaints againſt Paul, which they could not prove.

v. 8. While he anſwered for himſelf, neither againſt the Law of the Jews, neither againſt the Temple, nor yet againſt Ceſar, have I offended any thing at all.

v. 9. But Feſtus willing to do the Jews a pleaſure, anſwered Paul, and ſaid, Wilt thou go up to Jeruſalem, and there be judged of theſe things before me?

v. 10. Then ſaid Paul, I ſtand at Ceſars judgment ſeat, where I ought to be judged: to the Jews have I done no wrong, as thou very well knoweſt.

v. 11. For if I be an offender, or have committed any thing worthy of death, I refuſe not to die: but if there be none of theſe things whereof theſe accuſe me, no man may deliver me unto them. I appeal unto Ceſar.

v. 12. Then Feſtus, when he had conferred with the Councel, anſwered, Haſt thou appealed unto Ceſar? unto Ceſar ſhalt thou go.

SECT.

SECT. XXVII.

SOME days after, *King Agrippa*, (Son of that *Herod* who ſlew *James*, *Act.* 12. who was King, not of *Judea*, but ſome neighbouring Province which the *Romans* had given him), and *Bernice* his Siſter, came to *Ceſarea*, to ſalute the new Governour. *Feſtus* relates to them *Pauls* caſe, and acquaints them, how vehemently the *Jews* accuſed him, and how earneſtly they deſired to have had judgment againſt him. But he told them, he could not do it by the *Roman Laws*, without firſt hearing the cauſe, and bringing the *accuſers* and *accuſed* face to face. This therefore he had done, and upon hearing of both parties, He found *Paul* abſolutely free from all capital Crimes; and the differences between him, and the *Jews*, he ſaw, were about matters appertaining to *their Religion*, (which he contemptuouſly calls Superſtition), in which he acknowledges, he himſelf had little skill, and therefore had a mind to have referr'd him to the *Jewiſh Sanhedrim*, to be judged there. But the Priſoner declin'd their judgment, and *appealed to Cæſar*. Whereupon he had remanded him to Priſon, till he could conveniently ſend him to the Emperor at *Rome*. *Agrippa* (who was born and bred among the *Jews*, and in probability underſtood ſomething concerning the Chriſtian Religion) hearing this, deſired that he himſelf might ſee *Paul*, and hear him ſpeak for himſelf. *Feſtus* readily agrees hereunto. On the morrow therefore, the Governour, with *Agrippa*, and *Bernice*, and ſeveral other perſons of quality, entred the Court and place of hearing *with great pomp*; and *Paul* was brought forth before them. *Feſtus* having made a ſhort ſpeech, wherein he ſhewed the occaſion of their meeting, and wherefore he had brought forth the Priſoner before that illuſtrious Aſſembly. *Agrippa* told him he was permitted to ſpeak for himſelf. Then *Paul* beckning with his hand to the ſtanders by to hold their peace, and give Audience, he particularly addreſſes his ſpeech to *Agrippa* (*a*).

(*a*) Quis non delectetur concionator, concionem habere propter ſpem lucrandi Magnates mundi, quorum converſio multum poteſt ad lucrandos cæteros. Et tamen quando unquam pauciore cum fructu concionatus eſt Paulus quam coram hoc illuſtri auditorio? Ratio datur, 1 Cor. 1. 26, 27, 28, 29. Joh. 7. 48, 49. Jacob. 2. 5. Sicut pluvia cadens in montes & colles defluit, ſed quæ in valles cadit manet & penetrat, ita verbum quod in cor mundanum cadit, & ſuperbum, profluit. Pompoſi Phantaſtæ non ſunt diſcipuli Chriſti.

And firſt, he declares how happy he accounted himſelf, that he was allowed to ſpeak for himſelf before *King Agrippa*, whom he knew to be well skill'd in the *Law*, and in the *Scriptures*, and in all the Queſtions and Cuſtoms of the *Jewiſh* Religion. Then he ſhews, that however the *Jews* reproached him, neither in his *Life*, nor in his *Doctrine*, was there any thing repugnant to the truth of the *Jewiſh* Religion. For the *manner of his Life*, he appeals to his Accuſers own Conſciences, (to whom his

Converſation from his Youth was well known); who were able to teſtifie, that he not only had lived *honeſtly*, but *religiouſly* (*b*), and was of that Sect, which is accounted the ſtricteſt of all the reſt in the *Jewiſh* Religion, to wit, a *Phariſee*. For *his Doctrine* which he aſſerted, *viz.* the *reſurrection of the dead*, he ſhews, it was a Doctrine acknowledged by the *Phariſees*, and a *fundamental Promiſe* made by God of old unto their Fathers, and generally depended on by the moſt pious among all the *twelve Tribes* (*c*) of the *Jews*, not only that dwell in *Judea*, but that are ſcattered upon the face of the whole Earth, (*ſee Jam.* 1. 1.): And in contemplation, and intuition thereof, they deſire continually and fervently to ſerve the Lord, hoping to attain that *bleſſed Reſurrection*, and *Eternal Life*, through the mediation of the bleſſed *Meſſias*, of old promiſed to them. And yet for *believing*, and *expecting*, and *preaching* this, he tells the King, he was accuſed of the *Jews*.

(*b*) Vide Phil. 3. 4, 5, 6. Non erat irreprehenſibilis coram Deo ſed coram Judæis & Phariſæis. Vivebat enim ita ut cæci Phariſæi, qui legem Dei ſuis gloſſis corruperant, judicabant eſſe vivendum, adeoque Judæi & Phariſæi nihil habebant, quod in illo carperent aut quod accuſare poſſent: ſed ubi vitam ſuam cœpit comparare cum vero ſenſu legis & expoſitione illius, quam Chriſtus dat, Mat. 5. tum ipſemet vidit, vitam ſuam non eſſe irreprehenſibilem coram Deo.

(*c*) Non dubium eſt quin poſt factum ſchiſma duorum regnorum, plurimi ex decem tribubus habitatum conceſſerint in Judæam ubi purus erat Dei cultus atque ita cum Judæis ſenſim coaluerint, & cum iis in Babyloniam deportati ſunt & cum iiſdem in Judæam vel Samariam redierunt. Vid. 2 Chron. 31. 5. Vide de hac re annales Uſſerii ad annum mundi 3327. & 3468.

Then he removes an Objection which might be made againſt him, *viz.* If he were brought up a *Phariſee*, how came he to *believe in Jeſus of Nazareth*, and to hope for a Reſurrection by him. Surely the *Phariſees* never taught him ſo. To this he anſwers, He was once as great and ſharp an Adverſary to Chriſt, and all that believed in him, as any man whatſoever; and thought himſelf bound in Conſcience to endeavour the ſuppreſſion of all thoſe that owned him; which accordingly he did, being a principal Actor in the impriſoning of ſeveral of them at *Jeruſalem*. And when ſome of them were by the *Jews*, tumultuouſly condemned to die, (as particularly *Steven*, *Act. ch.* 7. 57, 58.), he was an approver of the ſentence, *Act.* 8. 1. And in other Cities beſides *Jeruſalem*, he brought them into the *Jewiſh* Courts, and Conſiſtories, (which were kept in their Synagogues), and with threatnings and tortures compelled them to deny Chriſt, and (being exceedingly fierce againſt them) he forced ſome of them to fly to *heathen Cities*, and then purſued them thither alſo. He further declares, that as he was going to *Damaſcus*, with authority from the *Sanhedrim* on this perſecuting deſign, at mid-day a light from Heaven, above the brightneſs of the Sun, ſhone round about him, and thoſe that were with him; and when they were all fallen proſtrate on the Earth, he heard a voice ſpeaking to him in the *Hebrew* tongue; *Saul, Saul, why doſt thou thus perſecute me? 'Tis hard for thee to kick againſt the pricks. But ariſe, ſtand upon thy feet, for thou art choſen by me to be a Preacher of the Goſpel, and to proclaim unto others, what thou haſt now, and ſhalt hereafter ſee and know. And for thy comfort, be aſſured, that I will deliver thee*

thee from the perſecutions both of Jews *and* Gentiles. *to whom I ſhall ſend thee; and will bleſs thy endeavours to the opening their underſtandings, and to the turning of them from darkneſs to light, and from the power of Satan unto God, that they may receive, by Faith in me, remiſſion of ſins, and a portion of the heavenly inheritance, among my faithful ones, regenerated by my Spirit* (*d*). He further tells the King, that having had ſo glorious a Viſion, and having heard thoſe words from the mouth of Chriſt, from Heaven, he could not but yeild obedience thereto, and accordingly had preached at *Damaſcus* firſt, and then at *Jeruſalem*, and then through all *Judea*, and at laſt among the *Gentiles* (*e*) themſelves, the Doctrine of *Repentance*, and had ſhewed them their miſery by ſin, and how they ſhould turn to God, and lay hold on his mercy offered in his Son, and ſhould bring forth ſuch fruits of holineſs and righteouſneſs in their lives, as are the genuine fruits of true Repentance, and Faith in Chriſt. And for *theſe things* (he ſhews) it was, that he had like to have been killed by the *Jews* in the Temple. But being reſcued by the merciful providence of God from their fury, he went on ſtill with his work, declaring no other thing concerning Chriſt, but what *Moſes* and the Prophets did of old foretell of him, namely, that he ſhould be *put to death*, and ſhould be the firſt that ſhould riſe again, by his own power, and thereby be eminently declared to be the Son of God *, and ſhould be the Author of our reſurrection, 1 *Cor.* 15. 20. *Col.* 1. 18. and ſhould ſend out the light of his Goſpel both to *Jews* and *Gentiles*. *Feſtus* ſate ſtill hitherto, but being a *Heathen*, and not underſtanding theſe things, he interrupted the Apoſtle and told him, he talked like a man that had overſtudied himſelf. But *Paul* with a great reſpect replied, that he was not *mad*, but ſpake the *words of truth and ſoberneſs*; which he was confident *King Agrippa* very well perceived; for theſe things he had been ſpeaking of, *viz.* the *Life*, *Death*, and *Reſurrection of Chriſt*, were things of very publick fame, and cognizance, and could not be unknown to him who was a *Jew* born. Then humbly applying himſelf to *Agrippa* again, he ſaid, *King Agrippa, believeſt thou the Prophets? doubtleſs, I am perſwaded thou doſt believe them*, and if ſo, I pray thee conſider, whether thoſe very Prophecies be not exactly fulfilled in the Perſon of Chriſt? *Agrippa* hearing him thus ſpeak, ſaid, *Paul, thou doſt almoſt perſwade me to be a Chriſtian.* The Apoſtle anſwered, I heartily wiſh that both thou, and all here preſent were as thorow Chriſtians as I my ſelf am (*f*), only I would not wiſh any of you in that condition of captivity in which I am at preſent. When he had thus ſpoken, the King, and the Governour, and the whole

(*d*) Paulus hic non tantum refert quæ Chriſtus ſibi dixerit in viâ extra urbem cum immediatè ipſum ex cœlo alloqueretur; ſed etiam quæ poſtea nunciaverit in urbe per miniſterium Ananiæ.

(*e*) Natio ſuperba Judæorum ferre non potuit, quod beneficia fœderis ad Gentes quoque extenderentur.

* See Rom. 1. 1.

(*f*) Non requirit ſimilitudinem ſecum in officio ſed in converſione & pietate. Non requirit æqualitatem in gradibus ſed ſimilitudinem in eſſentialibus pietatis.

compa-

company roſe up, and departed, acquitting *Paul* in their judgments, from deſerving either *death* or *bonds*; yet 'twas not thought fit he ſhould be releaſed, becauſe he had *appealed to Cæſar*.

Act. 25. *v.* 13. And after certain days, King Agrippa, and Bernice came unto Ceſarea, to ſalute Feſtus.

v. 14. And when they had been there many days, Feſtus declared Pauls cauſe unto the King, ſaying, There is a certain man left in bonds by Felix:

v. 15. About whom when I was at Jeruſalem, the chief Prieſts and the Elders of the Jews informed me, deſiring to have judgment againſt him.

v. 16. To whom I anſwered, It is not the manner of the Romans to deliver any man to die, before that he which is accuſed, have the accuſers face to face, and have licenſe to anſwer for himſelf concerning the crimes laid againſt him.

v. 17. Therefore when they were come hither, without any delay, on the morrow I ſate on the judgment ſeat, and commanded the man to be brought forth.

v. 18. Againſt whom when the accuſers ſtood up, they brought none accuſation of ſuch things as I ſuppoſed:

v. 19. But had certain queſtions againſt him of their own ſuperſtition, and of one Jeſus which was dead, whom Paul affirmed to be alive.

v. 20. And becauſe I doubted of ſuch manner of queſtions, I asked him, whether he would go to Jeruſalem, and there be judged of theſe matters.

v. 21. But when Paul had appealed to be reſerved unto the hearing of Auguſtus, I commanded him to be kept till I might ſend him to Ceſar.

v. 22. Then Agrippa ſaid unto Feſtus, I would alſo hear the man my ſelf. To morrow, ſaid he, thou ſhalt hear him.

v. 23. And on the morrow, when Agrippa was come, and Bernice with great pomp, and was entred into the place of hearing, with the chief Captains, and principal men of the City; at Feſtus commandment Paul was brought forth.

v. 24. And Feſtus ſaid, King Agrippa, and all men which are here preſent with us, ye ſee this man, about whom all the multitude of the Jews have dealt with me, both at Jeruſalem, and alſo here, crying, that he ought not to live any longer.

v. 25. But when I found that he had committed nothing worthy of death, and that he himſelf hath appealed to Auguſtus, I have determined to ſend him.

v. 26. Of whom I have no certain thing to write unto my Lord: Wherefore I have brought him forth before you, and ſpecially before thee, O King Agrippa, that after examination had, I might have ſomewhat to write.

v. 27. For it ſeemeth to me unreaſonable, to ſend a priſoner, and not withall to ſignifie the crimes laid againſt him.

Act. 26. *v.* 1. Then Agrippa ſaid unto Paul, Thou art permitted to ſpeak for thy ſelf. Then Paul ſtretched forth the hand, and anſwered for himſelf:

v. 2. I think my ſelf happy, King Agrippa, becauſe I ſhall anſwer for my ſelf this day before thee, touching all the things whereof I am accuſed of the Jews:

v. 3. Eſpe-

v. 3. Eſpecially, becauſe I know thee to be expert in all cuſtoms and queſtions which are among the Jews: wherefore I beſeech thee to hear me patiently.

v. 4. My manner of life from my youth, which was at the firſt among mine own Nation at Jeruſalem, know all the Jews,

v. 5. Which knew me from the beginning, (if they would teſtifie), that after the moſt ſtraiteſt ſect of our religion, I lived a Phariſee.

v. 6. And now I ſtand, and am judged for the hope of the promiſe made of God unto our fathers:

v. 7. Unto which promiſe our twelve Tribes inſtantly ſerving God day and night, hope to come: for which hope ſake, king Agrippa, I am accuſed of the Jews.

v. 8. Why ſhould it be thought a thing incredible with you, that God ſhould raiſe the dead?

v. 9. I verily thought with my ſelf, that I ought to do many things contrary to the Name of Jeſus of Nazareth:

v. 10. Which thing I alſo did in Jeruſalem, and many of the ſaints did I ſhut up in priſon; having received authority from the chief prieſts: and when they were put to death, I gave my voice againſt them:

v. 11. And I puniſhed them oft in every ſynagogue, and compelled them to blaſpheme, and being exceedingly mad againſt them, I perſecuted them even unto ſtrange Cities.

v. 12. Whereupon, as I went to Damaſcus with authority and commiſſion from the chief prieſts,

v. 13. At midday, O king, I ſaw in the way a light from heaven, above the brightneſs of the ſun, ſhining round about me, and them which journeyed with me.

v. 14. And when we were all fallen to the earth, I heard a voice ſpeaking unto me, and ſaying in the Hebrew tongue, Saul, Saul, why perſecuteſt thou me? It is hard for thee to kick againſt the pricks.

v. 15. And I ſaid, Who art thou, Lord? And he ſaid, I am Jeſus whom thou perſecuteſt.

v. 16. But ariſe, and ſtand upon thy feet, for I have appeared unto thee for this purpoſe, to make thee a miniſter and a witneſs, both of theſe things which thou haſt ſeen, and of thoſe things in the which I will appear unto thee.

v. 17. Delivering thee from the people, and from the Gentiles, unto whom now I ſend thee,

v. 18. To open their eyes, and to turn them from darkneſs to light, and from the power of Satan unto God, that they may receive forgiveneſs of ſins, and inheritance among them which are ſanctified by faith that is in me.

v. 19. Whereupon, O king Agrippa, I was not diſobedient unto the heavenly viſion:

v. 20. But ſhewed firſt unto them of Damaſcus, and Jeruſalem, and thorowout all the coaſts of Judea, and then to the Gentiles, that they ſhould repent and turn to God, and do works meet for repentance.

v. 21. For theſe cauſes the Jews caught me in the Temple, and went about to kill me.

v. 22. Having therefore obtained help of God, I continue unto this day, witneſſing both to ſmall and great, ſaying none other things than thoſe which the prophets and Moſes did ſay ſhould come:

v. 23. That Chriſt ſhould ſuffer, and that he ſhould be the firſt that ſhould riſe from the dead, and ſhould ſhew light unto the people, and to the Gentiles.

v. 24. And as he thus ſpake for himſelf, Feſtus ſaid with a loud voice, Paul, thou art beſide thy ſelf, much learning doth make thee mad.

v. 25. But he ſaid, I am not mad, moſt noble Feſtus, but ſpeak forth the words of truth and ſoberneſs.

v. 26. For the king knoweth of theſe things, before whom alſo I ſpeak freely: for I am perſwaded that none of theſe things are hidden from him, for this thing was not done in a corner.

v. 27. King Agrippa, believeſt thou the prophets? I know that thou believeſt.

v. 28. Then Agrippa ſaid unto Paul, Almoſt thou perſwadeſt me to be a Chriſtian.

v. 29. And Paul ſaid, I would to God, that not only thou, but alſo all that hear me this day, were both almoſt, and altogether ſuch as I am, except theſe bonds.

v. 30. And when he had thus ſpoken, the king roſe up, and the governour, and Bernice, and they that ſate with them.

v. 31. And when they were gone aſide, they talked between themſelves, ſaying, This man doth nothing worthy of death or of bonds.

v. 32. Then ſaid Agrippa unto Feſtus, This man might have been ſet at liberty, if he had not appealed unto Ceſar.

v. 13. Et Berenice] Fuit hæc fœmina infamis in fratre, ut nos docet Joſephus, 20. 5: eóque referendum illud Juvenalis,

——Deinde adamas notiſſimus, & Berenices
In digito factus pretioſior: hunc dedit olim
Barbarus inceſtæ, dedit hunc Agrippa Sorori.

Ch. 26. v. 3. μάλιστα γνώστην ὄντα σέ] Attici pro Genitivis abſolutè poſitis uſurpant accuſativos.

v. 5. ἄνωθεν] à ſuperiori tempore, à multis hinc retro elapſis annis: *Secundum exquiſitiſſimam illam hæreſin*] Loquitur Paulus non ex ſua mente, ſed ex Adverſariorum hypotheſi, qui Phariſaicam habebant pro ſanctiſſimâ & religioſiſſimâ.

v. 10. καταφέρειν ψῆφον Calculum apponere ſimpliciter accipitur pro aſſentiri & comprobare Hoc dicit: ſe Stephani interfectionem toto animo, verbis, geſtiſque approbaſſe. Atque ex hiſtoria apparet nullum alium quam Stephanum fuiſſe à Judæis ne per tumultum quidem cæſum ante Pauli converſionem. *Oratoricè* autem hic utitur numero plurali pro ſingulari.

v. 11. βλασφημεῖν] Non enim ſimplici abnegatione Chriſtianiſmi contenti fuerunt plerique Tyranni, ut ex his Plinii Minoris verbis ad Trajanum conſtat, *Omnes & imaginem tuam & Deorum ſimulacra venerati ſunt, & Chriſto maledixerunt.*

v. 18. κλῆρον] i. e. Jus ad vitam æternam cum piis cæteris.

v. 23. εἰ pro ὅτι, & hic & v. 8. Chriſtus primus ex reſurrectione mortuorum, non temporis reſpectu, cum multi ante eum reſuſcitati fuiſſe legantur, ſed *dignitate & virtute*, tanquam reſurrectionis & vitæ author. Ideo dicitur πρωτότοκος ἐκ νεκρῶν.

v. 28. ἐν ὀλίγῳ με πείθεις] parum abeſt quin mihi perſuadeas ut fiam Chriſtianus.

v. 29. καὶ ἐν ὀλίγῳ καὶ ἐν πολλῷ] Et *aliquatenus & valde, & propemodum & admodum, exceptis his vinculis*] Vincula vocat cuſtodias ſibi circundatas.

CHAP.

CHAP. VII.

Containing Pauls *Fifth and Laſt Journey, from* Ceſarea *to* Rome; *which we call,* Iter Romanum. Iter Romanum.

SECT. I.

Feſtus and his Council determining now to ſend *Paul* to *Rome*, and therein (though acting unjuſtly, conſidering the innocence of the Priſoner, who ought to have been acquitted) fulfilling Gods Counſel, [*ſee Act.* 23. 11.]. He is delivered to *Julius* a Centurion, (of the Imperial Band), with ſome other Priſoners, (who poſſibly were great Malefactors), to be conveyed thither. *Julius* having received this charge; put him, and the other Priſoners into a ſhip of *Adramyttium*, (a Port-Town of *Myſia*), which (being as 'tis probable a trading ſhip) was to ſail along by the Coaſts of *Aſia*. *Ariſtarchus* a *Macedonian*, as alſo *Luke* and *Timothy* freely accompanied the Apoſtle in this Voyage. As they ſailed along, they touched at *Sidon*, where *Julius* was very civil to *Paul*, and permitted him to go on ſhore, and viſit his friends there, and refreſh himſelf. Looſing from thence, they were forced to ſail under *Cyprus*, becauſe the winds were contrary; and when they had coaſted by *Cilicia*, and *Pamphylia*, they came to *Myra*, a City of *Lyſia*, where this Ship finiſhed its Voyage. Thence in a Ship of *Alexandria* bound for *Italy*, they paſſed between thoſe *Promontories* of *Gnidus*, and *Salmone*, and came at laſt, with ſome difficulty, to a part of *Crete*, call'd the *Fair Havens*. This Port being ſomething incommodious to winter in, moſt of the paſſengers adviſe to put out from thence, and to endeavour to gain *Phœnice*, another Haven of *Crete*; but they having been thus long at Sea, (the Summer being now gone, yea the *great Faſt* of expiation, which was on the tenth day of the ſeventh Month, being paſt, after which the Sea was not ſailed in by the Ancients

cients until the beginning of *March*, becauſe of the ſhortneſs of the days, and the tempeſts which often ariſe between thoſe two times), *Paul* not only contemplating the danger of the ſeaſon, but being inſpir'd by the Spirit of God, admoniſhed them of the danger of the Voyage, if they ſhould now put out to Sea again; ſhewing them, it would be hazzardous, not only to the Ship, and the goods in it, but even to the lives of the men alſo. Therefore he adviſed them, to ſtay and winter where they now were. But his words prevailed nothing, becauſe the *Maſter* of the ſhip (who was thought better skill'd in his own Art) adviſed otherwiſe. The Southwind therefore blowing at firſt, ſoftly, and ſeeming to favour their deſign, they looſed from thence, and ſailed along by *Crete*; but a little after, there aroſe a tempeſtuous wind, call'd *Euroclydon* (*a*), by which they were carried to a little Iſland call'd *Clauda*, and then being caught and toſſed by that great tempeſt they had much ado to ſave the Boat, and draw it into the Ship. Which done, they undergirt the Ship, and (fearing leſt they ſhould fall into the Quickſands), they ſtruck ſail, and ſo were driven. Then they lightned the Ship, by caſting ſome of the goods overbord; and on the third day they were forced to caſt into the Sea the furniture of the Ship: And neither *Sun* nor *Stars* for many days appearing, and the weather being ſo exceeding tempeſtuous, they utterly deſpair'd of eſcaping. Now they having been for *fourteen days* together thus toſſed with tempeſts, and under ſuch fear of death, that they had not obſerved ordinary meals, *Paul* at laſt ſpake unto them, telling them, they ſhould have harkened unto him, and ſo they might have prevented, and avoided this hazzard. However he bids them be of good chear; for no man among them ſhould periſh, only the Ship would be loſt. For God (whoſe Servant he is, and who is pleaſed to own him, and protect him) had ſent him a meſſage by a holy Angel, that he muſt be brought before *Nero* the *Roman Emperor*, and that he would, for his ſake (*b*), preſerve the lives of all thoſe that were with him in the Ship. The Apoſtle further declares, how confident he was, that this that was revealed to him from the Lord, ſhould be made good. Yet he telleth them, that for all this, they muſt expect to be caſt upon an Iſland.

(*a*) Fuit hic ventus conjunctus (ut etiam v. 20.) cum denſiſſimis tenebris adeo ut nec ſol interdiu, nec noctu ullum ſidus, appareret; id quod tanto gravius fuit navigantibus illo tempore, quo artificium *pixidis nauticæ* nondum erat inventum, ſed navis ex ſolo ſyderum conſpectu erat dirigenda. Acceſſit hyemalis pluvia cum nive & grandine, ut ſolet in hyeme: duravit denique hæc tempeſtas complures dies, perpetuóque ſine interruptione incubuit uſque in noctem decimam-quartam.

(*b*) Hoc Deo ſolenne ut propter paucos pios parcat impiis in temporalibus judiciis, Gen. 18. 32. 2 Reg. 7. 14. Jer 5. 1. Imo propter paucos pios Deus ſæpe procraſtinat judicia publica vel etiam avertit.

They having therefore for fourteen days together been thus toſs'd in the *Adriatick* Sea, (not ſtrictly ſo call'd, but in a large ſenſe), at laſt the Mariners thought they drew near ſome Country, and by letting down their plummet, and ſounding, they found it at firſt twenty fathoms, and trying again, they found it fifteen fathoms, which was an argument to them they were near a ſhore. But it being night, and they apprehending danger,

ger leſt they ſhould fall upon ſhelves for want of light to guide them, they durſt go no further, but caſt four anchors out of the Stern of the Ship, and ſo earneſtly expected the day. But in the mean time, the Mariners let down the Boat into the Sea, (which before they had haled up into the Ship), under colour, as if they would have brought Anchors out of the *Prow*, or foremoſt part of the Ship, but intended therein to make their eſcape, fearing a Ship-wrack, and to leave all the reſt to ſhift for themſelves. *Paul* perceiving this, he told the *Centurion* and the *Souldiers*, that though God had promiſed to preſerve them, yet they muſt not expect it, without uſing due means for their own preſervation, which was to ſtay the Mariners in the Ship, whoſe help and diligence was eſpecially needful to them on ſuch an occaſion. Hereupon the *Souldiers*, to prevent the *Mariners* deſign, cut the Ropes of the Boat, and let it fall into the Sea. Then *Paul* while the day was coming on, conſidering that the company in the Ship having been in ſo perpetual danger, and fear of being caſt away, for ſo many days together, had eat *no ſet meals*, or *ſo little*, that it was in a manner a *continual faſting*, he exhorted them now to refreſh themſelves by taking ſome food, which would the better enable them to bear the difficulties they were to grapple with, and (through the help of God) there ſhould not *one hair* (c) *fall from the head of any of them*. Having thus ſpoken, he took bread, and *praiſing God for it, and deſiring his bleſſing upon it*, in the preſence of them all, he began to eat, and refreſh himſelf; and the reſt (being encouraged by his words and example) did the like; ſo great a comfort and bleſſing was this poor *deſpiſed Priſoner* to the whole company. Then taking an account of their number thy found they were *two hundred ſeventy ſix ſouls in all*, in the Ship. Which poſſibly was done upon the motion of *Paul*, that ſo after their deliverance, it might appear, how exactly his prediction [mentioned *v.* 22. & 34.] was verified and fulfilled. And when they had eaten what was ſufficient for them, they caſt out the lading of the Ship which yet remained, (*ſee v.* 18. 19.), yea and the *wheat* it ſelf, which hitherto they had ſpared, being ſo needful for their ſuſtentation. In the morning they diſcovered Land, but knew not where they were. However they diſcovered a certain Creek, into which they reſolved, if it were poſſible, to run the Ship. Therefore taking up the Anchors, and looſing the Bands wherewith before they had made faſt the Rudder, they committed themſelves to Sea, and made towards ſhore. But falling into a place where two Seas met, they ran the Ship a-ground, ſo that the *fore part* ſticking faſt, the *hinder-part* was broken with the violence of the waves; nothing now remaining, but that every one ſhould ſhift for his life, and ſwim to ſhore, if he could, the Soldiers (ſhewing a cruel ingratitude to

(c) Modus eſt loquendi petitus ex V. T. 1 Sam. 14. 45. 2 Sam. 14. 11. 1 Reg. 1. 52. Per quem in N. Teſtamento Scriptura ſolet exprimere arctam Dei vigilantiam & cuſtodiam circa pios. Mat. 10. 28, 29, 30. Luc. 12. 7. & 21. 17, 18.

Paul, who had been ſo great a comfort to them, and for whoſe ſake their lifes were ſpared) advize, that the *Priſoners* ſhould be put to death, leſt any of them ſhould by ſwimming out make his eſcape from them. But the *Centurion* being willing to ſave *Paul*, (for whoſe ſake he himſelf was preſerved), diverted them from that barbarous purpoſe, and commanded that thoſe that could ſwim ſhould firſt caſt themſelves into the Sea, and get to land, that they might be the more helpful to others; and thoſe that could not ſwim, ſhould make uſe of bords or planks, or other broken pieces of the Ship. Which they accordingly doing, it pleaſed God that they came all ſafe to land. And when they were come thither, they found the *Iſland* upon which they were caſt was *Malta*.

Act. 27. *v.* 1. And when it was determined that we ſhould ſail into Italy, they delivered Paul, and certain other priſoners, unto one named Julius, a centurion of Auguſtus band.

v. 2. And entring into a ſhip of Adramyttium, we lanched, meaning to ſail by the coaſts of Aſia; one Ariſtarchus a Macedonian of Theſſalonica, being with us.

v. 3. And the next day we touched at Sidon: And Julius courteouſly entreated Paul, and gave him liberty to go unto his friends to refreſh himſelf.

v. 4. And when we had lanched from thence, we ſailed under Cyprus, becauſe the winds were contrary.

v. 5. And when we had ſailed over the ſea of Cilicia and Pamphylia, we came to Myra a City of Lyſia.

v. 6. And there the centurion found a ſhip of Alexandria, ſailing into Italy, and he put us therein.

v. 7. And when we had ſailed ſlowly many days, and ſcarce were come over againſt Gnidus, the wind not ſuffering us, we ſailed under Creet, over againſt Salmone,

v. 8. And hardly paſſing it, came unto a place, which is called the Fairhavens, nigh whereunto was the city of Lacea.

v. 9. Now when much time was ſpent, and when ſailing was now dangerous, becauſe the faſt was now already paſt, Paul admoniſhed them,

v. 10. And ſaid unto them, Sirs, I perceive that this voyage will be with hurt and much damage, not only of the lading and ſhip, but alſo of our lives.

v. 11. Nevertheleſs, the centurion believed the maſter and the owner of the ſhip, more than thoſe things which were ſpoken by Paul.

v. 12. And becauſe the haven was not commodious to winter in, the more part adviſed to depart thence alſo, if by any means they might attain to Phenice, and there to winter, which is an haven of Creet, and lieth towand the ſouth-weſt, and north-weſt.

v. 13. And when the ſouth-wind blew ſoftly, ſuppoſing that they had obtained their purpoſe, looſing thence, they ſailed cloſe by Creet.

v. 14. But not long after there aroſe againſt it a tempeſtuous wind, called Euroclydon.

v. 15. And when the ſhip was caught, and could not bear up into the wind, we let her drive.

v. 16. And running under a certain Iſland, which is called Clauda, we had much work to come by the boat:

v. 17. Which when they had taken up, they uſed helps, under-girding the ſhip: and fearing leſt they ſhould fall into the quick-ſands, ſtrake ſail, and ſo were driven.

v. 18. And

v. 18. And being exceedingly toſſed with a tempeſt, the next day they lighted the ſhip:

v. 19. And the third day we caſt out with our own hands the tackling of the ſhip:

v. 20. And when neither ſun nor ſtars in many days appeared, and no ſmall tempeſt lay on us, all hope that we ſhould be ſaved, was then taken away.

v. 21. But after long abſtinence Paul ſtood forth in the midſt of them, and ſaid, Sirs, ye ſhould have hearkened unto me, and not have looſed from Creet, and to have gained this harm and loſs.

v. 22. And now I exhort you to be of good cheer: for there ſhall be no loſs of any mans life among you, but of the ſhip.

v. 23. For there ſtood by me this night the angel of God, whoſe I am, and whom I ſerve.

v. 24. Saying, Fear not Paul, thou muſt be brought before Ceſar, and lo, God hath given thee all them that ſail with thee.

v. 25. Wherefore, ſirs, be of good cheer: for I believe God, that it ſhall be even as it was told me.

v. 26. Howbeit, we muſt be caſt upon a certain iſland.

v. 27. But when the fourteenth night was come, as we were driven up and down in Adria about midnight, the ſhip-men deemed that they drew neer to ſome Countrey:

v. 28. And ſounded, and found it twenty fathoms: and when they had gone a little further, they ſounded again, and found it fifteen fathoms.

v. 29. Then fearing leſt we ſhould have fallen upon rocks, they caſt four ancres out of the ſtern, and wiſhed for the day.

v. 30. And as the ſhip-men were about to flee out of the ſhip, when they had let down the boat into the ſea, under colour as though they would have caſt ancres out of the fore-ſhip.

v. 31. Paul ſaid to the centurion, and to the ſoldiers, Except theſe abide in the ſhip, ye cannot be ſaved.

v. 32. Then the ſouldiers cut off the ropes of the boat, and let her fall off.

v. 33. And while the day was coming on, Paul beſought them all to take meat, ſaying, This day is the fourteenth day that ye have tarried and continued faſting, having taken nothing.

v. 34. Wherefore, I pray you to take ſome meat, for this is for your health: for there ſhall not an hair fall from the head of any of you.

v. 35. And when he had thus ſpoken, he took bread, and gave thanks to God in preſence of them all: and when he had broken it, he began to eat.

v. 36. Then were they all of good cheer, and they alſo took ſome meat.

v. 37. And we were in all in the ſhip two hundred threeſcore and ſixteen ſouls.

v. 38. And when they had eaten enough, they lighted the ſhip, and caſt out the wheat into the ſea.

v. 39. And when it was day, they knew not the land: but they diſcovered a certain creek, with a ſhore, into the which they were minded, if it were poſſible, to thruſt in the ſhip.

v. 40. And when they had taken up the ancres, they committed themſelves unto the ſea, and looſed the rudder bands, and hoiſed up the main ſail to the wind, and made toward ſhore.

v. 41. And falling into a place where two ſeas met, they ran the ſhip aground, and the forepart ſtuck faſt, and remained unmoveable, but the hinder part was broken with the violence of the waves.

v. 42. And the ſouldiers counſel was to kill the priſoners, leſt any of them ſhould ſwim out, and eſcape.

v. 43. But

v. 43. But the Centurion willing to ſave Paul, kept them from their purpoſe, and commanded that they which could ſwim, ſhould caſt themſelves firſt into the ſea, and get to land:

v. 44. And the reſt, ſome on boards, and ſome on broken pieces of the ſhip, and ſo it came to paſs, that they eſcaped all ſafe to land.

Act. 28. *v.* 1. And when they were eſcaped, then they knew that the iſland was called Melita.

v. 1. σπείρης σεβαστῆς] ſuum erat cuique cohorti Romanæ nomen, quo ab aliis diſcerneretur. Hæc dicta fuit *Auguſta*, forte quod primaria eſſet, quæ ante Cæſariam Monarchiam *prætoria* dicebatur.

v. 2. Adramyttium eſt urbs Troadis maritima ad montis Idæ radices. *Ferrarius.*

2. Ariſtarchus] Hic Ariſtarchus Chriſtianus factus, Paulum ex Macedoniâ in Judæam uſque comitatus fuerat. Act. 19. 29. Idem Paulum jam cuſtodiæ datum ex amore in ipſum, & veritatem comitari ſponte voluit, Romæque primum adjutor ejus, deinde vinculorum particeps fuit, Col. 4. 10.

v. 9 διὰ τὴν νηστείαν] Tempus deſignat Lucas ex more Judaici populi. De feſto expiationis videntur hæc intelligi debere, cujus fit mentio, Lev. 23. 27.

v. 14. ἄνεμος τυφωνικὸς eſt quævis violentior procella.

v. 25. Credo enim Deo] Fidem Deus ad conſequenda hujus vitæ beneficia ſæpe requirit, ut oſtendat eam multo magis ad conſequendam æternam eſſe neceſſariam.

v. 33. ἄσιτοι] Non quaſi toto illo tempore omni cibo abſtinuerint, ſed quod juſtis, & ordinariis conviviis non vacarent; ut ſic jejunii nomen improprie accipiatur de inſolita cibi abſtinentiâ. Non quod tam diu prorſus impaſti manſerint, ſed quod per curas, & negotia non licuerit illis toto illo tempore juſtum prandium aut juſtam cænam ſumere, aut tantum cibi comedere, quantum naturæ neceſſitas poſceret. *Nihil cibi ſumentes*] ſcil. quod ſatiaret aut naturæ ſatisfaceret.

SECT. II.

IN this *Iſland* they were very courteouſly received by the *Iſlanders*, who made a great fire for them to warm and refreſh them, coming wet, and cold out of the ſea. *Paul* having gathered a bundle of ſticks, and laying them on the fire, a *Viper* that was in the wood, feeling the heat of the fire, leaped out upon him, and faſtned on his hand; which the *Iſlanders* ſeeing, they preſently concluded that he was certainly ſome notorious Malefactor, whom divine vengeance followed, though he had now eſcaped at ſea. Thus the very light of nature ſuggeſted even to *Barbarians* themſelves, that *wickedneſs would not go unpuniſhed*; ſee *Rom.* 1. 32. But the Apoſtle ſhaking off the venemous beaſt into the fire, and receiving no harm at all from it, (*ſee Mark* 16. 18.), they preſently chang'd their opinion, and took him for a *God* (*a*), come to them in the ſhape of a man. Thus it pleaſed God by a new miracle to confirm the Apoſtles authority, and thereby to prepare the hearts of theſe *Iſlanders* to receive the Goſpel. The landing of theſe *ſhipwrack'd perſons* being made known to *Publius* the Governor, or chief man of the Iſland; he out of his great compaſſion and humanity entertained them all three days at his own charge. It ſo happened, that the *Father* of *Publius* was at this time ſick of a *Feaver*, and *bloody Flux*; which being made known to *Paul*, he went to him, and praying with him, and laying his hands on him, he perfectly healed * him. This being noiſed in the Iſland, ſeveral

(*a*) See the like judgment of the men of *Lyſtra* concerning *Paul* and *Barnabas*, *Act.* 14. 11, 19.

* See *Jam.* 5. 14, 15.

ſeveral other diſeaſed people were brought to him, and were alſo healed by him; upon which, *Paul* and his Chriſtian aſſociates were much honoured by the Iſlanders. Having ſtayed there *three months*, (in which time 'tis like *Paul* made many Converts, and planted a Church in the Iſland, as Eccleſiaſtical Hiſtory informs us), at their departure they were furniſhed by the Inhabitants of the Iſland with all neceſſaries for their journey. From hence therefore they ſet ſail for *Italy*, in a ſhip of *Alexandria*, whoſe ſign was *Caſtor* and *Pollux*, and ſail'd firſt to *Syracuſe* in *Sicily*, thence to *Rhegium* in *Italy*, and thence to *Puteoli* a Port near *Naples*; where they found ſome Chriſtian (*b*) Profeſſors, who were very glad of them, and importun'd them to ſtay a week with them. Thence *on foot* they travailed towards *Rome* (*c*), and when they were come as far as *Appii forum*, ſeveral Chriſtians that dwelt in *Rome*, hearing of their approach, came thither to meet and welcome them; and others met them at a place call'd the *three Taverns*. When *Paul* ſaw theſe Chriſtians, he praiſed God exceedingly. He knew, there was a *famous Church* there (long ago planted *), to whom about *three years* before, he had written a large Epiſtle, and had of a long time deſired to ſee them; therefore could not but now rejoice, that God had vouchſafed to him ſuch an opportunity. The ſight of theſe Chriſtian-*Romans* did much revive and comfort him. He was glad they had ſo much liberty at *Rome*, that they durſt come forth, and thus publickly own him, who was in bonds; and he hoped for much comfort and ſuccour from them, againſt the troubles and dangers he expected at *Rome*.

(*b*) Adeò jam dilatata erat Chriſtiana religio, ut in Italiæ urbibus invenirentur Eccleſiæ Chriſtianæ. A quo fuerint plantatæ non conſtat, niſi quod ex Act. 2. 10. certum eſt inter eos qui Hieroſolymæ, per Petri prædicationem fuerunt converſi, etiam fuiſſe Romanos, qui in patriam reverſi, ſermonem Domini ſecum tulerunt, & in patriâ ſeminaverunt

(*c*) Puteolis per ſeptiduum commorati, terreſtri itinere Romam profecti ſunt. *Streſo.*

* See *Rom.* 1. 8.

When they were come to *Rome*, the *Centurion* delivered the Priſoners to the Captain of the Guard who ſuffered *Paul* (moved thereto poſſibly by the good teſtimony given of him by *Julius*) to dwell in a private houſe which he hired, only with a Soldier to guard him, carrying on his right hand an Iron-Chain (*d*), which probably he girded about him when he was in the houſe; but going abroad he was bound with the ſame to the left hand of the Soldier. After they had been there *three* days, *Paul* deſired to ſpeak with the chief of the *Jews* in that City; (his conſtant love to his own Nation engaging him always to deſire to gain them in the firſt place), and when they came to him, he ſpake to them to this purpoſe, *Country men, I have done nothing againſt my own Nation, or contrary to the Laws or Cuſtoms of the Jews* (*e*); *yet was I by the* Jews *at* Jeruſalem *apprehended and accuſed before the* Roman *Governour, who found no capital*

(*d*) See v. 20. Act. 12. 6. Eph. 6. 20. 2 Tim. 2. 9.

Cuſtodia Militaris talis erat, ut is qui in noxâ eſſet catenam manui dextræ alligatam haberet, quæ eadem militis ſiniſtram vinciret. Eadem catena tam reum, quam militem tenet. *Seneca* lib. 1. de tranquil. animæ.

(*e*) Recipiendo enim Chriſtianiſmum nihil fecit contra mores patrios, i. e. contra Moſis legem. Chriſtianiſmus enim, & lex Moſis, non pugnant: ſed

Crime

lex Moſis eſt umbratica repræſentatio futuri Chriſtianiſmi, quæ Chriſtianiſmo cedit nec ſe opponit. Corruptelæ legis Moſaicæ pugnant cum Chriſtianiſmo, ſed non ipſa lex Moſis.

Crime laid to my charge, and therefore would have diſmiſs'd me, had not the importunity of the Jews *inclin'd him to deliver me into their power; which that I might avoid, I was neceſſitated to Appeal unto* Cæſar, *only to clear my ſelf, not intending to lay any thing to the charge of any of my Country-men, or to exaſperate the Emperor againſt them, though I have been ſo ill uſed by them. And for this cauſe I was ſent hither, and now have ſent for you to acquaint you, that for the ſake of Jeſus Chriſt, the true Meſſias,* (whom all true *Iſraelites* long looked for, who is now come in the fleſh, to be their Redeemer, and in whom all the true *Iſrael* of God repoſe all their hope and confidence of ſalvation, and by whom they expect a joyful reſurrection from the dead), *I am bound with this chain.*

The *Jews* replied that they for their part were not poſſeſs'd with any prejudice againſt his perſon; for they had not received any letters out of *Judea* concerning him, neither had any of their Brethren that came from thence ſpoken any evil of him. But as for this Profeſſion and Doctrine of *Chriſtianity*, they acknowledged, the *Jews* their Brethren, as alſo the *Gentiles*, did generally oppoſe it, and ſpake hardly of it; yet they deſired to hear what he had to ſay for it. Hereupon a day being appointed for that purpoſe, many of the *Jews* came to his lodging, to whom he opened at large theſe *two points*, 1. *That the Kingdom of the Meſſiah promiſed by God to the Fathers was to be a ſpiritual, not an earthly Kingdom.* 2. *That Jeſus of Nazareth was the true Meſſiah, in whom all that deſire to be ſaved ought to truſt and believe.* Both theſe he confirmed by teſtimonies, out of the *Law of Moſes*, and out of the *Prophets*; continuing his diſcourſe from morning till night. The effect of which diſcourſe was this, *ſome* believed, and embraced the Goſpel; *others* remained altogether unmoved and unperſwaded; and ſo they parted in ſome difference and diſagreement among themſelves. *Paul* at their departure, told thoſe that would not be perſwaded, that *this unbelief* of theirs was a thing which the Prophet *Iſaiah* had long ago punctually foretold, *viz. ch.* 6. 9. wherein he ſhews, that God had bidden him *go and tell that people, that hearing they will hear and not underſtand, and ſeeing they will ſee and not perceive; for their heart was waxed groſs, and they heard heavily with their ears*, that is, *they had contracted a wilful hardneſs, deafneſs, and blindneſs*; upon which it follows, that they will not convert, nor hearken to any counſel, that ſhould make them capable of mercy. This being their caſe, he tells them, upon this refuſal and obduration of theirs, he was to preach the Goſpel (the word of ſalvation), to the *Gentiles*, who would gladly embrace it. *See Rom.* 15. 9, 10, 11, 12.

(*f*) Eſt primum ſignum & pars eſſentialis Orthodoxæ Eccleſiæ, & doctrinæ, Scripturam habere pro unicâ regulâ doctrinæ, cujus judicio ſtandum, & cedendum: &, qui ab hac regulâ, ab hoc judice recedit, ad aliud tribunal provocat, & in alia authoritate ſuam fidem fundat, is ab orthodoxâ Eccleſiâ diſceſſiſſe judicandus, & pro *hæretico* habendus, non *Catholico*. *Streſ.*

After

After this, *Paul* dwelt *two years* in his own hired houſe at *Rome*, preaching the Goſpel, (the doctrine of Chriſt that tends to the ſetting up the kingdom of God in the ſouls of men, *ſee Mat.* 4. 23. & 13. 19.), to all that came to him, without any diſturbance, he having, as it ſeems, ſome Chriſtian friends even in *Nero*'s family, *Phil.* 4. 22.

Act. 28. *v.* 2. And the barbarous people ſhewed us no little kindneſs; for they kindled a fire, and received us every one becauſe of the preſent rain, and becauſe of the cold.

v. 3. And when Paul had gathered a bundle of ſticks, and laid them on the fire, there came a viper out of the heat, and faſtned on his hand.

v. 4. And when the barbarians ſaw the venemous beaſt hang on his hand, they ſaid among themſelves, No doubt this man is a murderer, whom though he hath eſcaped the ſea, yet vengeance ſuffereth not to live.

v. 5. And he ſhook off the beaſt into the fire, and felt no harm.

v. 6. Howbeit, they looked when he ſhould have ſwollen, or fallen down dead ſuddenly: but after they had looked a great while, and ſaw no harm come to him, they changed their minds, and ſaid that he was a God.

v. 7. In the ſame quarters were poſſeſſions of the chief man of the iſland, whoſe name was Publius, who received us, and lodged us three days courteouſly.

v. 8. And it came to paſs, that the father of Publius lay ſick of a fever, and of a bloody flix, to whom Paul entred in, and prayed, and laid his hands on him, and healed him.

v. 9. So when this was done, others alſo which had diſeaſes in the iſland, came, and were healed:

v. 10. Who alſo honoured us with many honours, and when we departed, they laded us with ſuch things as were neceſſary.

v. 11. And after three months we departed in a ſhip of Alexandria, which had wintred in the iſle, whoſe ſign was Caſtor and Pollux.

v. 12. And landing at Syracuſe, we tarried there three days.

v. 13. And from thence we ſet a compaſs, and came to Rhegium, and after one day the ſouth-wind blew, and we came the next day to Puteoli:

v. 14. Where we found brethren, and were deſired to tarry with them ſeven days: and ſo we went toward Rome.

v. 15. And from thence, when the brethren heard of us, they came to meet us as far as Appii-Forum, and the three Taverns: whom when Paul ſaw, he thanked God, and took courage.

v. 16. And when we came to Rome, the centurion delivered the priſoners to the captain of the guard: but Paul was ſuffered to dwell by himſelf, with a ſoldier that kept him.

v. 17. And it came to paſs that after three days Paul called the chief of the Jews together. And when they were come together, he ſaid unto them, Men and brethren, though I have committed nothing againſt the people, or cuſtoms of our fathers, yet was I delivered priſoner from Jeruſalem into the hands of the Romans.

v. 18. Who when they had examined me, would have let me go, becauſe there was no cauſe of death in me.

v. 19. But when the Jews ſpake againſt it, I was conſtrained to appeal unto Ceſar, not that I had ought to accuſe my nation of.

v. 20. For this cauſe therefore have I called for you, to ſee you, and to

ſpeak

ſpeak with you: becauſe that for the hope of Iſrael I am bound with this chain.

v. 21. And they ſaid unto him, We neither received letters out of Judea, concerning thee, neither any of the brethren that came, ſhewed or ſpake any harm of thee.

v. 22. But we deſire to hear of thee what thou thinkeſt: for as concerning this ſect, we know that every where it is ſpoken againſt.

v. 23. And when they had appointed him a day, there came many to him into his lodging, to whom he expounded and teſtified the kingdom of God, perſwading them concerning Jeſus, both out of the law of Moſes, and out of the Prophets, from morning till evening.

v. 24. And ſome believed the things which were ſpoken, and ſome believed not.

v. 25. And when they agreed not among themſelves, they departed, after that Paul had ſpoken one word, Well ſpake the holy Ghoſt by Eſaias the prophet unto our fathers.

v. 26. Saying, Go unto this people, and ſay, Hearing ye ſhall hear, and ſhall not underſtand, and ſeeing ye ſhall ſee, and not perceive.

v. 27. For the heart of this people is waxed groſs, and their ears are dull of hearing, and their eyes have they cloſed, leſt they ſhould ſee with their eyes, and hear with their ears, and underſtand with their heart, and ſhould be converted, and I ſhould heal them.

v. 28. Be it known therefore unto you, that the ſalvation of God is ſent unto the Gentiles, and that they will hear it.

v. 29. And when he had ſaid theſe words, the Jews departed, and had great reaſoning among themſelves.

v. 30. And Paul dwelt two whole years in his own hired houſe, and received all that came in unto him.

v. 31. Preaching the kingdom of God, and teaching thoſe things which concern the Lord Jeſus Chriſt, with all confidence; no man forbidding him.

(h. 28. v. 6. *μηδὲν ἄτοπον*] Nihil incommodi ei accidere] *ἄτοπον* de malo Morali ſive culpæ uſitatè dicitur, ut Luc. 23. 41. 2 Theſ. 3. 2. rarò de malo Phyſico ſive pœnæ. Syrus vertit *nihil odibile ipſi factum eſſe.* i. e. Nullum incommodum turpe & ignominioſum, ſcil. nihil novum inſolitum & admirandum, unde criminis alicujus, prout ſuſpicati fuerant, reus haberi poſſet.

Mutatâ ſententia dicebant Deum eſſe] Herculem forſan *ἀλεξίκακον*, qui in Melitâ colebatur.

v. 11. Cujus inſigne erant Dioſcuri] Solebant olim, naves hujuſmodi inſignibus ornare, & inde appellare, quomodo etiam hodié-num uſitatum eſt. Virgilius dixit, *Centauro invehitur magna.*

Dioſcuri, ſunt *Caſtor & Pollux*, Jovis ex Lædâ filii qui mari imperabant: unde horum præſidio & tutelæ navis hæc erat commiſſa atque dicata ab iis, qui eam poſſidebant. Et invaluit apud Nautas hæc ſuperſtitio, exhalationes igneas quæ in tempeſtatibus conſpiciuntur, eſſe hos ipſos Deos ſcil. Caſtorem & Pollucem. Et ſi exhalatio ſolitaria appareat, triſte eſſe præſagium; ſi autem gemina, proſperæ navigationis prænuncium, ut teſtis eſt Plinius. Ovid. 1 Triſt. Eleg. 3. & *pictos verberat unda Deos.*

v. 15. Alii obviam venerunt ad forum Appii, alii ad tres Tabernas; illi prius, hi ſerius. Nam tres Tabernæ propriores erant Romæ.

v. 16. *καθ' ἑαυτὸν*, ſeorſim ſine aliis. *Cum milite qui ipſum cuſtodiret*] Intellige ita ut eadem catena & militem conſtringeret. Sen. Epiſt. 5. *quemadmodum eadem catena & militem & cuſtodiam copulat, ſic iſta quæ tam diſſimilia ſunt, pariter incidunt.* Hæc eſt catena cujus mox meminit eam monſtrans Paulus v. 20. & Eph. 6. 20. Col. 4. 18. Phil. 1. 7. 2 Tim. 2. 9. Philem. 10. 13.

v. 20. Propter ſpem Iſraelis] h. e. Propter Meſſiam ab Iſraele ſperatum ac deſideratûm, vel propter bona à Meſſiâ ſperata. vid. 1 Tim. 1. 1.

SECT.

SECT. III.

ONeſiphorus a Citizen of *Epheſus*, coming to *Rome* at this time, very diligently ſought out *Paul* there, and often refreſhed him, and was not aſhamed to own him notwithſtanding his bonds, 2 *Tim.* 1. 16, 17.

SECT. IV.

THis year, 'tis probable, *Paul* was brought to his trial at *Rome*, though *Luke* makes no mention of it. For that his trial was ſomething early, may appear by his own words in his *Second Epiſtle to Timothy*, written ſome time after, where he ſpeaks of his *firſt anſwer*, (at which *all his friends forſook him*, through fear of ſuffering), that is, poſſibly, all ſuch of his friends as had power at *Rome*, or might by their Teſtimonies have ſtood him inſtead; which he prays God may not be laid to their charge, 2 *Tim.* 4. 16, 17, 18.

SECT. V.

FEſtus, the *Roman* Procurator dying in *Judea*, *Nero* ſends *Albinus* to ſucceed him in that Province. In the mean time the *High-Prieſthood*, by the means of King *Agrippa*, being taken away from *Joſeph*, and given to *Ananias* a *Saducee*, (the Son of *Annas*), this new *High-Prieſt* taking his opportunity, before the arrival of *Albinus*, called a Council of the *Jews*, and brought *James* * Son of *Alpheus*, before them, and cauſed him to be condemned to be ſtoned; ſee *Joſeph. lib.* 20. *ch.* 8.. *Euſebius* in his *Eccleſ. Hiſt. lib.* 2. *ch.* 22. ſays, he was thrown down from a Pinacle of the Temple, and then his brains were knocked out with a Fullers Club. *Vide Annales Uſſerii.* *Chriſti.* 66 *Neronis* 6

* Brother of *Joſes*, *Mat.* 13. 55. ſirnamed the leſs, *Mark* 15. 40. called the *Brother*, that is, the Kinſman of the Lord, *Gal.* 1. 9. being the Son of *Mary*, the Siſter of the Lords Mother, ſee *Act.* 15. 13.

This *James*, the Son of *Alpheus* and *Mary* *, (Siſter to the bleſſed Virgin), called *James the leſs*, [*Mark* 15. 40.], and the *Lords Brother*, [*Gal.* 1. 19.], *that is*, (after the *Jewiſh* manner of ſpeaking), his *Couſin-German*, being an *Apoſtle*, and ſo of an unlimited Commiſſion, thought it ſutable to his office, to take care of all converted to the Faith *among the Twelve Tribes*, ſcattered abroad in divers Countries, and accordingly he addreſſes this Epiſtle to them. 'Tis probable, he wrote it not long before his martyrdom, becauſe he ſeems to intimates, that the *vengeance* that was to fall on *Jeruſalem* was drawing nigh; ſee *Jam.* 5. 8, 9. The general occaſion of which, ſeemeth to be, the great *degeneracy*, both as to *Faith*, and *Manners*, and the growth

* She is called *Mary* of *Cleophas*, *Joh.* 19. 25. either becauſe her Husband had two Names, *Alpheus* and *Cleophas*, (as was uſual with the *Hebrews*), or elſe becauſe ſhe had had two Husbands, firſt *Alpheus*, by whom ſhe had had *James* and *Joſes*, and after his death *Cleophas*, by whom ſhe had *Judas* and *Simon*.

of *Libertinism*, which he understood to be among them. Which evils that he might obviate, he writes this Epistle to them, wherein he gives them many serious Admonitions.

ittle of James.

1. CConcerning the right bearing of afflictions, or outward temptations; *He tells them, they are to account it matter of great and solid joy, when they meet with divers troubles and afflictions for the profession of the Gospel; by which afflictions, they may be proved, whether they will, even in adversity, stick close to Christ, or no. For they should consider, that those temptations are* trials *of their Faith; and the trial of their Faith worketh patience, through the operation of the Spirit of God. And they should learn to be patient to the end,* (Mat. 10. 22.), *that so nothing may be wanting to them, for the perfecting and making up all the parts of holiness in them And because 'tis a hard matter to bear afflictions aright, and a great deal of heavenly wisdom is requisite thereunto, he advises, that when any of them, in such times of pressure as those were, do find themselves to want this wisdom and skill to manage themselves aright, that then they should humbly beg it of God, who giveth liberally, and upbraideth not. But then (he tells them) they must ask in* Faith, *and with a fixed dependance on God, not wavering, or doubting either concerning his power, goodness, or faithfulness. For* doubting *or* wavering *keeps men in a perpetual disquiet, and agitation of mind, not knowing what to depend on. Besides, this is the way to have their* prayers *blasted, God not being wont to hear* them, *that do not sincerely depend on him. And he further tells them, that 'tis not only in prayer, that this fluctuation, or wavering of spirit, produces such ill effects; but he shews them, that such a person hath the infelicity of never knowing in other occasions, where to fix or what course to take. And having given them this caution concerning* prayer, *he returns to his purpose again, of comforting the afflicted under their trials. And in order hereunto, he counsels the* poor Christian, *who is through afflictions or the Cross, humbled by the Lord, and brought low, to comfort himself, yea to glory in* this, *that he is exalted to the high dignity of being an adopted Child of God. And the* rich man *he counsels, not to rejoice in his* riches; *but if God have given him an humble frame of mind, and a preparedness to bear the Cross, and to be brought low, to* rejoice *in that frame of spirit. For all his glory (as he is a rich man) is very fading. As the Sun when it is risen scorcheth the green grass, and maketh the florid part of it presently to wither; so a* rich man *(when God permits it) soon fadeth in his estate, and cometh to nothing, notwithstanding all his counsels and endeavours to the contrary. He concludes this admonition, declaring* that Christian to be blessed, *who patiently endureth the afflictions which he shall meet with in the way of his duty; for when he shall be tryed, and found faithful, he shall at length obtain the crown of eternal life, which the Lord hath graciously promised to them that love him, and that testifie their love to him, by a patient enduring tribulations for his sake.* From Ver. 1, to 13.

2. *Having thus spoken of* outward *temptations, (or afflictions), he comes now, to speak of* inward, *namely, such as sollicite to sin, and which consist in evil inclinations. And he advises them, to take heed of that Blasphemy that casts the blame of these temptations upon God. For God is of so* pure *and* holy *a nature that he cannot be tempted or stirred up to sin by any means whatever; neither doth he sollicite or stir up any one to it. But a man is tempted, or stirred up to evil, by the* inward lust, *or* original corruption *of his own heart; the gradual motions whereof are these. 1. By the instigation of this inward lust, or concupiscence, a man is drawn aside from true good, and allur'd to evil. 2. This inward lust solliciting, and enticing, gets at length the consent of the will, and so is said to conceive. 3. Then a man actually sins, and so sin brings*

brings forth. 4. Sin being committed, by its desert bringeth forth or procureth death. Therefore they should take heed of permitting themselves so far to be deceived, as to ascribe the cause of their impiety unto God. For He is immutably *the Author of all good, and from him descends every good gift. God is the Father of lights, and spiritual illumination, and (says he), of his own free mercy and good will, he hath* regenerated *and converted* us *(who are believers among the* Jews*) by the word of his Gospel, that as the first fruits (a) were under the Law consecrated to God, so we might be consecrated to him before any other people, and so he hath allowed us the favour of being the first that have been called to this dignity, [*see Eph. 1. 12.*], therefore we ought to be far from admitting any such blasphemous thought concerning God, as if we were moved at any time by him to sin or evil.* From Ver. 13, to 19.

(a) ἀπαρχαὶ dicuntur qui ante alios vocati sunt, 1 Cor. 16. 15.

3. *Having mentioned their* regeneration *by the preaching of the Gospel, he takes occasion to shew them, how the* Word *ought to be* heard *and* received. *In particular, that they should be* swift *and ready to hear it, but slow to speak or cavil against it, and slow to wrath, not being soon offended, and angry at the convictions or reproofs of it. For mans sinful anger doth not put men upon doing those things, that are just and righteous in Gods account. And because wrath is such a hindrance to the righteousness which God requireth, he adviseth, that all filthy, and evil speaking, and overflowing of malice, all scoffs, and railing, &c. should be laid aside, and that with meekness they should receive the word, which God by his Spirit does, as it were, graff and implant in the soul, that it may bring forth fruits acceptable unto Him, and which being accompanied by his divine grace, is his power unto salvation. He further shews, how they should not only be* hearers *of the Word, but* doers *of it. And he declares the vanity and unprofitableness of bare hearing, by a similitude taken from a man looking his face in a Glass, who soon forgetteth the fashion of his own countenance, having only a slight view thereof: So the preaching of the Word usually maketh but slight impressions on careless hearers. But they that look narrowly, and diligently inquire into the whole Doctrine of the Gospel, (which is a* perfect Law, *teaching the way to true liberty, and freedom from* sin, wrath, *and* eternal death, *and brings us into a free state, a state of Sonship) and abide, and remain in the knowledg and belief thereof, and obedience thereto, not being forgetful hearers, but mindful of the duties, and work* (b) *the Gospel prescribes, such persons shall be blessed in this course. And lest any should challenge a share in this blessedness to whom it does not belong, he shews, who are* hearers only, *and* not doers *of the Word, namely, such as allow themselves in any known sin, and particularly in the sins of the tongue. For he tells them, that* that man *miserably deceives his own heart, who thinketh himself truly religious, yet bridleth not his tongue* (c). *Such a mans profession of the Christian Faith, he assures them, is but vain. But they that would manifest their profession to be sincere, and immaculate, and such as God (who is the Father of Christ, and of all true Believers in him) approveth, must manifest it by works of* Charity, *and* Purity, *keeping themselves from the wickedness and defilements that prevail in the World, wherewith so many are polluted.* From Ver. 19, to the end.

(b) *Faith* is our work, *Repentance* our business, the *life* of *love* and *praise* our duty. Dr. *Manton* in loc.

(c) *Audi multa, loquere opportuna.*

He comes now to admonish them of another Evil, *that it seems was too common* Chap. 2. *amongst them, which was this, They over-esteemed the* rich (a), *giving them all the respect and observance they could devise, in their Synagogues, and Courts of Judicature; yea they went so far, as to esteem the* Wicked-rich *above the* Godly-poor, *honouring and observing those that were apt to hale them to the Judg-*

(a) Jacobus cum intellexit morem invalescere dandi προσωπολαμψίαν ex opibus, non ex virtutibus, huic malo, multa post se mala tracturo, occurrit. *Grot.*

ments

ment Seats, deſpiſing and diſeſteeming the poor, and not regarding them according to their excellency in grace: Yea they were prone to favour the cauſe of the rich againſt the poor in judgment. The Apoſtle ſhews them the evil of this practiſe, by putting this caſe to them. Says he, If there come into your Synagogues (b), or Eccleſiaſtical Courts, *a* Rich man, *with a Gold Ring, and goodly Apparel, and there be a difference to be decided between him and a* Poor man, *who is in poor Clothes; and you ſhew great reſpect to the* Rich man, *and favour him in his cauſe, but contemn the* Poor man (c); *are ye not then partial, and perverſe Judges, whoſe thoughts and determinations are evil, and perverſe? That therefore he may reſtrain them from this undue proceeding, he ſhews, that God hath put a three-fold dignity upon the* Godly poor. *They are* Elected *of God,* Rich *in Faith and the graces of the Spirit, and* Heirs *of the Kingdom of Heaven. And that he might further ſhew them their practice herein, not only to be vain and evil, but ſenſleſs and irrational, he uſeth a new Argument to this purpoſe.* Do not rich men *(ſays he)* oppreſs you, and draw you before the judgment ſeats? *It ſeems, many of the rich men among whom they lived were bitter enemies, and reproachers of Chriſtianity; and therefore he intimates, that* wealth *was not to be ſuch a motive to them to favour the cauſe of the rich, when it came to be tried before them. Indeed, if they did diſpenſe their reſpects aright, giving the rich men only, what is juſt, and meet, and did not deprive their poorer brethren, of what is due to* them, *and in all things carried themſelves according to that* Royal Law *of the* King of kings, *contained in the Scripture, (which enjoins us* to love our Neighbour as our ſelves, *and* to do to others what we would judg fit to be done to us), *then they did well; but this partial reſpecting of the rich, with contempt of the poor, plainly ſhewed them to be tranſgreſſors, and not fulfillers of this Law. For the* Law, Lev. 19. 15. *(to which place 'tis probable he pointeth),* ſaith, Thou ſhalt do no unrighteouſneſs in judgment: Thou ſhalt not reſpect the perſon of the poor, nor the perſon of the mighty; but in righteouſneſs ſhalt thou judg thy neighbour. *But here they might object* this, *that which he reprov'd in them was a* ſmall offence, *and might be eaſily excus'd, and their obedience in other things might make amends for ſuch a ſmall failing as this was. To this he anſwers, that, Suppoſe a man ſhould be an exact obſerver of all other points of the Law (which yet is impoſſible) and willingly offend in one particular, he is guilty of breaking the whole Law. Not that* all ſins *concurr in* one, *but becauſe a contempt of the ſame Law and Lawgiver is manifeſted in the breach of one Command as well as of all. For obedience to Gods will is required* univerſally *to all that he commands, and he that offends in one command, though he keep all the reſt, fails of the obedience which is due from him, and ſo is puniſhable as well as if he had offended in all. And that he may make this matter the more clear, he inſtances in the* Sixth *and* Seventh Commandments, *ſhewing that in the violation of either, the authority of the* Lawgiver, *and of him that commanded* both, *is violated. But they might again object, that they ſhall not ultimately be judged by the Law, as given by* Moſes, *(which requires perfect obedience in every reſpect, and pronounces a Curſe upon every one that in the leaſt tranſgreſſeth), but by the Goſpel,* [ſee ch. 1. 25.]. *He anſwers, that he would have them ſo* ſpeak, *and* act, *and carry themſelves in thoſe matters, as thoſe that ſhall be judged by the* Goſpel, *which is a Law of* Liberty *indeed, but not of* licentiouſneſs; *of liberty from ſin, but not of liberty to ſin. And if they would not come under the rigour of the Law of* Moſes, *they muſt not be cruel and injurious to their poor Brethren. For the equity of that Law requireth, that thoſe perſons ſhould find no mercy, who will*

(b) The *Jews* uſed to keep Courts in their *Synagogues.* Therefore *Mat.* 10. 17. We read, *They ſhall ſcourge you in their Synagogues. Act.* 22. 19. *Beat in every Synagogue:* Becauſe where Sentence was given, there Judgment was executed. And 'tis probable, that being now converted to Chriſtianity they ſtill held the ſame courſe.

(c) *Maimonides Saned. cap.* 21. ſays, It is expreſly provided by the conſtitutions of the *Jews*, that when a *poor man* and a *rich* plead together, the rich ſhall not be bidden to ſit down, and the poor to ſtand, or ſit in a worſe place, but both to ſit, or both to ſtand. See *Thorndick, of the right of the Church in a Chriſtian State.* pag. 38, 32.

ſhew none. Therefore mercy is not to be hoped for, by thoſe that only honour rich men, but by thoſe that are full of Bowels, and bounty to the poor. For as the mercy of God rejoiceth over his juſtice; ſo mercy exercis'd by man, gives him occaſion to hope, yea to rejoice in the mercy of God, and exceedingly ſupports him againſt the fear of his juſtice and judgment. From Ver. 1, to 14.

5. *Having ſpoken of the* Goſpel, *as a* Law of Liberty, v. 12. *leſt this expreſſion ſhould encourage ſome Hypocrites to live as they liſt, provided they did but profeſs Faith in Chriſt, he admoniſhes them to take heed of ſuch a vain, unprofitable* Faith (a), *becauſe ſuch a Faith, as is void of good works, cannot ſave. So that in this whole diſcourſe, the Apoſtles intent and drift is, to ſhew, not* what juſtifieth, *but* who *is juſtified; not what Faith* doth, *but what Faith* is. *He that hath a* true Faith, *is ſure of Salvation; but not always he that ſaith he hath Faith. His drift therefore is, not to ſhew, that* Faith without works doth not juſtifie, *but that a bare Aſſent to the truths of the Goſpel, which is not accompanied with good works, is not* Faith; *and the* Juſtification *he here ſpeaketh of, is not ſo much of the* Perſon, *as of the* Faith. *For as profeſſions of love to thoſe that are indigent, and in want, without performance, are vain; ſo ſuch a* Faith, *which is but a naked aſſent to the Goſpel, or a bare profeſſion of it, without producing good fruits, is unprofitable and dead. He further urgeth his preſent Argument, by framing a* Dialogue, *between a* true Believer, *that can manifeſt his Faith by his works, and a* boaſting Hyprocrite, *that can produce no works to evidence or demonſtrate the truth of his Faith. The* true Believer *may ſay to ſuch a perſon thus;* Thou boaſteſt with thy tongue, and ſaiſt, thou haſt Faith. I ſhall not boaſt, but humbly produce the real teſtimony of my works, (*ſee Mat.* 11. 4, 5.), as an evidence of my Faith. Thy Faith is not productive of good works. Now ſhew me thy Faith without works, and make it appear to me by any Scripture-ground, (if thou canſt), to be a ſincere and true Faith; and if thou canſt not, I will ſhew thee my Faith, accompanied with good works, and demonſtrate it to be ſincere by my works, ſeeing they are a real evidence and proof of it. But thou wilt ſay, thou haſt a true Faith, for thou believeſt there is one God. Thou doſt well in ſo believing; yet if this Faith of thine conſiſt in a bare knowledg, or aſſent of thy mind, and do not produce in thee a real love to God, and affiance in him, and a ſerious endeavour to pleaſe him, what advantage haſt thou thereby above the Devils? For they believe this truth as well as thou, but are far enough from having any true Faith; for inſtead of conceiving any hope thereby of ſalvation, they are fill'd with unceivable horror, upon the apprehenſion of his juſtice. All knowledg of God, out of Chriſt, is very uncomfortable to ſinners. But wilt thou rightly underſtand and conſider, (O vain Profeſſor (b)!), what may be ſaid againſt thy Faith, and to prove to thee, that Faith without works is dead? ſeeing good works are a proper and inſeparable effect of true and ſaving Faith? I ſay, they are ſuch effects, as do not give life to it, but declare it, and manifeſt it, as Apples do not give life to the tree, but ſhew and demonſtrate life to be in it. I ſhall further prove this point to thee, by the examples of perſons juſtified of old, and ſhall ſhew, that they were not juſtified by a dead and fruitleſs Faith, but by a Faith bringing forth good works. And I ſhall inſtance only in two, *Abraham* and *Rahab*. As for *Abraham*, I demand, whether he were not juſtified by works, (particularly, that eminent work, when he really purpoſed,

(a) *Faith* doth ſave in that way of concurrence in which any act of the creature can be ſaid to ſave; *ſee Epb.* 2. 8. But Faith which is only in the tongue and lips, which is *alone*, and by it ſelf, ſuch a Faith as the Devils may have, ſuch a Faith is *dead*, and can no more be accounted *Faith* than a dead man can be accounted a man; ſuch a Faith doth not ſave.

Sola fides juſtificat, ſed non fides quæ eſt ſola.

(b) The Apoſtle doth not direct this to any one perſon, but to ſuch an order or ſort of men. Hypocrites muſt be rouſed with ſome aſperity & ſharpneſs.

purposed, and had God continued the command, would actually have
* *Heb.* 11. 17. offered up his Son *Isaac* on the Altar *), I demand, Whether by that, and his other works, he did not shew, that he had a true and lively Faith (c)? Thou seest therefore, that his Faith rested not in a bare knowledg, or profession, but was operative; it had efficacy and influence upon his works; it did not exert it self in acts of believing only, but also in working; so that his Faith, by producing good works, was declared to be a perfect and true Faith, and such as had all the parts belonging to it. And his Faith was improved, and strengthened, and perfected by works, as the inward vigour of the spirits is increas'd by motion and exercise. Yet this must not be so understood, as if works did *perfect Faith*, by communicating of perfection to it, but only that they do stir up, exercise, and excite the vigour of it. This therefore being an evident discovery of *Abrahams* Faith; it plainly appear'd, how truly it was said of him before, *Gen.* 15. *that he believed, and it was imputed to him for righteousness.* So that the first testimony, and solemn approbation which *Abraham* had from God, was because of his Faith. And by his readiness to sacrifice his Son, he declared he had a true justifying-Faith; and accordingly *the Lord* saith after this trial, Now I know that thou fearest me, *Gen.* 22. 12. And hereupon he was called, *the Friend* of God. You see then, that by *Works* (that is, by the parts, and offices of a holy life) a man is *justified*, that is, *acquitted from hypocrisie*, and his *Faith* is manifested to be *good, and right*, *and* he himself *just* and *righteous.* You see also, that he is not justified by Faith only, *that is*, by a bare, and naked profession, or dead and vain Faith, such as consisteth in a meer assent, or empty knowledg and speculation, which is so far from justifying, that it is not properly *Faith*. I come now to my other *instance*, *viz.* that of *Rahab*, which I the rather make use of, because some might say, that indeed *Abrahams Faith* (the great pattern of Believers) might produce good works, but every Believers *Faith* cannot arise to the strength of *Abrahams*. For answer to this, I shall shew, that the weakest Faith, that is *true*, *and saving* must produce good works. And for the proof of this, I shall instance in *Rahab* an *Harlot* (d), and an *Heathen*, when God first wrought upon her, yet after she was converted, her Faith, how weak soever, expres's'd it self in a very self-denying act. Had she said to the *Messengers* of the Children of Israel, I believe the *God of Heaven and Earth* hath given you this whole Land for a Possession, yet I dare not shew you any kindness in this City; it had been such *a dead barren Faith*, as we have been speaking of: but *her Faith* prevailed so far with her, that she perform'd a grateful office to them, though she ran a great hazzard thereby, and expos'd her self to the rage of the people of her City, for harbouring spies, and sending them out by another way, to escape the great danger they were in. *See Josh.* 2.

(c) So that *James* doth not take Justification here in that sense, that *Paul* doth when he speaks of mans Justification *before God*; but for a *shewing forth* of his justification *before men*. *Paul* speaks of the justification of a *sinner*, from the curse of his natural condition, and the accusations of the Law. *James*, of the justification and approbation of *that Faith* by which we are thus accepted with God. *Paul* shews how a *sinner* is absolv'd; *James* how a *Believer* is approved. Also by the word *Faith*, when he denieth that we are justified thereby *only*, *v.* 24. he understandeth a naked assent and profession of the Christian Faith, which is not accompanied with good works, as the true saving Faith is. *Paul* disputeth how we are justified, and *James* how we shall evidence our selves to be justified. The *one* taketh justification for acquittance from sin, and the *other* for acquittance from hypocrisie. The *one* for the imputation of righteousness, the *other* for the declaration of righteousness *Paul* speaketh of the *office* of Faith: *James* of the *quality* of Faith. *Paul* pleadeth for *saving Faith*, *James* pleadeth against *naked assent*. The *one* speaketh of the justifying of the *person*; the other of the *Faith*. *Paul* having to do with *Pharisaical Justiciaries* proveth invincibly, *Justification by Faith*, without works. *James* having to deal with *carnal Professors*, proveth as strongly, That a Profession of Faith, without Works, is dead.

(d) ἡ πόρνη meretrix] Videtur vox etiam *cauponam* significare: plerunque *cauponæ* talem etiam quæstum faciebant. Dicitur meretrix, scil. quæ talis fuerat antequam ad verum Deum (ab hospitibus Hebræis edocta) se converteret. Sic Mat. 21. 31. *Meretrices dicuntur intrare in regnum cœleste.* Optimè Rahab figuram gerit eorum, qui ex gentibus extraneis in Christum credidêre: Nam & horum saluti vita prior flagitiosa nihil obstitit.

He

He concludeth this whole dispute, shewing, how little is to be ascribed to an empty profession of Faith *without works: such a Faith, he tells them, 'tis but as the body without the vital spirit, which every body knows to be no more than a meer carcass.* From Ver. 14, to the end.

6. He re-assumes the discourse he had been upon before in the end of the first Chap. 3. *Chapter, admonishing them to take heed of* offending with their tongues, *and particularly, not to arrogate to themselves a* supercilious Mastership *over others, (taking upon them to censure them at pleasure), because* such heavy censures *draw down upon themselves very great and heavy judgments*; see 1 Cor. 11. 31. Mat. 7. 2.

And he dissuades there from, 1. *Upon consideration of the* common frailty, *incident to all men*; telling them, *that* In many things we offend all. *And* 2ly, *Because* bridling the tongue *is a sign of some good progress and growth in grace. He that can govern his tongue* * *aright doth thereby manifest himself to be a* sincere, *and grown, and well improv'd Christian, and able to bridle the whole body,* that is, *able to govern all his other actions aright, which are acted by the members of the body. This he further illustrates, by* two Similitudes. 1. *Of a* Bridle-bit. 2. *Of a* Rudder, *or* Helm of a Ship. *If we guide the* Bridle *well, we rule the Horse; if we rule the* Stern *aright, we guide the Ship: So the Tongue, though but a small member, yet well ordered, and governed, effecteth* (a) *great things. But great inconveniences arise where this* small member *is not well-governed. For as a little fire kindleth much wood, so an evil Tongue is a fire, (there is a world* (b) *of sin in it), 'tis a powerful means to kindle great (trifles and divisions. An* evil Tongue *is of so cursed an influence, that it often defiles the whole body,* that is, *involves the other members in guilt, and defiles them, by drawing them to act, and commit sin,* [see Eccles. 5. 6.]. *It sets on fire the whole World* *, *or, (as some render it), the whole course and revolution of our life* (c) *from youth to manhood, from manhood to old age. The evils of the tongue diffuse themselves into all the parts of mans life, and it sets on fire, with its wickedness, the wheel and course of all our natural faculties, being it self set on fire by the Devil, and kindled with that fire that comes from Hell. And having thus shewed the cursed influence of the Tongue, he comes now to shew, how difficult the cure is. He tells them, there are no kind of Beasts but may be tam'd by humane art and skill; nothing in nature so violent and hurtful, but humane art and industry, hath made it serviceable to the use of men. But the Tongue is harder to be tam'd than any of these. 'Tis such an* indiscriplinable member, *that no mans reason, or skill, can tame another* (d) *mans unruly tongue; nor can he tame* his own *of himself, without the assistance of divine grace. An evil Tongue is an unrestrainable evil, full of deadly poison, spitting forth the venome of reviling, backbiting, reproaching, cursing, and many other evils.*

But some might here object, With our tongues we praise God, *therefore the Tongue is not so full of venome as you suggest.*

For answer, he shews, What a foul sin it is in any Christian to use this member to so distant offices as some do, namely, therewith in the publick congregation to bless God, and afterwards to judg and rail at their Christian Brethren, who, for that Image of God they bear upon them, are to be regarded,

and

* *Prov.* 13. 3. *He that keepeth his mouth, keepeth his life.*
Prov. 22. 23. *Whoso keepeth his mouth and his tongue, keepeth his soul from troubles.*

(a) μεγαλαυχεῖ de magnis se jactat i. e. *res magnas efficit.*

(b) *Mundus iniquitatis*, id est, res plenissima iniquitatis.

* Quidam *circulum* seu *orbem conditum*, (ut sit τροχὸς ἀντὶ τοῦ κυκλοῦ, & τῆσ γενέσεως pro κτίσεως), *redduni*, ut significetur, linguam perversam totum orbem mundi, velut *infernali* igne inflammare. *Glass.*

(c) *Accendi à linguâ rotam nativitatis nostræ*] Humanæ vitæ cursum rotæ comparat. Quum alia vitia vel ætate vel temporis successu corriguntur, vel saltem non occupant totum hominem, vitium linguæ spargi ac grassari per omnes vitæ partes asserit. *Calv.*

τροχὸς τῆς γενέσεως] *Rota nativitatis*] vitæ cursum aut revolutionem significat.

(d) v. 8. Linguam, nempe alienam, nemo domare potest, sicut animalia fera mansuefacimus. *Grot.*

and uſed with kindneſs. What, ſays he, ſhall two ſuch contrary things, as bleſſing *and* curſing, *proceed out of the ſame mouth? This, he tells them, ought not to be. And if they would further underſtand the monſtrouſneſs of this practice, he will repreſent it unto them, by three Similitudes. Can a* fountain *(ſays he) ſend forth two ſorts of waters, of ſo different a nature, as* bitter *and* ſweet? *or can the* Sea *ſend out* ſalt *water and* freſh? *Can a* Fig-tree *bear* Figs *and* Olive-berries *too? Can a* Vine *bear* Grapes *and* Figs, *the the fruit that belongs to another Tree? And as theſe things are impoſſible in the ordinary courſe of Nature; ſo he ſhews them, 'tis abſurd in manners, that the* ſame Tongue *ſhould bring forth* good *and* evil, *ſhould* bleſs *and* curſe, pray *and* revile. *Therefore the tongue ſhould be employed to thoſe good uſes to which God has appointed it, and not to the contrary.* From Ver. 1, to 13.

7. *He comes now to ſhew, what is one of the prime cauſes of the* unrulineſs, *and* intemperance *of the Tongue, namely, A falſe perſwaſion, which is in ſome, of their own wiſdom and knowledg, whereas there is no* true wiſdom *in them. He tells them, that if any will approve himſelf to be a truly* wiſe *and underſtanding man, he muſt by the goodneſs of his converſation and* works, *teſtifie that there is in him, ſuch a* wiſdom as is accompanied with meekneſs. *But if he nouriſh bitter envying, and ſtrife in his heart, and vent it by his Tongue, he hath no reaſon to glory and boaſt of his wiſdom; for he does plainly lye againſt the truth in ſuch vain brags and boaſtings. Such wiſdom as that, he may aſſure himſelf, deſcendeth not from heaven, but is* earthly, ſenſual, deviliſh. *For the effects of envy and ſtrife, are* confuſion *and all manner of evil. But the* wiſdom *that is from* above *is firſt* pure, *it will not allow or brook any filthineſs, either of ſin or error; then* peaceable, *not rigid, but gentle, mild, equitable, receding from its own ſtrict right in order to peace; 'Tis alſo* gentle, *and* moderate, *and* perſuaſible, full of compaſſions, *and* mercy, being fruitful in good works, *without judging (c), or too ſeverely cenſuring the actions of others, and without hypocriſie. He concludes this whole diſcourſe, ſhewing the happineſs of thoſe that have this wiſdom, that diſpoſes to peace; for the* fruit *of righteouſneſs, which conſiſts in* peace *(f), (comprehending in it, all true bleſſedneſs) is ſown for them that have that meek wiſdom, and are of a peaceable diſpoſition themſelves, and endeavour to make peace among others.* From Ver. 13, to the end.

(c) ἀδιάκριτος, *ſine dijudicatione*]. Jacobus hîc *dijudicationis* verbo nimis anxiam, ac ſcrupuloſam inquiſitionem notat, qualem ferè in hypocritis cernere licet, qui dum nimis exactè inquirunt in fratrum dicta, & facta, nihil non in ſiniſtram partem rapiunt. *Calv.*

(f) καρπὸς τῆς δικαιοσύνης ὁ ἐν εἰρήνῃ] Ut ſenſus ſit. Pax (h. e. vera felicitas) quæ quaſi fructus è juſtitiâ naſcitur, ſeritur iis qui operam dant paci. *Piſc.*

Chap. 4. 8. *Having ſhewed, in the foregoing Chapter, that a falſe perſwaſion of their own* wiſdom *and knowledg, was one great cauſe of the* diſſentions *among them, (which were ſo violent, that they reſembled, as it were,* wars *and fightings) he comes now to ſhew* other cauſes *of their* contentions *and* quarrellings, *which were their* carnal *and pleaſing* luſts, viz. *their* covetouſneſs, envy, *and* pride, *which warr'd in their members, (that is, in their wills and affections,* ſee Rom. 7. 23.), *againſt the motions of the Spirit of God. He tells them, they eagerly and paſſionately coveted the honours and riches of this world; but yet could not obtain what they deſired. They envyed (a) and grudged their Neighbours the good things God had given them, yet could not attain to their happineſs. They coveted them eagerly, but it nothing availed them: They ſtrove and quarrell'd with one another about them, yet obtain'd them not, becauſe they ſought them not of God by prayer, who is the alone Author and Giver of all bleſſings. Or if they did ſometimes ſeek to the Lord for them, yet they ſought them not in a* right manner,

(a) φθονεῖτε] *ye envy*, non φονεύετε *ye kill*. Sic Calv. Beza, Cajetan, &c. Vous portés envie & jalouſie l'un à l'autre, &c. *Amiraut.*

manner, *nor for a* right end, *namely, that they might ſerve him with them; but they ſought them, that they might conſume and waſte them upon their luſts. Hereupon, he calls them,* Adulterers (b), *and* Adultereſſes, *in a ſpiritual ſenſe; becauſe, the love of the world had alienated and eſtranged their hearts from the Lord* [Mat. 12. 39.]. *He tells them, that to give up, or engage their affections to the pleaſures, profits, and honours of the World, or to ſeek to gratifie worldly men, or worldly luſts, is reckoned by God as hoſtility againſt himſelf. For friendſhip with the World*, and conformity to the vices which reign in it, is that which renders a man hateful to God, it being a plain ſiding with his Adverſaries.* From Ver. 1, to 5.

(b) *Adulteros* apellat *metaphoricè*, quia à Deo ſornicatur, atq; adulteratur, quiſquis amorem, quem Deo debet, ad mundum transfert. *Eſtius.*

* See 1 *Joh.* 2. 15, 16.

9. *He diſhorts from* Pride *and* Envy. *He ſhews them, that 'tis not for nothing that the* Scripture *ſpeaks to this ſenſe and purpoſe, though not in expreſs words.* The Holy Spirit (c) that dwelleth in us, doth it incite or move to envy? *No, that is impoſſible; for he is liberal in his communications of Grace, which forms mens hearts to Humility and Charity, that are contrary thereunto. Therefore the Scripture ſaith,* [Prov. 3. 34. *according to the* Septuagint], God reſiſteth the proud, and giveth grace to the humble. *He adviſes them therefore, to ſubmit themſelves to the guidance and direction of the* Spirit of God, *and to reſiſt the* Devil *when he tempts them to any of thoſe ſinful luſts, and he ſhall flee from them. He adviſes them, to ſeek unto the Lord, and to emplore his aid againſt theſe luſts by fervent prayer, and to draw nigh to him by true Repentance and Faith; and he will draw nigh to them by his grace, bleſſing, and help;* ſee Zach. 1. 3. Mal. 3. 7. *He adviſes them, to cleanſe their* hands, *which were full of violence, and extortion; and to purifie their* hearts, *which were fill'd with malice, and envy; that is, to look to the reforming both of their inward and outward man. And thoſe of them eſpecially ſhould take care of this, who have hitherto been ſo* double-minded, *and have had their hearts as it were divided between* God *and the* world. *Laſtly, he exhorts theſe* envious, proud, ambitious, covetous *perſons, to exerciſe a deep penitential mourning before the Lord for their ſins; and to turn their carnal rejoicing in their poſſeſſions, into weeping, and mourning at the ſad apprehenſion of the approaching judgments, and to humble themſelves in the ſight of God, deprecating his diſpleaſure, and earneſtly imploring his pardon in Chriſts name, that ſo he may, by giving them a ſenſe of his pardoning mercy, raiſe up their hearts again, and revive and comfort them.* From Ver. 5. to 11.

(c) By *Spirit*, we underſtand here the *Spirit of God*, becauſe that phraſe, *the Spirit which dwelleth in us*, is moſt properly, and moſt uſually applied to the Spirit of God, who is given to us, that he may dwell in us, *Rom.* 8. 9, 11 1 *Cor.* 3. 16.

An putatis quod inaniter Scriptura dicat, *Ad invidiam concupiſcit Spiritus, qui habitat in nobis!* Quæ verba quidam deducta eſſe arbitrantur ex Num. 11. 29. *Dixit* autem Moſes *illi, An invides meâ cauſâ? O ſi daretur, totum populum Jehovæ prophetas eſſe!* q. d. communis eſt ille Spiritus, qui in utroque noſtrûm, & in aliis Dei ſervis habitat. Immeritò igitur illis prophetantibus, (Eldad & Medad), invides; quia ſine omni invidentiâ ego expecto, ut omnes & ſinguli in populo, Spiritu Dei inſtructi, prophetare poſſint. Ab hypotheſi ergo ad theſin progreditur Apoſtolus, & *erotematicè* ait, *Ad invidiam concupiſcit Spiritus qui habitat in nobis?* Quâ interrogatione idem ſenſu exprimitur, quod in paraphraſi verborum Moſis dictum modò eſt. *Glaſſ.*

Cap. 4. v. 5. Ego de ſpiritu Dei accipio, & interrogativè lego hanc ſententiam. Probare vult Apoſtolus, ex quo invident non regi eos Dei Spiritu, quoniam ipſe aliter fideles inſtituat. Negat Jacobus regnare Dei Spiritum ubi vigent pravæ cupiditates, quæ nos ad mutuam contentionem irritant. *Calv.*

10. *He comes now to diſſwade them from* another ſin, *and that is* detraction, *or* ſpeaking evil *of one another. For he tells them, he that detracts from, or cenſures his Brother, detracts from the* Law, *and judges, or condemns the* Law, *which commands us to* love our Brother, *and condemneth* raſh judging, Lev. 19. 16. Mat. 7. 1. *He therefore that judgeth his Brother, is not an obedient obſerver of the Law, but fooliſhly arrogates to himſelf, as it were, a power to judg and controul the* Law, *as if it had forbidden ſome things without juſt cauſe. But they are to know, there is but one* Law-giver, *who can give Laws to the Conſcience, who is God the Lord,* (Iſa. 33. 22.); *into whoſe*

place, they arrogantly put themſelves, who raſhly judg their Neighbour, and conſequently condemn his Law, that forbids it. Now he tells them, this Law-giver *is the* only Judg, *who hath power to ſave thoſe that obey him, and to deſtroy thoſe that reſiſt him. What is man therefore, that he ſhould dare to uſurp his office by judging his Brother.*

11. *Having reprehended thoſe that contemned the* Law, *he now comes to reprove thoſe that contemned* providence, *promiſing to themſelves a long time in this world, and an happy accompliſhment of their carnal projects, without any ſenſe or apprehenſion of their own frailty, or the ſudden ſtrokes of God. He therefore here* perſonates *them, and gives an accurate repreſentation of their thoughts, ſhewing how vain their peremptory carnal confidence of ſucceſs in their affairs, is, ſeeing no man can foreſee, what will be on the morrow; our life being like a vapour appearing for a little time, and oft times on the ſuddain vaniſhing away. Therefore there ſhould be a continual acknowledgment of divine providence in their hearts, and ſuch an outward profeſſion of it in their words, as may diſtinguiſh them from profane men, who have no ſenſe thereof. But you, ſays he, glory in thoſe your inſolent boaſtings, and preſumptions, by which you openly publiſh the wicked ſtupidity of your hearts. And for you, that are Chriſtians, to be guilty of this, (who have received ſo much light, and knowledg, to the contrary), this will render you the more inexcuſable, and make you more liable to puniſhment on that account.* From Ver. 12, to the end.

Chap. 5.

12. *He now ſharply reprehends the* carnal rich *men among them, and denounces the judgment of God againſt them, for their* Injuſtice, Intemperance, *and* Cruelty. *He bids them, weep and howl in contemplation of the calamities that hung over their heads, which they could not eſcape, except they ſeriouſly repented. He tells them they had hoarded up* riches, *viz.* Corn, Wine, *and* Oyl, *and ſuch like periſhable commodities, till they were corrupted; and had laid up* Garments, *that is,* Silks, wearing Clothes, *and* Linnen, *and ſuch kind of Wares till they were moth-eaten. Their Gold and Silver, they let lye uſeleſs by them, and as it were,* canker *and* ruſt *in their Cheſts; and their Garments they ſuffered to be moth-eaten, rather than they would employ thoſe their riches to good uſes. And he tells them, this* moth, *and this* ruſt *will at the day of Judgment be witneſſes againſt them, and of their avarice and covetouſneſs. And theſe witneſſes ſhall be turned into tortures, after the laſt Judgment, when they ſhall be puniſhed in Hell, wherein their miſerable ſouls, and bodies, ſhall be preyed on by torments, as by fire; and thoſe cutting reflections upon the* ruſt *and* moth, *will be bitter and terrible, and gnaw upon their Conſciences with a ſharp and bitter anguiſh. And that he may further intimate their folly, he tells them, they had hoarded and heaped up wealth againſt the* laſt days, viz. *thoſe ſcattering and fatal days to the* Jewiſh *Commonwealth, which were now approaching. All that treaſure which with ſo much wrong to others, and violation of their Conſciences, they had heaped together, was but heaped up for the Spoiler, and the violence of the* Romans. *And that he may further aggravate their hainous guiltineſs, he tells them, that they were not only uncharitable to the poor, and backward to help them, but they were oppreſſors of them, and that oppreſſion of their poor ſervants, and labourers in defrauding them of their wages, cried for vengeance againſt them, in the ears of the Lord of Hoſts;* ſee Deut. 24. 14, 15. *But this was not all, he tells them, of another crime they were guilty of,* viz. *their* ſenſuality, *charging them for living like luxurious Gluttons (a), making every day a* Feſtival (b), *or a day of ſlaughter, wherein many Beaſts were killed for Sacrifice and Food, and a great part of which was reſerved for the uſe of the worſhipper, which he was to carry home, and eat with his friends;* ſee Prov. 17. 1. Prov. 7. 14. *Laſtly, He reproves them, for their tyrannical and oppreſſing cruelty, in*

(a) *Enutrire corda*, ſignificat indulgere ſibi, non modò ad naturæ ſatietatem, ſed quantum fert cupiditas.

(b) Ita vos paviſtis quotidie ſicut fieri ſolebat in diebus ſolenniorum conviviorum poſt victimas σωτηρίας. *Grot.*

Ut in die feſto in quo ſolent mactari victimæ in epulum. *Vatabl.*

in procuring, by their power and authority, the condemnation and diſtruction of the Juſt (c), *they not reſiſting them, nor having any means to defend themſelves againſt their violence* (d). From Ver. 1, to 7.

(c) Taxatur hic crudelitas divitum in pauperes, quod eos in judicio iniquè opprimerent. Quæ oppreſſio Metaphoricè *mors* dicitur, quod ut iis vitam acerbiſſimam redderent. Juſtum autem vocat non Chriſtum (juſtum κατ' ἐξοχὴν) ut aliqui exponunt, ſed pauperes innocentes, juſtitiæ addictos, per Enallagen numeri uſitatam, Iſa. 3. 11. 1 Tim. 1. 9. ut in illo exemplo: *Romanus graio victor. Gemar.*

(d) v. 6. Non reſiſtitur vobis] i. e. feciſtis pro arbitrio nec quiſquam vobis reſiſtit.

13. *Having thus ſhewed, how the* wicked rich *men ſhall be puniſhed for their wickedneſs, and oppreſſion; he comes now to comfort the* poor faithful *Brethren that were oppreſſed by them, and to exhort them to exerciſe patience under their ſufferings, till Chriſt ſhould come to execute vengeance on the obdurate* Jews *in the diſtruction of their City* Joh. 21. 22. *This he preſſeth from the examples of the husbandmans waiting for the fruit of the earth, and from his patient expecting, in order to that, both the ſhowers that come in the Seed-time to fit the ground, and for thoſe that come before Harveſt, or Reaping, to plump the Corn. So, he tells them, they ſhould be patient, and encourage their hearts, becauſe* that Coming *of Chriſt before mentioned, was near at hand. He further exhorts them, not only to bear thoſe injuries patiently, which they receiv'd from wicked rich men, but thoſe alſo which they ſuffered from divers of their Brethren, who together with them did profeſs the holy Faith. He adviſes them, that they ſhould not in a groaning (e) manner require vengeance againſt them from the hand of God, but* forgive *them; otherwiſe they had great reaſon to expect to be judged, and puniſhed by Chriſt the Judg, whoſe coming was ſo nigh, that they might as it were ſay,* He was at the gate. *And that he may yet further perſwade them to patience, he ſets before them, the example of the* Prophets, *who, though dear to God, and employed to ſpeak to the people from him, (and ſo might ſeem ſheltred under the Buckler of their ſpecial Commiſſion), yet were exerciſed with* many *and* ſharp afflictions; *and therefore, why ſhould* they *promiſe themſelves freedom and exemption? He aſſures them, that himſelf, and the other Apoſtles, did eſteem and look upon thoſe, as bleſſed perſons, who did patiently bear thoſe trials and afflictions, the Lord was pleaſed to exerciſe them with. And to confirm what he had ſaid, he ſets before them the inſtance of* Job, *who having patiently endured very ſore afflictions, at laſt God made a very gracious end with him, giving him* double *to all that he had loſt,* Job 42. 10. *From whence it appears, that God is far from deſpiſing us in our afflictions, and that he is a God of tender bowels and compaſſions.* From Ver. 7, to 12.

(e). μὴ στενάζετε.

14. *In the next place, he ſeriouſly debarts them from* raſh *and* unneceſſary ſwearing, *or ſwearing by Creatures, which (it ſeems) was too common among the* Jews *at that time. He forbids them to uſe any unlawful or unneceſſary Oath; but in their ordinary converſe, barely to* affirm, *or* deny, *without adding any Oath thereto, leſt they bring upon themſelves the judgment* (f) *of God.* Ver. 12.

v. 12. πρὸ πάντων] Quæ valdè caveri volumus, ☞ dicere ſolemus *cavenda ante omnia.*

(f) ἵνα μὴ ὑπὸ κρίσιν πέσητε. Alia exemplaria habent ἵνα μὴ εἰς ὑπόκρισιν πέσητε. Ne in ſimulationem incidatis; quia multum utentes juramentis, multa mentiuntur. Receptiſſima lectio est, ἵνα μὴ εἰς κρίσιν, i. e. κατάκρισιν, ne in condemnationem incidatis. *Ireidl.*

15. *He comes now to direct them, how to behave themſelves, both in an* afflicted *and in a* proſperous *condition, and eſpecially in time of* ſickneſs. *In affliction, he tells them, their duty is* prayer; *in* proſperity, *their duty is* giving of thanks *, *or ſinging to Gods praiſe. And when any of them are* ſick, *he adviſes them, to ſend for the*

* v. 13. εὐθυμεῖ τις? *is any merry?* the effect is put for the ſtate, *gladneſs* for *proſperity*, which is wont to make the heart glad and merry.

Elders

Elders (g) *of the Church to pray over them, and if they have the gift of healing* (h), *(which at that time, was given to ſome* Teachers *and* Elders, ſee 1 Cor. 12. 9.), *that they ſhould anoint them with Oyl* *, *calling upon the Name of Chriſt, who is the Author of all ſuch miraculous healing,* ſee Act. 3. 16. *This gift our Saviour was pleaſed ſhould accompany the preaching of his Goſpel in thoſe primitive times, for the confirmation of it; but now it is ceaſed ſince the Goſpel is ſufficiently confirmed. He further tells them, that the prayer thus made to the Lord, by the* Elders, *and by the* ſick perſon, *proceeding out of a* true Faith, *ſhall be a means of ſaving, and recovering the ſick perſon from that diſtemper, except when it pleaſeth God otherwiſe to order it, for his own glory, and the good of the ſick perſon. He further adds, that if any* ſpecial ſin *hath drawn down this diſeaſe upon this ſick perſon, it ſhall, upon the earneſt prayers of the* Elders, *and the* Repentance, *and* Faith *of the ſick perſon, be remitted; ſo that his diſeaſe ſhall be removed. Therefore he adviſes them, in ſuch caſes, to* confeſs *their ſins one to another, that they might more* particularly, *and* pertinently *pray one for another, mutually ſuccouring one another by their counſel, and prayers, under the wounds and burdens of Conſcience, that ſo both the wounds of their Conſciences, and the maladies of their bodies may be healed. And for their encouragement, he tells them, that the* effectual fervent (i) prayer of a righteous man availeth much, *that is, the prayer wrought, and excited in him by the Spirit of God, and which proceeds from the vehemency of an earneſt ſpirit, and fervent affections. This he further proves to them, by inſtancing in* Elias, *who was a man ſubject to like paſſions with us; and if he obtained ſo much of God by prayer, that he* ſhut *and* opened *the* Heavens *, *that is, the* Clouds, [ſee Luc. 4. 25. Deut. 11. 17.], *ſurely our fervent prayers ſhall not be in vain.* From Ver. 13, to 19.

(g) The term *Elder* is given to all the Offices and Adminiſtrations in the Church, from the Apoſtle to the Deacon.

(h) Hoc intelligendum eſt de iis Senioribus, qui temporario illo ſancto dono erant præditi, ſicut præcipit Chriſtus, Mat. 10. 8. *infirmos curate*; & Apoſtoli paruerunt, Mar. 6 13. & *unxerunt oleo* multos infirmos, & curarunt, & 1 Cor. 12. 18. *Poſuit Deus in Eccleſia, primum Apoſtolos,* &c. *dona ſanationum,* & v 30. *Num omnes habent donum ſanationum?* q. d. minimè. *Gomar.*

* Oleam apud Hebræos divinam gratiam ſignificabat.

(i) Δέησις ἐνεργουμένη.

* 'Tis true we have no ſuch thing in the Hiſtory (which we have at large, 1 *King.* 17. & 18. *ch.*) that *he prayed it might not rain.* The Scripture only expreſſeth, that he foretold a drought. But it ſeems, the worſhip of *Baal* being every where received in that kingdom, extorted from that good man, (ſo full of zeal for God), an earneſt prayer to the Lord for drought, as a puniſhment upon that wicked people: by which judgment the people being corrected, he prayed again for rain, and obtain'd it, 1 *King.* 18. 42. For 'tis usual in Scripture to give us the ſubſtance of an hiſtory in one place, and in another the circumſtances of it. *See* 2 *Tim.* 3. 8. *Pſal.* 105: 11. *Heb.* 12, 21.

Laſtly, From Prayer, *he paſſes to another Chriſtian office,* viz. Admonition, *exhorting them, to do what they can to reduce and convert an* erring Brother, viz *that errs either in* Faith *or* Manners; *whereby they will be inſtruments in Gods hand of ſaving a ſoul from eternal death; and procure that God may cover and hide his ſins, that is, remove them out of the ſight of his juſtice* (k), *and not impute them to his condemnation.* From Ver. 19, to the end.

(k) Peccata ſic velantur ut in judicio non revelentur.

SECT.

SECT. VI.

THE *Philippians* about this time, ſend *Epaphroditus*, one of their Teachers, to *Rome*, to viſit *Paul*, and to carry him ſome moneys which they had gathered for his maintenance. He being come, joined himſelf to the Apoſtle, both as an Helper, and a fellow-Soldier in the cauſe of Chriſt. Whilſt he was there, he fell into a grievous ſickneſs, ſo that he was nigh unto death. *See Philip.* 2. 25, 26, 27, 30. and *Philip.* 4. 10, 14, 18.

SECT. VII.

PAUL being now aged, and ſtill a Priſoner, converts, and gains to Chriſt, *Oneſimus*, a Servant that had run away from his Maſter *Philemon*, at *Coloſſe*. By which *Oneſimus*, he writes an Epiſtle to *Philemon* at *Coloſſe*, a City not far from *Laodicea* in *Phrygia*.

The occaſion of the Epiſtle was this. *Philemon*, one of the *Coloſſian* Paſtors, had a Servant, (*Oneſimus* by name), who not abiding his Maſters ſervice any longer, watched his time, and ran away; and as it ſeems, did not run away empty, but alſo purloined ſomething. Having run up and down from place to place, at laſt, by the ſpecial providence of God, he comes to *Rome*, where now *Paul* was a Priſoner for Chriſt, and preached the Goſpel in bonds. Among other Fiſh, that *that great Fiſher of men* caught, with the ſpreading *Net* of the Goſpel, this poor *fugitive* was one; who being converted, and brought to a ſaving-knowledg of Chriſt, he for ſome time miniſtred to *Paul* in Priſon. But the Apoſtle, becauſe he was another mans ſervant, (and particularly, his dear friend *Philemon*'s), and of right belonged to him, being his *lawful poſſeſſion*, and as it were *his mony*, (as the Law ſpeaks, *Exod.* 21. 21.), he would not detain him from him, without his free conſent. He therefore ſends him back to his Maſter, earneſtly deſiring him to pardon him, and to receive him into favour again. And becauſe the Holy Ghoſt in this matter gives a remarkable inſtance of Gods *free-grace to ſinners*; and intimates our duty towards thoſe that are *penitent*, therefore, for the perpetual edification of the Church, he would have this be received among the other Canonical Epiſtles.

The Epistle to Philemon.

In the Epistle there are three parts,

1. The *Preface.*
2. The *Matter* of the Epistle.
3. The *Conclusion.*

1. IN the Preface, *the Apostle joins his Brother* Timothy *with him, as one that concurred with him in his request to* Philemon.

He also salutes Apphia, *(probably the Wife of* Philemon*); and* Archippus, *one of the Pastors of the Church,* [Col. 4. 17.], *whom he calls, his* fellow-Soldier *in the spiritual warfare of the Gospel. He salutes also the* Saints *in* Philemon's *Family. To all these, he wishes abundance of grace and peace from God the Father, the Fountain of all Blessings; and from Jesus the Mediator, who is the Conduit-pipe, by whom they are conveyed. And in the first place, he tells them, how he rejoiced and blessed God for the report he heard of his* Faith *in Christ, and* love *to all his* Saints; *and he daily prayed for him, that his* liberality, *and* readiness to communicate to such as are in want, *being a fruit of his Faith, and springing from it, might be an effectual means to induce others to take notice of, and acknowledg (to the praise of God) those good things that were in him, and his Family; namely, their* kindness *and* love *towards* Christ *, and his Members. And he assures him, he was much comforted by the report of that great* Love *and* Charity *of his, whereby the bowels of the poor Saints were refreshed.* From Ver. 1, to 8.

* εἰς Χριστὸν.

2. *He comes to the Matter of the Epistle, in which he requests* Philemon *to take* Onesimus *his fugitive Servant into favour again; whom he had, during his imprisonment, through the assistance of grace, converted to Christ. He tells him, that though he might by vertue of his Apostleship received from Christ,* injoin him, *and other Christians, what he judged convenient; yet he rather chose to request this of him, upon the score of love; and he doubted not, but that he would do that for* Paul *now* aged, *and in bonds for Christ, which he understood would be acceptable unto him. He intreats him therefore, to receive* Onesimus *again, whom (since his conversion) he loved as if he were his own Son. I acknowledg, says he, that formerly,* Onesimus *was not* Onesimus, *that is,* profitable *to thee, as his name signifies; but now he will approve himself a useful and diligent servant to thee, as he hath been to me. Therefore I have sent him back again to thee, and intreat thee to receive him,* as my own bowels, *that is, to entertain him with all kindness, as one very dearly beloved by me. Indeed I would gladly have kept him here still with me, that he might have done all those good offices and services for me, (while I am here in Prison for the cause of Christ), which I know thou wouldst willingly do, if thou wert here. But without thy consent I would not do it, that thy kindness in affording him to me, may be perfectly free, and not, as it were, extorted from thee. And for his leaving of thee so injuriously, thou oughtest to pass that over, because there may come great advantage to thee thereby. For it seems, he was by the special providence of God permitted thus to run away from thee, for a little while, that by the conversion wrought on him, (to which his flight gave occasion), he might be an useful Servant to thee afterwards, all his life long *. Receive him*

* αἰώνιον ita hic dictum quomodo apud Horatium *serviet aeternum.*

him therefore now, not as a Servant only, but more than so, receive him as a faithful Brother *in Christ, and as one that is very dear to me, and therefore he ought to be much more so to thee, and that not only in respect of those outward and bodily services which he may perform for thee, but because he believes in Christ. If therefore thou account me thy companion in the Faith, and in the ministry of the Word; deny me not this request, but receive* Onesimus *as thou wouldst do my self, if I should come unto thee. If thou hast sustained any loss by him, or if he oweth thee any thing, put that on my account. I hereby engage to thee, under my own hand, that I will satisfie thee for it. Yet I may tell thee, thou owest more to me (being converted by my Ministry) than all this amounts to; I say, thou owest to me (under God) thy conversion, and so oughtest to look upon me as a prime instrument of thy eternal well-being, and salvation. Therefore (dear Brother) let me obtain this kindness from thee (for the Lords sake), which will much rejoice me; yea indeed, in a matter so agreeable to the mind of the Lord, refuse not to refresh my bowels, and comfort me. I have written to thee, being confident thou wilt hearken to me, and grant me my request, yea that thou wilt shew more favour to* Onesimus *than I have desired of thee.*

*To Conclude, I am in hope *, that through your prayers, and the intercessions of other Christians for me, I shall be delivered out of these bonds, and shall be given to you again. Therefore prepare me a lodging against that time. My Companions here salute thee. The grace of Jesus Christ (both as to the effects, and sense of it) reside in your souls and spirits *.* Amen. From Ver. 18, to the end.

* Spes Pauli hoc loco non nititur revelatione divinâ, sed precibus fidelium; quarum exauditionis, eventus *probabilis* quidem erat, sed *incertus.* vid. Phil. 2. 24. *Gomarus.*

* *See Gal. 6. 16.*

SECT.

SECT. VIII.

EPaphroditus having now recovered his health, and being to return to the *Philippians*, by him *Paul* in his own and *Timothy*'s name writes an Epiſtle to them. For having underſtood by *Epaphroditus* their ſpiritual ſtate and condition, he thought fit to write to them, (which he does in a moſt affectionate manner).

1. To confirm them in the Faith, and to prevent their being offended at his ſufferings for the Goſpel.

2. To encourage them to walk worthy of the Goſpel, eſpecially in *unity*, and *lowlineſs of mind*.

3. To warn them againſt *Seducers* who mingled works with Faith in the matter of Juſtification.

4. To quicken them to divers Chriſtian duties.

And Laſtly, To Teſtifie his exceeding thankfulneſs to them for the relief they had now ſent him.

The Epiſtle to the Philippians.

In the Epiſtle there are theſe three parts,

1. The *Preface*.
2. The *Body* of the Epiſtle.
3. The *Concluſion*.

1. IN the Preface, *He joins* Timothy *with him in this his addreſs, becauſe he was his Companion, when he came formerly to them, and had aſſiſted in the inſtructing of them, and was a perſon much valued by them. He tells them, that* they both *ſent this Epiſtle to all the Saints that compos'd the Church at* Philippi, *(who were called to believe in Chriſt, and by their union with him derived grace and holineſs from him), and in particular to the* Paſtors *and* Overſeers *of their Church, and to the* Deacons *, *that is, ſuch who being join'd to the Paſtors were to inſpect the manners of the Church-members, and to ſerve the Church in taking care of the poor. To all theſe he wiſheth abundance of grace and peace, from God* the Father, *who is the Fountain and Source of all grace and ſpiritual bleſſings, and from* Jeſus Chriſt *the Mediator, by whoſe merits and interceſſion we obtain them.* Ver. 1, 2.

* Poteſt bifariam accipi hoc nomen vel pro *Miniſtris & curatoribus Pauperum*, vel pro *Senioribus* qui conſtituebantur ad mores regendos. *Calv* in loc.

2. *He comes to the body of the Epiſtle, wherein in the* firſt place, *that he might ſhew, how dear they were unto him, he informs them, that when ever they came to his remembrance, eſpecially in prayer, he could not but bleſs God for them, and make mention of them with joy. The reaſons of which were,*

1. *That they had been brought to a participation of the Goſpel, (whereby they were brought into fellowſhip with Chriſt and his Church), and they had been*

been conſtant in the profeſſion of it from the firſt day of their vocation even until now. 2. *Becauſe he was confident, that God who had begun a work of grace in them would carry it on, and perfect it more and more until the day* (a) *wherein Chriſt ſhall come, and take them to himſelf out of this world.* 3. *He ſhews, that it was but reaſonable, that he ſhould have this good opinion and hope of them, for he had them in his heart, and remembred* (b) *them both in his bonds, and all his ſuffering, for the defence and maintenance of the Goſpel, as* thoſe *that were partakers of the ſame grace beſtowed on himſelf, and as* thoſe *that were ready to ſuffer fore Chriſt as he was* (c): *And therefore he ſolemnly proteſts, that he bears a moſt entire love* (d) *and affection to them, wrought in him by Chriſt, and ſuch as is like unto that (as to its fervency and ſincerity) which Chriſt Jeſus himſelf bears to thoſe that are his members. And he earneſtly prays that their love to God, and to one another, may more and more abound, together with a more full knowledg of ſpiritual things, and a ſenſe* (e) *and taſte of Gods love in Chriſt towards themſelves. And that they may be endued with a* ſpirit of diſcerning, *and be able to try things that differ, and diſcern* truth *from* error, good *from* evil, *and may chuſe and approve that which is moſt excellent; and further, that they may be* ſincere *and walk inoffenſively, till the day of Chriſt, in which he ſhall take them to himſelf out of this world. And Laſtly, that they may be full of* good works, *and may bring forth all thoſe fruits of righteouſneſs, which ſpring from Faith in Chriſt, and tend to the glory of God, as their main aim and end.* From Ver. 3, to Ver. 12.

(a) Uſque in diem mortis veſtræ, quâ à Chriſto viſitabimini, & particulare judicium ſuſcinebitis. *Dionyſ. Carthuſianus in loc.*

(b) *Habere in corde* hoc loco ſignificat *habere in memoriâ. A Lap.*

(c) Ego opinor ſenſum eſſe, Eum ipſos ubique etiam in vinculis ſuis, totâque illâ confeſſione, in animo inſculptos habere, ut pote ſuos conſortes gratiæ Chriſti, aut confratres in Chriſto. *Flac. Illyr.*

(d) ὡς ἐπιποθῶ ὑμᾶς ἐπιποθίᾳ, ἀγάπῃ. Phavorin. Sic 2 Cor. 9. 14. ἐπιποθούντων ὑμᾶς Beza vertit, maximo amore vos complectentium.

Viſcera vocat *affectum* animi: addidit *Jeſu Chriſti* ut declaret hunc affectum eſſe pietatis, non humanum. *Eraſm.*

In i. e. *inſtar* viſcerum h. e. amoris viſceralis Jeſu Chriſti.

(e) ἐν πάσῃ αἰσθήσει] αἴσθησις eſt experientia interior animæ, ſeu interius Spiritus Sancti teſtimonium de gratiâ & adoptionem ad ſalutem, de quo Rom. 5. 1, 5. & c. 8. 16, 17. *Glaſſ.*

3. *He removes the ſcandal they might take at his preſent ſufferings, which he ſhews, tended rather to the furtherance than the hinderance of the Goſpel.*

For firſt, his bonds for Chriſt were famous in Nero's *Court, and ſeveral other places* in *and* near Rome, *and people inquiring into the cauſe of his ſufferings did learn ſomewhat of Chriſt and the Goſpel by that means.*

2. *Many of the Brethren in the Miniſtry of Chriſt, having heard of his conſtancy under his ſufferings, were encouraged to ſhake off all fear, and to preach Chriſt more boldly than ever.* 'Tis true, *he acknowledges, that ſome did preach Chriſt out of a ſpirit of* envy * *againſt him, envying the ſucceſs God gave to his miniſtry, and endeavoured to get that glory to themſelves, and to draw people from approving him, to applaud them; ſuppoſing to gall and grieve him thereby. And ſome preached Chriſt out of a* pious intent, *deſiring ſincerely to maintain, and confirm what he had preached, and out of true love to Chriſt, and to himſelf his* priſoner, *knowing that Chriſt had appointed him an Apoſtle, and that for the defence of the Goſpel he now lay in priſon. Yet notwithſtanding by* both *ways, Chriſt was preached and made known; by ſome in* pretence, *by others in* truth, *and that was it which comforted him and made him rejoice.*

* Probabile eſt, hos contentioſos prædicatores fuiſſe Chriſti nos oriundos ex Judæis, ſed ambitioſos mercenarios, improbos, utpote qui Pauli æmuli ex evangelio non illud quàm ſuam gloriam & lucrum quærebant. Tales fuerunt illi contra quos agit Paulus, 2 Cor. 11.

3. *Theſe afflictions he met with, he was confident would tend to the furtherance of his ſalvation, through the help of their prayers, and the ſupply of grace from the Spirit of Chriſt. And (he tells them) he truſts, that according to his former expectation and hope, no terror ſhould ever make him aſham'd to own the truth of Chriſt, but with all boldneſs he ſhould avow it, and that Chriſt ſhould be magnified by him in the* body, *whether his life be further prolonged, or ended by martyrdom. For the caſe ſtood thus with him, If he* lived, *Chriſt ſhould be the ſcope of his life, and he intended to live to his ſervice; if he*

be dyed, *death would be an unſpeakable advantage to him* (d) *but if he lived longer in this mortal body, he foreſaw this would be the fruit of his labours*, viz. *The gaining of Souls to Chriſt. Yet what to chuſe he knew not. For he was in a ſtraight, whether he ſhould deſire to dye* (e), *and be with Chriſt, which was better for him; or to live* longer, *which was more needful for them. And being ſatisfied of the great need they had of him, and the benefit they might reap from his life, he tells them, that this is the thing that he is ſure he deſires; and hopes, and upon probable conjecture was confident* (f) *of, that he ſhould yet be permitted to live, and to paſs ſome part of his life among them, for the furtherance of their Faith, and augmentation of their joy and comfort, that they might have more abundant matter of rejoicing in Chriſt, having received a new proof of his power, and good-will towards them, in delivering* him, their Apoſtle, *from death, and ſending him to them again.* From Verſ. 12, to 27.

(d) Mihi enim Chriſtus eſt, & in vitâ & in morte, lucrum: ut ſit ellipſis vocis κατὰ pro κατὰ τὸ ζῆν, & κατὰ τὸ ἀποθανεῖν.

(e) εἰς τὸ ἀναλῦσαι pro ἀναλύεσθαι, ſeu ἀναλυθῆναι, diſſolvi, ut vulg. vertit. Sed poteſt activa ſignificatio commodè retineri. Cupio ἀναλῦσαι migrare ad Chriſtum.

(f) καὶ τοῦτο πεποιθὼς οἶδα. Scio me hoc ſperare.

4. *He exhorts them, that whatever ſhould befall him, they would mind their duty, and behave themſelves as becometh the Goſpel, ordering their converſation according to the Precepts of Chriſt, and jointly contending the beſt they can, with perfect unity, and joint ſtedfaſtneſs of mind, to maintain and defend the Faith of Chriſt, which would be matter of great joy to him, whether he came and ſaw it, (as he hop'd he ſhould), or only heard of it, being abſent. And whatever oppoſition or perſecutions they met with in this courſe, he bids them not ſuffer themſelves to be diſcourag'd or affrighted at them, ſeeing they were great ſigns that their adverſaries (who brought them upon them) were in the way of perdition, and that they who ſuffered ſuch things patiently for Chriſts ſake, and the Goſpel, were in the way of ſalvation; they portended deſtruction to their adverſaries, but through Gods gracious diſpoſing, they ſhould promote their ſalvation.*

And this ſhould further encourage them, that as grace to believe in Chriſt, *ſo alſo* grace to ſuffer couragiouſly for him *and* his truth, *was a part of Chriſts purchaſe for them, and for his ſake given unto them: And hereby they had communion and co-partnerſhip with him (their Apoſtle) in afflictions, who ſuffered many hard things at* Philippi, *and elſewhere, as they themſelves had ſeen, and at this preſent ſuffered bonds at* Rome. From Ver. 27, to the end.

Chap. 2 5. *He comes now to exhort theſe* Philippians *to* unity *and* concord *among themſelves; and that he might more effectually perſwade them thereunto, he conjures them that if ever they had found any conſolation in Chriſt, if any comfort of mutual love, if any fellowſhip with God by the communication of the graces of his Spirit, if they had any pity or compaſſion on him, a Priſoner for Chriſt; He intreats and obteſts them by all theſe, and as they would give proof of all theſe, that to all the other matter of rejoicing which he had concerning them, they would add this alſo, (and ſo make his joy complete), namely, to live in unity among themſelves, having as it were the ſame mind and judgment, the ſame will and affections, and minding and carrying on the ſame deſigns. He exhorts them, not to do any thing out of oppoſition or contention one againſt another, nor out of vain glory or ambition; but to carry themſelves with all humility and lowlineſs of mind, as if they had every one a better opinion of anothers wiſdom, and goodneſs than of his own; and to this end they ſhould not look ſo intently on thoſe gifts and abilities which they diſcern in themſelves, but withall, and much rather, ſhould conſider the gifts and abilities of others more eminent than themſelves. And if they would but eſteem others* more, *and themſelves* leſs; *this would tend to frame their minds to humility. And that he might preſs them effectually to the practice of this virtue, he ſets before them the example of*

of Chriſt, who being from all eternity true God, *and being in the* form, *that is, having the* form *or eſſence of God, and the natural properties of the Deity, ſo that he thought it no encroachment or uſurpation to reckon himſelf in equality with his Father, (the ſame glory and majeſty juſtly belonging to him), yet did He empty himſelf of that divine glory, which before he had, not by ceaſing to be what he was, but by aſſuming ſomething to himſelf which before he had not, to wit, the humane Nature. In which reſpect, being now* God-man *and* Mediator, *he is leſs than the Father,* Joh. 14. 28. *And therefore on this account he emptied himſelf, and diveſted himſelf of the Robes of his Majeſty, and from being Lord of all, he leſſened and humbled himſelf to the condition of an ordinary man, yea of a ſervant; and He was made in the* likeneſs *of men, that is, like to one of us in the eſſential parts of humane Nature, to wit, of Soul and Body; and was found in faſhion as a man, the truth and reality of his humane Nature being evidently known unto thoſe who did converſe with him, by the faſhion and proportion of his body, and the whole ſtrain of his carriage and actions. And beſides the humbling himſelf thus low in his incarnation, he humbled himſelf yet lower afterwards, even to ſuffer the vileſt and moſt cruel death, (which was in uſe among the* Romans, *and inflicted only on their Slaves), to wit, the death of the Croſs. And becauſe he humbled himſelf ſo low, God hath highly exalted him in his* Reſurrection, Aſcenſion, *and* placing him at his right hand in Heaven; *and hath given him a* Name, *that is, hath exalted him to a* Dignity *which is above all other Names and Dignities, to wit, he hath made him* King *and* Head *of his Church, and given him all power in Heaven and Earth, and inſtalled him in the poſſeſſion and adminiſtration of his heavenly Kingdom, (wherein his divine Majeſty, which had been eclipſed before, doth now ſhine forth in full glory), and hath appointed that the divine honour, due to God only, ſhould be given to him,* (compare Iſa 45. 23 with Rom. 14. 10, 11.), *and that all* reaſonable Creatures, *in whatſoever place of the created World they be, whether in* Heaven, Earth*, or Hell; yea and all men which are dead and in the graves, ſhould at the* Reſurrection, *and* day of Judgment, *worſhip him as the* true God, *and expreſs and teſtifie their ſubjection to him, (ſome willingly, others by conſtraint), when they come to ſtand at his Tribunal, to receive their doom; and that all Nations and people ſhould confeſs* Chriſt crucified *to be* Lord *and* Judg *of the World, acknowledging his dominion and ſoveraignty, and that to the honour of the Father, who hath ſent him, and who will be glorified in the glory of his* Son. *Therefore ſeeing Chriſt thus humbled himſelf, to make peace for* loſt man *with God, and afterwards was highly exalted by God, and crown'd with glory; ſo proportionably may they expect to be exalted and rewarded by God, if they humble themſelves, that they may maintain and preſerve the Churches peace and concord.* From Ver. 1, to 12.

* Ut per *terreſtres* homines in terrâ, vivi; ſic per *ſubterraneos*, mortui, qui in terrâ conditi ſunt, intelliguntur. Alii per *ſubterraneos*, Dæmones intelligunt, quòd Infernus illis potiſſimum puniendis ſit deſtinatus, Mat. 25. 41. unde ab ejus ingreſſu adeò abhorrent, Luc. 8. 31. *Gomar.*

6. *He exhorts them, that they would ſtill ſhew themſelves obedient to his Precepts and not only as they had done * when he was preſent with them, but now much more in his abſence, that it may appear, that* love *to the truths of Chriſt ſway'd them, and not any other reſpect. And particularly, he exhorts them,* to work out their own ſalvation with fear and trembling, *that is,* carefully *and* diligently *to practiſe all thoſe means that God hath appointed for the accompliſhing their ſalvation, ſhaking off ſecurity, and carnal confidence, and not truſting in their own ſtrength and power, but humbly imploring the aſſiſtance of Gods grace. For 'tis* he *alone who works in us both* to will that which is good, *and* enables us to perform it. *And becauſe the nature of man, (as 'tis now corrupt), is prone to murmur againſt the providence of God, and to diſpute his will and command, He adviſeth them, to do all their actions ſo as thoſe that do acquieſce in the good will of God, and to take heed of but and*

* v. 12. *Sicut ſemper obediſtis*] ſemper ſcil. à converſione

and eager diſputings among themſelves concerning things that do not concern the vitals *of* Religion. *And they ſhould be the more careful to carry themſelves thus, that they may approve themſelves* blameleſs *and* harmleſs, *walking as the Children of God in a corrupt age, among whom they ſhould ſhine as* lights *in the World; holding forth, in their profeſſion and practice, the way to eternal life reveal'd in the Goſpel, that thoſe* Pagans *among whom they lived, might fall in love with it; and that he himſelf may have cauſe of rejoicing in their ſalvation, at the day of Judgment, becauſe his labours under God had ſo much promoted it. And he aſſures them, that their* eternal Salvation *was a thing ſo earneſtly, and ſo affectionately deſir'd by him, that if, as in the Law the* Wine *was poured out on the Sacrifice, ſo his* Blood *(like Wine) ſhould be poured out as an additional offering to confirm their Faith, (whom he had by his preaching and miniſtry brought to conſecrate and offer up themſelves as a living Sacrifice to God); he would rejoice therein for their ſakes, and of all the faithful to whom the fruit of his death ſhould redound; and he deſires them to rejoice with him, that he was ſo minded.* From Ver. 12, to 19.

7. *He declares his purpoſe of ſending* Timothy *to them to know their ſtate, as ſoon as he ſhall ſee how it will go with himſelf. For he expected a comfortable account of them by him, at his return. He tells them, he had no man with him, who might be compar'd with him in affection to them, or who did more ſincerely regard their ſpiritual good. For others (as it ſeems) that were at this preſent at* Rome, *refuſed to undertake ſo long and tedious a journey; but* Timothy *was willing to undertake it, and whilſt others* * *minded their own* private concerns, *He minded the advancement of the* Intereſt *of Chriſt. And he tells them, that they themſelves have had great proofs of his ſincerity when he was with them, and know how in the preaching of the Goſpel he had rendred to him (their Apoſtle) all the ſervice and aſſiſtance he could, and that with like affection as a good Son renders to his Father. And he tells them, that he not only intended to ſend* Timothy *to them, but hoped (through the goodneſs of God) to be at liberty ſhortly, and to come to them himſelf. However in the mean time he thought it needful to return unto them* Epaphroditus *their Paſtor who hath been his partner in labour and danger, ſince they had ſent him to him, to relieve him in his neceſſities. And one reaſon why he ſent him back was, becauſe of his* great paſtoral affection *unto them. He being exceedingly diſquieted to think, what ſorrow the report of his ſickneſs had brought unto them: and he ſent him the rather, that they might be comforted in ſeeing him recover'd, who had been ſo nigh unto death. But he tells them, God ſhewed much mercy to* Epaphroditus *in recovering of him, and not to him only, but to himſelf (their Apoſtle) alſo, in not adding one grief to another, viz.* Epaphroditus's *death, to his impriſonment. He ſent him alſo the more readily, that his own trouble might be ſomewhat removed, which accrued to him on conſideration, that their Miniſter, (whoſe company they ſo much deſired) had been ſo long detained from them on his account. He exhorts them therefore to receive him with ſuch an affection as they ought to expreſs towards the faithful Servants of the Lord* *, *and to give all due honour and reſpect unto him, and to all ſuch Miniſters as he was, becauſe he had hazzarded his life for the ſervice of Chriſt, being leſs careful of himſelf, than of the Apoſtles welfare, and becauſe he had done what lay in him that nothing neceſſary ſhould be wanting to him; and ſo did* that, *which they themſelves by reaſon of their abſence, and far diſtance, were not able to do.* From Ver. 19, to the end.

* v. 21. Vox *Omnes* non generatim, & ſimpliciter de ſingulis, ſed ſynecdochicè de pleriſque; & ſtudium illud *ſua quærendi* non abſolutè ſed comparatè cum Timothei ſinceritate & Zelo, accipiendum eſt.

* v. 29. *In Domino*] i.e. Propter Dominum, ac ſecundum Domini verbum, cum omni gaudio.

Chap. 3. 8. *Intending now to warn them to beware of thoſe* falſe Teachers, *who in the point of juſtification mingled the righteouſneſs of* works *with that which is* by Faith in Chriſt; *he firſt exhorts them, to* rejoice *in Chriſt Jeſus as the only*

only Author and Purchaſer of our Peace; and that they would joyfully rely upon his Righteouſneſs, Merit, *and* Interceſſion, *and not ſeek for any other way of Salvation out of him. He excuſes himſelf for inculcating the ſame inſtructions ſo often, ſeeing it was ſafe and convenient for them that he ſhould ſo do; for he could not too often preſs them to cloſe with Chriſt, and the Doctrine of his* all ſufficient Righteouſneſs *and* Merit. *He comes then directly to warn them to beware of theſe falſe Apoſtles, whom he calls* Dogs, *(for their barking againſt the ſincere Doctrine of the Goſpel, and the faithful Preachers of it), and* evil-Workers, *(becauſe under pretence of building up the Church, they did what in them lay to deſtroy it, and were beſides (as it ſeems) men of wicked lives). He calls them alſo* the Conciſion, *alluding to* Circumciſion, *whereof they gave out themſelves to be Patrons and Defenders, and call'd themſelves by it; but he taketh that name from them, and calls them,* the Conciſion; *as if he ſhould ſay, the* Deſtroyers *and* Renters *of the Church. He ſhews, that not* they, *but himſelf, and other true Believers, had right to that Title of* Circumciſion, *they only having the* thing *ſignified thereby. For firſt, They worſhipped God with the inward ſpiritual affections of a renewed heart. 2. They truſted in Chriſt Jeſus alone, as the Subſtance of all the Types and Shaddows in the Old Teſtament, and rejoiced in him, as the* only *and* all-ſufficient *Saviour of mankind. 3. They renounced confidence in any outward Priviledg, (ſuch as the Circumciſion of the fleſh was), or in any thing elſe beſides Chriſt.* From Ver. 1, to 4.

9. *Intending to demonſtrate the vanity of relying upon any thing beſides Chriſt for Juſtification; he ſheweth, he had as much to boaſt of upon the account of outward Priviledges (ſuch as the Circumciſion of the fleſh), as any of thoſe* falſe Teachers *had, if he had found it ſafe to venture his Salvation on ſuch a bottom. He was circumciſed the eighth day after his birth, as* Iſaac *and his poſterity were. He was of the Stock of* Iſrael, *and ſo no Proſelyte, or Convert from among the* Gentiles. *He was of the Tribe of* Benjamin, *and ſo came of that Tribe which with the Tribe of* Judah *clave to the houſe of* David, *and the true worſhip of God at* Jeruſalem, *after the revolt of the Ten Tribes; and if he had a mind to ſpeak of the ancientneſs and nobility of his Stock, he might ſay, he was a* Hebrew *of the* Hebrews, *deſcended by both his Parents of* Abrahams *Race, (called the* Hebrews, Hebrew, Gen. 14. 13), *and from* Eber, *of whom the* Jews *were called* Ebrews, *who lived before the confuſion of Tongues at* Babel, Gen. 14. 13, 20, 21, 25. *And he was not an ordinary* Ebrew *or* Jew *neither, but of the ſtricteſt Sect among them, even a* Phariſee, *which Sect were for a ſeverer interpretation, and ſtricter obſervation of the Law than the reſt of the* Jews, Act. 26. 5. *And as a ſignal Teſtimony of his great zeal to the* Law, *and the* Jewiſh Religion, *he had been a violent Perſecutor of the Chriſtian Church, whom he look'd upon as enemies thereto. And laſtly, As to his perſonal obedience and obſervance of the Law, he was able to ſay as much as another, his Converſation having been ſo blameleſs before men, that it could not be juſtly taxed by them. But however when he was in his unconverted ſtate, he had relyed on theſe things for Salvation, and counted them great advantages in order thereunto, yet now being ſavingly enlightned, he ſaw that nothing could redound to him by truſting in them, but real hurt and damage, and therefore he had taken his confidence off from them, and wholly placed it on Chriſt; yea he did not only eſteem them ſo when he was firſt converted, but did ſo ſtill. For he could not but account all ſuch things by which men ſeek ſalvation out of Chriſt,* detrimental *and* hurtful, *ſo far as they keep them from cloſing with him. He could not but account them loſs, not only becauſe they cannot effect* that, *for which men do rely upon them; but becauſe their* high *eſteem of them, and confidence in them, hinders them from embracing Chriſt. He tells them, therefore that he undervalued and diſeſteem'd them all, in compariſon of that excellent knowledg of Chriſt, which draws the heart effectually to cloſe with him, and by a lively Faith and affiance to rely on him, and to take him for its Lord and Saviour. And for this bleſſed Saviours ſake, he tells them, it*

it was, that he had forſaken Friends, Countrey, *and all things that could be dear to him in this World, when he firſt betook himſelf to the preaching of the Goſpel, and ſtill counted them as* dung, *in compariſon of gaining the favour of Chriſt, and of being found at the day of Judgment ingrafted into him by Faith, and a real member of him, and one that did not rely on his* own righteouſneſs, *(ſuch as men endeavour to acquire by the obſervation of the Commandments of the Law), but on* that righteouſneſs *which men are made partakers of* by Faith, *when they believe in Chriſt, and which reſults from his* active *and* paſſive *obedience, and which God freely and graciouſly imputes to all true believers for their Juſtification. And he intimates, how eaſily he could bear thoſe fore-mentioned loſſes for an* experimental knowledg *and* ſenſe *of Chriſts grace working in him; particularly, that he might feel in himſelf, that* power *whereby Chriſt was raiſed from death to life; raiſing him daily more and more to newneſs of life, and that he might taſte the comfort that ariſeth from fellowſhip with him in his ſufferings, ſuffering for him and with him in his myſtical Body,* (Col. 1 24.), *being made thereby conformable to his death, by mortifying inward corruptions, and bearing the Croſs for him. And he tells them, he ſhall not grudg at that, if he may by any means (though with ſome difficulty), attain unto the* reſurrection of the dead *, that is, unto that perfection of holineſs, which accompanies and attends the* reſurrection of the juſt, 1 Theſ. 4. 14. *He acknowledges he had not as yet attained to that degree of holineſs, nor look'd upon himſelf as already perfect, or as one that had already won the prize and rich reward, which is given at the end of the race. But he was in his Chriſtian race, and purſued after that prize with great deſire and diligence, and hop'd aſſuredly to obtain it, not by his own ſtrength, but by the aſſiſtance of Chriſt, who for that end laid hold on him, (as he was in the way going to* Damaſcus *to perſecute the Chriſtians), and effectually call'd and converted him, and brought him into the way of Salvation. He ſays again, that he dare not affirm, that he had attained to the ſtate of perfection, but he was as the* Racer *running his race, not caſting his eye back, or being ſatisfied with what he had done, or with ſo much of the way as he had overcome, but ſtretching as hard as he could to get the goal, or end of the race, that ſo he may obtain the prize,* viz. *the prize of eternal Glory, which ſhall be given to them to whom God vouchſafes that high favour effectually to call them to a participation of the merits and righteouſneſs of his Son Jeſus Chriſt.* From Ver. 4, to 15.

* a Metonymy of the Subject for the Adjunct.

10. *He exhorts thoſe who were more grown Chriſtians, (and being compar'd with others* leſs knowing, *might be called* perfect *), *to agree, and be alike minded in his propoſed Doctrine, namely, to* renounce all carnal confidences, *and to reſt in Chriſts Righteouſneſs alone, and by virtue derived from him, to labour to grow daily more and more in grace and holineſs. And if any among them, being ſeduced by* falſe Teachers, *were of a contrary mind in ſome things, (as namely, that the* Ceremonial Law *was not wholly abrogated,* &c.), *he gives ground of hope* (c), *that God (who had brought them to the knowledg of the Goſpel) would reclaim them from this their error, and diſcover unto them the danger of it. However he exhorts all lovers of* truth *and* peace *among them to an orderly walking, according to the rule of the Scriptures, in thoſe things wherein they were agreed, preſerving mutual love, and avoiding further rents and diviſions. He exhorts them alſo, to be followers of* him, *and to obſerve thoſe that* did ſo, *taking them for their patterns and examples. For he tells them, there were many* falſe Teachers *who walk'd otherwiſe, whoſe example was not to be followed; of whom he had often warn'd them, and could not but now again (though with grief of heart) acquaint them, that by their preſſing,* beſides Faith in Chriſt, *the* obſervation *of the Levitical Ceremonies, and the works of the Law, as neceſſary to Salvation, they undermin'd the Doctrine of the Croſs, and really oppos'd the* virtue, power, *and* merit *of Chriſts paſſion,* [ſee Gal. 5. 2.]. *But the end of thoſe Impoſtors without repentance, he ſhews, will be very ſad, who minded*

* τελειος] appellat in rebus divinis optimè verſatos, ut 1 Cor. 2.6. & 14.20.

(c) Loquitur pro ſpe quam ex priore ipſorum pietate conceperat. Sic & Gal. 5. 10.

minded nothing ſo much as pleaſing their ſenſual appetites (d), *boaſting of thoſe things whereof they ought to be aſhamed,* (viz. *their corrupting the Goſpel*), *and ſavouring only earthly things. But as for himſelf, and thoſe that followed his example, their carriage was far different. For* our converſation (*ſays he*) is in Heaven, *where Chriſt our Lord and Head is; whom we expect to come one day from thence, to our unſpeakable comfort; and who will change our vile Bodies* *, *and make them like to his own glorious Body; which change he will effect by that divine and almighty power of his, whereby he will deſtroy death, and the grave, and can do all things poſſible to divine omnipotency; and therefore can and will bring about the reſurrection and glorious change of our Bodies.* From Ver. 15, to the end.

(d) Quorum Deus venter] Id pro Deo habemus cujus cauſâ omnia facimus. Vid. Eph. 5.5.

* v. 21. Corpus per corpora ſing. per plur.

Chap. 4.

11. *He comes now, towards the cloſe of his Epiſtle, to exhort them to the practice of ſeveral Chriſtian vertues. And,* 1. *having teſtified how affectionately he loved them, and how much he deſir'd and long'd after their ſpiritual welfare, (and how their Faith and Converſion was matter of great joy and comfort unto him, yea the crown and honour of his Miniſtry); he exhorts them, (in the general), to continue and ſtand faſt in the Doctrine of Chriſt, according as he had taught them.*

2. *He particularly exhorts* Euodias *and* Syntyche, *two eminent women in that Church, (who, as it ſeems, in ſome matters relating to Religion diſagreed), to concord and agreement between themſelves, it being a thing very agreeable to the will of the Lord. And he intreats one that was ſometime his* fellow-labourer *in that Church, to help thoſe fore-mentioned women to accord their difference, and to agree; and the rather becauſe they had been uſeful to him, (in their places), whilſt he was preaching the Goſpel, and planting a Church there* *; *as* Clement, *and ſome other private Chriſtians had alſo been, whom he judged to be truly gracious perſons, and ſuch as were to be reckon'd in the number of Gods Elect* (a), *they giving ſuch evident ſigns and teſtimonies thereof.*

* See Act. 18. 26. Rom. 16. 3.

(a) Quod dicit nomina illorum eſſe Scripta in libro vitæ, metaphora eſt à rebus humanis ad Deum tranſlata quâ ſignificatur illos computari inter filios Dei, & hæredes vitæ æternæ.

3. *He exhorts them, To* rejoice in Chriſt *at all* times, *and in all* conditions, *raiſing up their hearts to a due conſideration of his* excellencies *and* benefits, *and feeding upon the ſenſe and ſweetneſs of them. For a* Believer *hath always ground of rejoicing in Chriſt, though not in the world, nor in himſelf.*

4. *He exhorts them, To exerciſe* moderation, equity, *and* mildneſs, *in their dealings with all men, becauſe the Lord is nigh and preſent to judg all our actions, and his coming to judgment is not far off, at which time he will render to every one according to their works.*

5. *He exhorts them, To beware of anxious, heart-cutting, diſtruſtful* care *about worldly things, or the* ſucceſs *of what they undertake in their lawful callings; and for prevention of that, to diſburden all their cares and troubles into the boſom of the Lord, by humble* prayer, *not forgetting alſo to praiſe him for all his benefits. And* that, *he tells them, is the way to have that ſweet* peace, *which is wrought by the Spirit of God, to dwell in their hearts, (which none can conceive who have not experienced and felt, and thoſe who have, cannot ſufficiently expreſs it), which will (through the aſſiſtance of Chriſt) guard and keep them from being overcome with inordinate cares, or ſuch paſſions as the apprehenſion of loſſes and injuries uſually ſtir up in men.*

6. *He exhorts them, that whatever things had* truth, candor, *and* ſincerity *ſhining in them; whatever things were* honeſt, juſt, pure, *and of* good report; *whatever virtues, or praiſe-worthy qualities they obſerv'd among thoſe, with whom they convers'd: they ſhould ſeriouſly think of them, and propoſe them to themſelves, for their imitation.*

And Laſtly, That all thoſe things which he himſelf had by his Doctrine and Life commended unto them, they ſhould carefully obſerve and imitate, and ſo they might expect, that the God of peace would be with them with his gracious bleſſing. From Ver. 1, to 10.

12. *He*

12. *He declares, how much he rejoiced, even with a motion of ſpiritual joy wrought in him by Chriſt, that their liberality towards him (which ſeem'd to have been for ſome time in the decay) had now reviv'd and flouriſhed again. But he readily excuſes their delay herein, which he aſſures himſelf proceeded, not from want of love to him, but of an opportunity of ſending to him. Yet he would not have them think, that he rejoiced ſo much in their bounty towards him, becauſe he could not bear want, or a ſtraight condition. For he had learn'd, (being inſtructed by the Spirit of God), in whatever ſtate he was therewith to be content. He could contentedly bear a low condition: Yet the plenty their liberality had furniſh'd him with, he could make uſe of to the glory of God. He could do all theſe things, which conſiſt in the exerciſe of Chriſtian* moderation *under a proſperous condition, and of* patience *and* contentation *under an adverſe condition, through Chriſt enabling of him. However they had done well in ſending him that ſupply by* Epaphroditus, *when he was in ſome ſtraits, and thereby teſtifying by their Chriſtian commiſeration, that they ſhared with him in his afflictions and ſufferings for Chriſt. And he acknowledges, that this was no* new *thing in them: For after he had finiſhed his firſt preaching of the Goſpel among them, and was departing out of their Country, they were ſo mindful of him as to ſend him contributions; and having received of him* ſpiritual things, *they were willing to communicate to him ſome of their* temporals, *which no other Church but they had then done. Nay, when he was at* Theſſalonica, *and ſince he came thence, more than once, they made a Collection, and ſent it to him. Yet he would not have them think, that he thus commended them, becauſe he deſign'd to draw ſomething more from them, but he deſir'd that their* Faith *might be ſtill more and more productive of ſuch* good fruits, *as liberality was; which God would recompence at the day of judgment, and the benefit whereof would redound to themſelves, though not of* merit, *yet of* grace. *He tells them, that he had received all that they had ſent him by* Epaphroditus, *and the ſum he acknowledges was large, and made him full and to abound, and hereby they had done an acceptable ſervice to God, and which under the Goſpel he accepts, and receiveth in the place both of* Incenſe, *and* Sacrifice, *which were offered under the Law. And they will have no reaſon to repent of this their liberality. For God who looks on it as given to him, is able and willing to ſupply all their wants, and that not for any merit of theirs, but out of his own rich and glorious grace, which he diſpenſes through the merits and interceſſion of his Son Chriſt Jeſus. Now unto this glorious God, who is the Father of all true Believers in Chriſt, he deſires all honour and glory may be aſcribed for ever and ever, Amen.* From Ver. 10, to 21,

He concludes with Salutations, and particularly ſends Salutations to them from the Saints in Nero's *houſe, ſome of his Servants, and Courtiers (it ſeems) being Converts, and Chriſtians. He ſhuts up all with his Apoſtolical Benediction.* From Ver. 21, to the end.

SECT.

SECT. IX.

ABout this time, the Apoſtle, by *Oneſimus* and *Tychicus*, ſent alſo an Epiſtle to the *Coloſſions*, whom he had never ſeen, [*Col.* 2. 1.], they having been inſtructed in the Doctrine of Chriſt by *Epaphras* [*Col.* 1. 7, 8.], whom they had now ſent to viſit and comfort *Paul*, (as the *Philippians* had ſent *Epaphroditus*), who it ſeems was now become *Pauls* fellow-priſoner; *ſee Philem. v.* 23. The Apoſtle underſtanding by *Epaphras*, how things went with them, and what was the preſent ſtate and condition of their Church, and how they were infeſted with *falſe Teachers* of two ſorts, *viz.* with ſome, who being converted out of *Judaiſm* to embrace the Faith of Chriſt, ſought to impoſe upon them Circumciſion, and certain Rites of the Ceremonial Law, aboliſhed by Chriſt. And, 2*ly*, with others, who being converted from *Gentiliſm*, yet obtruded upon them their Philoſophical Speculations with ſome of their Heatheniſh Practiſes, as *worſhipping Angels*, and other ſuperſtitious Obſervances, grounded only upon humane Authority and Tradition: The Apoſtle therefore being deſirous to eſtabliſh them in the true Doctrine of the Goſpel, taught them by *Epaphras*, againſt all impoſtures of *falſe Teachers* whatſoever, and to incite them to the ſtudy and practiſe of Holineſs, both in the general, and in the ſpecial duties that concern the particular conditions of men, he writes this Epiſtle to them.

In the Epiſtle there are theſe three parts,

The Epiſtle to the Coloſſians.

1. The *Preface.*
2. The *Body* of the Epiſtle.
3. The *Concluſion.*

1. THE Preface *in which joining* Timothy *with him, (whom he calls his Brother in the miniſtry of Chriſt), he directs this Epiſtle to the Saints and faithful, who being implanted into Chriſt by Faith), compoſed the Church at* Coloſſe: *wiſhing them abundance of grace and peace from God the Father, the Fountain of all bleſſings; and from Jeſus Chriſt the Conduit-pipe, through whom they are conveyed. And in the firſt place, he tells them, that himſelf and* Timothy, *ſince they heard of their converſion, did give ſolemn thanks to God for it, and for their Faith in Chriſt, and ſincere love to all the Saints, and did remember them continually in their prayers. And they rejoiced that they perſever'd in that courſe, being thereunto moved by the hoped-for reward* (a) *of glory preſerved for them in heaven, which was firſt made known unto them, and the hope thereof wrought in them by the word of truth,*

(a) v. 5. *Spes* hic ponitur pro rebus ſperatis, quemadmodum *Fides* ſæpe capitur pro ipſis rebus quæ creduntur. *Davenant.*

truth, that is, the Gospel. Which Gospel was come unto them, (being preached to them by Epaphras), *as the same was preached by the Apostles in the most eminent places of the World* (b), [see Rom. 1. 8 Mat. 24. 14.], *and it brought forth the good fruits of a holy life among others, as it had done among them, ever since they came to have a true and effectual sense and knowledg of the good will and grace of God, which he hath manifested and revealed therein. And they ought to remember, that they were brought to the knowledg of this Gospel by* Epaphras, *who had faithfully discharged his duty towards them, and also had given him an account of their truly spiritual* *, *and Christian love, and affection unto himself. Having thus shewed, how he praised God for them, he mentions now how he prayed for them, viz. that they might be filled with the knowledg of Gods will, and furnished with all wisdom requisite for a clear discerning, and knowledg of all the mysteries of Christianity, and with spiritual understanding or prudence, wrought in them by the Spirit of God, to order, and regulate their lives according to the rules of it,* Phil. 1. 9. *That their conversation might be such as is worthy of the Lord, aiming in all things to please him* *, *being fruitful in good works, and growing more and more in the saving knowledg of God. Lastly, he prays, that such a measure of heavenly strength may be vouchsafed to them, out of the rich treasury of Gods glorious power, that they may be able to bear any afflictions, or persecutions they shall meet with in their Christian course, and that not only* patiently, *but* cheerfully. From Ver. 1, to 12.

(b) *Totus mundus*, per Synecd. pro magna mundi parte, pro celeberrimis provinciis & urbibus mundi.

* v. 8. Charitatem cujus author est Spiritus sanctus, & quæ manat à corde Spirituali, i. e. renovato & regenerato. *Dav.*

* Ut per omnia Deo placeatis, *verbis, operibus*, etiam & *opinionibus.*

2. *He comes now to the Body of the Epistle, and being to enter upon a summary declaration of the Doctrine of Salvation, he begins with a solemn thanksgiving to God the Father, who by regeneration, and saving conversion, doth make all true Believers* meet *and fit to partake of Heaven, the bright, and glorious, and joyful inheritance of the Saints. He further explains, How God doth this, namely, by drawing them (by effectual vocation) out of the corrupt state of nature, and from under the rule of Satan the Prince of darkness (who ruleth by sin in the Children of disobedience), and translating them into a state of grace, under the government of Christ. In whom they have redemption from sin, Satan, and wrath, by vertue of a price paid by him to the Fathers justice, when he suffered on the Cross; one principal part of which redemption, is the remission of all their sins. And intending more fully to describe* Christ, *and to shew, That he is* true God, *and so a most* perfect, *and an* all-sufficient Redeemer. *He first, speaks of the* dignity of his person, *declaring, that he is* the Image of the invisible God, *both as he is his* eternal Son, *of the same Essence with the Father* [Heb. 1. 3.], *and also as he is* God manifested in the flesh [1 Tim. 3. 16.], *by whom the invisible God doth manifest his glorious wisdom, power, and mercy. In the next place, he shews, that he is the* first born * of every Creature, *as being from all eternity begotten of the Father, before any Creature was made or created, and so* Lord *and* Heir *of all the Creatures, as the* first born *was among his Brethren*, Gen. 49. 3. 2. *He shews, that he is the* Creator *of all things, as co-working with the Father, and that whether they be* visible *or* invisible; *particularly, whether they be* Thrones, *or* Dominions, *or* Principalities, *or* Powers, *whereby probably are meant several* degrees *and* dignities *of Angels, though what those are, is not revealed to us. And he further shews that not only all Creatures were made* (c) by him, *but* for him, viz. *for his service, and the manifestation of his divine power and glory. And he is not only* before *all*

* *Primogenitus omnis creaturæ*] h. e. Princeps, & Dominus præcipuus omnium creaturarum. Delumpta est appellatio ex descriptione Legis de primogenituræ, Gen. 49. 3. Aliqui ad æternam ex Patre generationem referunt. *Primogenitus omnis creaturæ*, h. e. Prius à patre genitus quàm ulla creatura fieret: quod ante omnem creaturam fuisse dicitur, simpliciter æternum est. Psal 90. 2. Prov. 8. 22. *Glass.*

(c) v. 16. ἐν αὐτῷ idem vult quod δι' αὐτοῦ

all Creatures, and their Creator, *but also (together with the Father and the Holy Ghost) their* Upholder, *and powerful Preserver.* 3. *He comes now to describe Christ in relation to his* Church, *declaring that he is the* Head *of that spiritual Body, and by him the Church being called, it hath its beginning and original from him. And further, to set out the dignity of his person, he declares, that he is the* first-born * of the dead; *that is, the most excellent person that ever rose from the dead, and the first and only one who rose by his own power, and the first who rose from death to immortal life, and who by vertue of his* resurrection, *will raise again to life all his members. So that justly he hath the preheminence above all, and (by all Titles) the right of Dominion and Rule over all,* [see Rom. 14. 9.]. *And further, that he may prove that Christ is an* all sufficient Saviour, *he shews, that it was the Fathers will, that this our Redeemer should be a person filled with* all fulness, *both of the* Godhead *dwelling in him* (see ch. 2. 9.), *and of* grace *and* merit [Joh. 1. 14 16. Joh. 3. 34], *that he might be perfectly furnished to perform that great work of* mediation, *and to reconcile all things both in* Heaven *and* Earth *unto a provoked God, (which he hath appointed to be reconcil'd), by the merit of his death and passion, whether they be blessed mens Spirits already gathered into heavenly glory, or believers here yet living upon the Earth. Yea, since by sin,* Heaven *and* Earth *were set at variance, it was the Fathers will,* by him, *to make peace, not only between God and man, but also betwixt the Angels* (d) *in Heaven, and Believers on Earth. And what he had spoken in the general, concerning Christs work of reconciliation; he now applies particularly to the believing Colossians, telling them, that though before their conversion they were as Strangers unto God, yea as Enemies, such as did hate God, and were hated of him (by reason their minds were set on evil works), yet now Christ had reconciled them unto God, by taking on him a true humane Body of flesh and Blood, like unto ours in all things, sin only excepted, and by suffering death in it; and all this that they might be presented pure and holy* * *before God, and free from all guilt and sin, at the last day.* From Ver. 12, to 23.

* *Primogenitus ex mortuis*] h. e præstant simus inter omnes qui resurgunt ex mortuis. Ut primogenitus in V. T. erat princeps fratrum suorum.

(d) See Eph. 1. 10.

* The word Holy doth here signifie *pure, clean,* from all spot or sin.

3. *He tells them, if they expected to be thus presented holy and unblameable before God at the last day, they must constantly and stedfastly adhere to the Doctrine of the Gospel, not quitting their hope of eternal life and glory, which was begotten in them by it; which Gospel they had heard preached unto them by* Epaphras, *and was no other than* that *which at Christs command was taught through the World* (e) *by the Apostles, and which he himself was called by God to preach among the* Gentiles. *And as for his sufferings, he sheweth, they had no reason to be scandalized at them, for he himself underwent them joyfully, considering that they tended to the good and benefit of the* Colossians, *namely, to confirm them in the Doctrine of the Gospel, and to encourage them to suffer for it, if called to it, and also because thereby he filled up the measure and share of those sufferings allotted to be suffered by him in his Body, (as a member of Christ and in conformity to him), which are appointed by the dispensation of God, and remain to be suffered and undergone by* Christ mystical, *namely, the Church; which sufferings and afflictions of particular members redound to the great benefit of the whole Church, and tend to edifie them in patience, and to confirm them in the truth; of which Church, he tells them, he was called to be a Minister by the appointment of God, and chiefly among the* Gentiles, *(of which those Colossians were a part, and so his commission to extended them), that God by his ministry might fulfil his word of prophesie, and promise of calling the Gentiles in the days of the Gospel,* [see Isa. 65. 1. Zach. 2. 11.]. *Now the subject matter of this Gospel, (whereof he was appointed a Minister), he shews, was in times*

(e) v. 23. *To every Creature*] that is, to some of all sorts of men, not in *Judea* only, but among the *Gentiles*. compare *Mar.* 16. 15. with *Mat.* 28. 19. Elt Synecdoche generis hyperbolica.

paſt a myſtery, *and in all former ages and generations hid, (from the* Gentiles ſimply, *from the* Jews comparatively), *being kept under dark ſhadows, and myſtical repreſentations* [Rom. 16. 26.], *but now was clearly manifeſted and revealed to the holy Apoſtles, and by them to the faithful. And to them God is pleas'd to manifeſt the exceeding great and glorious excellency of this myſtery, which is,* Chriſt preached among (f) the Gentiles, in *and* through whom, *hope of pardon and bliſs is vouchſafed to them. And* this Chriſt, *ſays he, we preach; exhorting and teaching every man that will hear, whether he be* Jew or Gentile, *(with all the ſpiritual wiſdom afforded to us) to believe in* Him, *that being pardoned through his merits, and renewed by his Spirit, we may preſent them before the Judgment Seat of God perfectly righteous in him. And in this work, he tells them, he faithfully labour'd and travell'd, having found great and corroborating ſtrength from God, carrying him on in it.* From Ver. 23, to the end.

(f) ἐν ὑμῖν, *inter vos.* Ingens arcanum Dei patuit, cum Chriſtus, i. e. Doctrina Chriſti, Gentibus ſonuit in ſpem vitæ æternæ. Eſt ergo hic duplex metonymia. *Chriſtus* pro *Doctrina Chriſti*: Et *ſpes* pro *cauſa ſpei. Gr.*

Chap. 2. 4. *Having thus declared the Doctrine delivered to them to be true, and perſwaded them to continue ſtedfaſt in it; he now comes to ſhew them, that they ought to avoid all corrupt Doctrines contrary thereunto, which falſe Teachers would obtrude upon them. And in the firſt place, he deſires they ſhould know what great care and ſollicitude he had for them in his mind, and how he ſtrove in his prayers with God, not only for thoſe Churches which he himſelf had planted, and among whom he had familiarly converſed, but for them alſo, though not converted by him, and their neighbour Church of* Laodicea, *(to whom he willeth this Epiſtle ſhould be read,* ch. 4 16.), *and for all other Churches who had never ſeen his face. And his great deſire and endeavour was, that their hearts might be comforted, and encouraged againſt all the troubles they met with, and that they might be knit together by the bond of love, as the members of the natural body are by the nerves and ſinews, that ſo inſtructing and edifying one another, they might attain to a large meaſure of certain and aſſur'd knowledg and underſtanding, in the myſtery of the Goſpel, which may juſtly be cal'd* the myſtery of God, *being hid from the eye of natural reaſon, and made known only* by him, *and in which God is reveal'd and manifeſted to be the* Father *of Chriſt, and Chriſt to be the* eternal Son of God. *In which myſtery* (a), *or divine revelation concerning God the* Father and Chriſt, *all the treaſures of wiſdom, and knowledg (to wit, that are neceſſary to ſalvation) are hidden and wrapt up. And this he teſtified unto them, to prevent their ſeducement by falſe* Teachers, *who by falſe arguments, and enſnaring perſwaſions ſought to beguile them. And he was the more ſollicitous concerning them, becauſe though he was abſent from them in the body, yet he was preſent with them* in Spirit, *that is, not in bare conceit or phantaſie or affection only, but ſo as he was well acquainted with their ſtate, and had knowledg of their affairs (either through the information of* Epaphras, *or through extraordinary revelation,* ſee 2 King. 5. 26.), *and rejoiced exceedingly to ſee and behold, in the apprehenſion and viſion of his mind, the good order and government of their Church, and the ſtedfaſtneſs of their Faith in Chriſt, which he would gladly have them continue in. He exhorts them, therefore, that as they had received the true Doctrine of Chriſt Jeſus our Lord and Saviour, taught them by* Epaphras, *and had embraced him by Faith, ſo they would conſtantly adhere to that Doctrine* (b), *conforming their lives thereunto, and endeavouring to walk worthy of Chriſt, being like trees well and deeply rooted in* him, *or like a houſe firmly built on* him, *as the only ſure foundation, that being eſtabliſhed and ſetled in the Faith, (as they had been taught), they might grow in that grace with thanksgiving to God for ſo great and wonderful mercy of revealing his Son to them.* From Ver. 1, to 8.

(a) v. 3. ἐν ᾧ in quo myſterio.

(b) In hâc Doctrinâ permanendum, quia hac receptâ, Ipſe Chriſtus Dominus recipiebatur. *Daven.*

5. *He comes now to caution them againſt thoſe things whereby* ſeducers *ſought to draw them away from Chriſt: and thoſe he reduces to* three heads. 1. The Speculations of the Gentiliſh Philoſophy. 2. The Traditions of Men. 3. The Rudiments of the World. 1. *He cautions them, to take heed leſt any make a prey of them, and ſeduce them from the ſound Doctrine of Chriſt, by amuzing them with the ſublime ſpeculations of their myſterious Philoſophy, which flies as high as* Angels *and* Intelligences; *and teaches (though very fallaciouſly) that they are Mediators between God and man*, and ſo ought to be the objects of* humane adoration, ſee v. 18. 2ly, *He cautions them againſt walking after the* Traditions of Men, *that is, the ſuperſtitious Rites invented by men, and obtruded as parts of Divine Worſhip, having no authority from the Word of God, nor other warrant than* Antiquity, Cuſtom, *or* Humane Inſtitution. 3. *He warns them, to take heed of them, who would perſwade them, to obſerve* Circumciſion, *and the Levitical Rites, which were* Rudiments, *or* Elements (c) *fitted for the infancy of the Church, and by which God thought fit to inſtruct the former Ages of the World* [Gal. 4 3.], *and his people under the Old Teſtament; the following of which things, he tells them, was not according to the Inſtitution or Injunction of Chriſt, but did draw away the heart from him. He ſhews them, that Chriſt alone is a* moſt perfect Saviour; *for in his perſon the* fulneſs of the Godhead dwelleth bodily, *that is,* perſonally, *and* ſubſtantially, *in oppoſition to the* Shaddows *and* Types *of the Old Teſtament. For God is ſaid, in the Old Teſtament, to dwell in the* Tabernacle, Ark of the Covenant, *and* Temple, *as in the Shaddows and Figures of Chriſts* humane Nature, *which he was to take on him, in the fulneſs of time; which he having now taken on him, God now dwells in the ſame,* really, perſonally, *and* ſubſtantially, *with all his fulneſs; ſo that 'tis folly to ſeek ſalvation any where elſe but in him alone.* 2. *He acquaints them, that all that are united to him by Faith, are* compleat in him, *as having from him all things neceſſary to Salvation.* 3. *He declares, that He is above all Principalities and Powers, that is, all the holy Angels, (by whom God doth execute many great and mighty works, as it were, by Princes and Potentates), as being their* Head *and* Lord, *and upholding and ruling them as his Creatures. And they being his Servants, and ſo our fellow-ſervants, ought not to be worſhipped by us,* [ſee Rev. 22. 8, 9.], *nor are they Mediators between God and us; that being an honour due to him only who is their Head,* [1 Tim. 2. 5.]. From Ver. 8, to 11.

* See Mr. *Medes Apoſtaſie of the latter times.*

(c) Sic Davenant. in loc. Elementa mundi, v. 8. h. e. *rudimenta priſcæ Eccleſiæ Judaicæ.*

6. *He begins here by a Figure cal'd* Hyſteroſis, *to oppoſe himſelf againſt the third ſort of errors, which he had caution'd them againſt,* v. 8. *namely, urging the* Moſaical Rites, *and Elements of the former Ages of the World, as neceſſary to ſalvation.*

And firſt, He anſwers an Objection which he foreſaw the Coloſſians *might make againſt what he had before ſaid. He had ſaid,* v. 10. Believers were compleat in Chriſt. *But poſſibly they might ſay, That ſome* Teachers *among them taught them, That they, being* Gentiles, *and wanting* Circumciſion, *were unclean, and ſo not perfect in Chriſt.*

The Apoſtle anſwers, that they, being Believers, *and united to Chriſt, need not be* outwardly Circumciſed; *for they had* by him, *the thing ſignified by Circumciſion, namely, the* ſpiritual Circumciſion of the heart, *which conſiſts in cutting off, and putting away the body of manifold ſins, form'd, and compacted of our innate corruption, whereof particular ſins are the members. And the means of this their renovation is* Baptiſm, *(which ſucceeds in the place of Circumciſion), and which (as it was anciently adminiſtred to adult and grown perſons) was a clear repreſentation of the* death, burial, *and* reſurrection *of Chriſt, and by proportion repreſented alſo how Chriſtians ought to dye unto ſin, and riſe unto newneſs of life. Which* new life *they live by* Faith in Chriſt, *and that* Faith, *God who raiſed Jeſus Chriſt from the dead, works in them by his own*

Spirit. He uſes alſo another Argument againſt the neceſſity of Circumciſion, namely, that when they, in the time of their natural ſtate and condition, were dead in ſins, and without Circumciſion in their Fleſh, (as being Gentiles, Eph. 2. 11. *), God had quickned them, as he did Chriſt, infuſing into them the new life of grace, and giving them a right to the life of Glory, having pardoned all their ſins, both* original *and* actual, *freely for his ſake, upon their believing in him. Yea Chriſt hath by his death, blotted out, and aboliſhed the* hand-writing of the Ordinances, *and thoſe Legal Ceremonial Injunctions, touching Circumciſion, and the obſervation of* Days, *and ſeveral* Waſhings, *and* Sacrifices, Eph. 2. 15. *in the obſervance of which, the* Jews *teſtified againſt themſelves, their own guiltineſs and liableneſs to puniſhment. For, by killing a Beaſt they teſtified they deſerved to dye themſelves. But now Chriſt, having by his death ſatisfied the Juſtice of God for our ſins, hath thereby cancell'd thoſe Ordinances* (d) *which teſtified our guiltineſs, and bound us over, and declar'd us liable to wrath and vengeance. Now ſeeing the debt is paid, and the obligation to wrath which we were under, (by reaſon of our ſins), cancell'd, to revoke this hand-writing of ordinances, (which teſtified ſo much againſt us), and to ſeek to bring it in force again, as falſe* Teachers *labour'd to do, (by urging Circumciſion, and the Legal Obſervances), muſt needs be, not only a great folly, but very pernicious. Nay further, Chriſt by his death hath not only cancell'd this hand-writing that was againſt us, and taken it out of the way, and nailed to his Croſs, but thereby alſo hath vanquiſht, and diſarm'd* his *and* our enemies, *the Devil, and all the powers of Hell, and hath carried them, as it were, in triumph, and made a ſhew of them openly, making them a ſpectacle of ſhame and ſcorn in the eyes of God and good Angels, as the* Roman *Generals us'd in their Triumphs to have their Captives carried diſarm'd, and bound, after their Triumphal Charriots.* From Ver. 8, to 16.

(d) Chirographum τοῖς δόγμασι pro ἐν τοῖς δόγμασι quod in decretis poſitum erat. Nonnulli referunt ad præſcripta Judaica (quorum caput erat *Circumciſio*) ſeu ad Legales Ceremonias, cum continua illarum repetitio nihil aliud fuerit, quam perpetua peccatorum confeſſio, Heb. 10. 1, 2, 3, 4.

He draws now a Concluſion from the former Argument, namely, That ſeeing the Ceremonial Law *was aboliſhed, therefore none ſhould preſume to condemn them, or lay ſin to their charge, for uſing any of the* Meats *or* Drinks *prohibited by* that Law, *or for not obſerving the* Jewiſh Feſtivals, *whether* anniverſary, *or* monthly, *or* weekly, *to wit, the* Seventh-day-Sabbath. *If any did ſo, they ſhould not regard their cenſures. For theſe things were but ſhaddows* (e) *of good things to come, and were to remain only untill the coming of Chriſt, who is the* truth, body, *and* ſubſtance *of them. Some of them pointed at* Moral *Sanctity, this Chriſt in his own perſon clearly taught and perfectly fulfill'd, ſome pointed at the expiation of ſin, and this Chriſt truly wrought by his* active *and* paſſive *obedience; ſome preſignified that eternal Reſt which true Believers ſhall partake of hereafter. 'Tis not imaginable, that thoſe* Seducers, *the Apoſtle here bends himſelf againſt, ever pleaded for or ſtrove to maintain the Chriſtian-Sabbath, the firſt day of the week. Therefore 'tis not probable, that in oppoſing them, he ſhould implead that day. Beſides, the* Sabbaths, *here mentioned, were a ſhadow of things to come, whereas the* Lords day *is a memorial of ſome thing paſt, namely, the glorious Reſurrection of Chriſt. The old* Seventh day Sabbath *might ſhaddow out ſomething of Chriſt; and the* Ancients *generally underſtood it, to ſhaddow out his Reſt* that day *in the grave* *. *So that the Apoſtles Argument runs thus, Seeing the Ceremonial Ordinances were but ſhaddows and repreſentations of good things to come, and to laſt only till Chriſt came; to obſerve them now under the Goſpel, is in effect to ſay, That Chriſt the* body, *or* ſubſtance *is not yet come.* Ver. 16, 16.

(e) Ceremoniæ fuerunt umbra rerum futurarum, cujus umbræ corpus, h. e. complementum adumbratum, eſt *Chriſtus.*

* Concerning the *morality* of the Chriſtian-Sabbath, ſee Knowl. and Practiſe, *pag.* 256.

7. He

7. *He comes now to argue againſt the firſt ſort of thoſe errors he mentioned,* v. 8. *namely,* worſhipping of Angels, *which tended to make Chriſtians loſe the reward* (f) *provided for them in Heaven, by departing out of the way leading thither, though they that perſwaded them unto it, cover'd their error with a plauſible ſhew of humility, pretending, it was preſumption to go to God without the mediation of thoſe excellent Creatures. But thereby they boldly intruded* (g) *into things they knew nothing of, being vainly puft up with a conceit of their own corrupt minds. He ſhews, that theſe* Angel-worſhippers *do not acknowledg Chriſt for the* Head *of the Church while they apply themſelves to Angels to be their Mediators to God; whereas* He *alone doth diſcharge the office of the* Head, *compleatly giving life, and growth to his whole Church, and to every member thereof. Which members being furniſhed with ſpiritual life from him, and knit to him, and to one another by the* nerves *and* ſinews *of one common Spirit, they grow and encreaſe with ſuch an encreaſe of grace, and holineſs, as is from God and tends to his glory.* From Ver. 18, to 20.

(f) μηδεὶς ὑμᾶς καταβραβεύειν θέλοι.
Nemo velit vos culpabiles reddere. Let no man arrogate to himſelf an imperious power over you, to determine what he pleaſes, as the *Brabeuta* were wont in the Olympick Games. Nemo vos καταβραβευέτω pro libidine.

(g) Penetrans in ea quæ non vidit, i. e. quæ non novit, jus ſibi faciens loquendi de incognitis.

8. *He argues now againſt the ſecond ſort of errors which he mention'd,* v. 8. *namely,* ſuperſtitious Rites, humane Traditions, *and* Doctrines of men. *His Argument againſt them is to this purpoſe, that ſeeing they profeſſed in their Baptiſm to be ſpiritually dead with Chriſt, and to be freed by his death from the Levitical Ordinances,* [*thoſe Rudiments or Elements appointed by God to inſtruct the former World*], *why ſhould they ſubmit to ſuperſtitious Rites and Ordinances (of the like kind) invented by men? Could they think, that God would abrogate the Ceremonies of his own Inſtitution, that men might appoint theirs? Why as if they lived in the Old World, ſhould they be under the Decrees and Traditions of men, which draw them to the Obſervation of things of the like nature? And he particularly inſtances, in one of thoſe* Traditions, *or* injunctions, *namely, concerning* abſtinence from meats. Touch not, taſte not, handle not, *that is, ſuch or ſuch meats; whereas all kind of meats are appointed by God for the uſe of men, and are to periſh in the uſing. Theſe obſervances, he acknowledges, were ſet off with a ſpecious ſhew of* wiſdom, *as if they were* voluntary ſervices, *and free will offerings to God, giving him more than he required. They had alſo a ſhew of* Humility, *and ſubmiſſive obedience to the Injunctions of Superiors. Laſtly, they had a ſhew of* Mortification, *and* Auſterity *to the body; they that practis'd them, not ſeeming to have* thoſe things *in any eſteem, which God hath made for the neceſſary ſatisfying of nature, but rather deſpiſing them.* From Ver. 20, to the end.

Capellus, ſic παραφράζει. [οὐκ ἐν τιμῇ τινι ἔχοντες, μᾶλλον δὲ ἀτιμάζοντες τὰ πρὸς πλησμονὴν σαρκός].
Culpat *apoſtolus* quod honorem Corpori nullum habeant, ad carnis expletionem, h. e. ad ſatietatem neceſſariam, quemadmodum cùm jejuniis, & aliis modis, *ſuperſtitioſi* ſe affligunt. *Gomar.*

9. *Having thus diſpatched the* Doctrinal *part of his Epiſtle, he comes now* Chap. 3. *to the* Practical. *And in the firſt place, he gives ſome* general *exhortations, ſuch as concern all Believers, and then ſome* ſpecial, *which belong to certain and particular conditions of men.*

And firſt, Seeing they were riſen with Chriſt, as he had intimated, v. 12, 13. *of* ch. 2. *he exhorts them, that they ſhould* ſet their affections on things above, *and that, becauſe Chriſt their* Head *was above. And further, they had in their* Baptiſm *profeſſed themſelves dead to Sin and the World, and therefore ought really ſo to be, and to have their thoughts often upon their eternal life and bliſs, which though it was hid from the eyes of the World, yet it was reſerved for them in Heaven, (where Chriſt was), in the ſafe keeping of God,* [ſee 1 Pet.

1 Pet. 1. 4, 5:]. *And when Christ, who is the Author and Procurer of this blissful and eternal life for them, shall appear to judg the World, then they shall appear also with him in glory. Next, he presseth them, particularly, To mortifie their corrupt lusts, such as* Uncleanness, inordinate Affection, evil Concupiscence, *and* Covetousness, *which he calls* Idolatry, *because it draweth away our* Love, Trust, *and* Joy *from God, and placeth them upon Wealth and Riches. These Lusts, he shews, are the several Members * of the* Body of Sin; *and are said to be* upon the earth, *because they draw the Soul down towards the earth, and are exercised upon earthly things as their proper Objects. Now that he might further press them to a serious endeavour to mortifie these Lusts, he tells them, that the wrath of God, with its dreadful effects, cometh upon those who go on contumaciously and impenitently in such ways. And they should remember how they themselves formerly liv'd in those sinful courses when they were moved and acted by such vile affections, and therefore now they ought more carefully to mortifie them.* 2. *He exhorts them, to* put away *from them, that is, to* mortifie *their more* spiritual Corruptions, *instancing in anger, wrath, malice, (sins of the heart), and* disgraceful contumelious speaking *against their Neighbours, as also all* filthy communication, *and* lying, *or saying, or suggesting any false thing, to the injury of others, which are sins of the Tongue. Thus he urges from the present spiritual estate of all true Believers among them, who had (as they profess'd in their Baptism) begun to* put off (a) the old man, *that is,* the corruption of Nature, *with manifold actual transgressions proceeding there-from; and* put on the new man, *that is,* new *and* spiritual qualities, *whereby their corrupt Nature is renewed, being illuminated with a saving and transforming knowledg, and so conform'd to the Image of God, in such a manner, that in this* new man, *as in a Glass, Gods Wisdom, Righteousness, and Holiness may be clearly seen and discovered. And lest any should think, that God regards not this inward spiritual renovation, but accepts men according to their external priviledges and conditions, he tells them, that now under the Gospel, neither the having of those things helps, nor does the want of them hinder any man, but whosoever believes in Christ, and is renewed by his Spirit, is accepted of God; He being an All sufficient Saviour to* all such, *and that in* all respects *whatsoever.* From Ver. 1, to 12.

* Those Lusts may be called *Members*, because the Reason and Will of corrupt man doth produce Operations by them as the Body doth by the Member.

(a) There were many Ceremonies in *Baptism*, us'd in the Primitive Church, viz. *Putting off old Cloaths, drenching in water so as to seem to be buried in it, putting on new Cloaths at their coming out*, to which *Paul* alludes in several places, as *ch.* 2. 11, 12. *Col.* 3. 9, 10. *Rom* 6. 4, 5. *Thorndike* of the Rights of the Church, *ch.* 4.

10. *Having ended his exhortation to mortification, and putting off the* old man, *he comes now to exhort them, That as they had begun to put on the* new, *so they would put on all the parts and particular virtues belonging thereunto, as became such as were selected from the World, and effectually called to the knowledg of Christ, and to believe in him. And the excellent virtues, he exhorts them to put on, are these, namely,* bowels of mercy, kindness, humbleness of mind, meekness, long-suffering, forbearing, *and* freely forgiving one another, *(if any of them have just cause of complaint against another), even as Christ hath freely forgiven them. And above all those graces before-mention'd, he exhorts them, especially to put on* Charity, *which is the* most perfect bond *, *binding, and knitting all the* faithful, *and members of the Church together. And that the love* (b) *of peace, (which God so effectually recommends to his Children), should rule in their hearts, and bear sway in them, against all contrary motions; unto the entertaining of which they were called, and strongly obliged, being all members of one body, under one head, Christ Jesus. And that they may the better entertain and continue this peace among themselves, he exhorts them, to be thankful one to another for the benefits they receiv'd one from another; and to cherish inclinations in themselves, not only of requiting, but of conferring benefits. And seeing 'tis the* word of Christ, *or the Doctrine of the*

* Charitas, vinculum perfectissimum, animos scil. conjungens.

(b) Et que cet amour de la paix que Dieu recommande, &c. *Amiraut.*

the Scriptures, that teaches them all these divine Lessons; he advises them to read it diligently, and frequently to meditate on it, that it may dwell in them richly *and* copiously, *and that they may be furnished thereby with all true and sound wisdom; so that their minds and hearts being filled with those divine documents, they may be able to instruct and admonish one another, and stir up one anothers affections, by singing of these holy* Psalms, Hymns, *and* Spiritual Songs, *therein contained; or compos'd* agreeably *thereunto, by the direction of the Spirit of God. Yet they must be careful they sing with affections rightly compos'd (according to the measure of grace given them) that they may praise and glorifie God, not with their mouths only, but with their hearts. Lastly, He shuts up this Discourse with giving them* one general Rule, *viz. That whatever business they enterprize or enter upon, whether it be by way of* speech, *or* action, *they should do it with invocation and calling upon God in the Name of Christ; through whose mediation also they should render praises to God (our gracious Father in Christ) for any success afforded to them in any of their businesses, and for all his other mercies also.* From Ver. 12, to 18.

10. *He comes now to exhort them to the duties that concern particular Relations:* 1. *He exhorts* Wives *willingly to submit themselves to their own Husbands (as is comely and decent) in all things lawful and agreeable to the will of the Lord.* 2. *He enjoins* Husbands *to love their Wives, and not to be harsh and rigorous towards them in word or deed.* 3. *He exhorts* Children *to obey their Parents in all honest and lawful things, agreeable to the word of God (see* Eph. 6. 1.); *for such obedience is highly pleasing to the Lord.* 4. *He enjoins Parents to use their authority moderately over their Children, not irritating or exasperating them by too much severity and rigorous dealing.* 5. *That* Servants *be obedient in all lawful things to their own Masters (who according to the Laws of men, and in things temporal, belonging to the flesh, or body, have the rule over them, though not over their Consciences); and that they should not do their duties only when their Masters are present (as if they only took care to please them, and look'd no further); but with singleness of heart should shew all fidelity and diligence in their absence also, as those that fear the all-seeing eye of God. And whatever service they do for their Masters, they should do it* heartily, *and with* good will (Eph. 6. 7.), *as aiming to please God, and serve him therein, and not only and meerly to please and serve their Masters. And if they do so, they may assure themselves, that this their fidelity (being in conjunction with other graces) shall be rewarded with the inheritance of eternal life; because in* thus *serving their Masters, they serve their Lord and Saviour Jesus Christ; and he takes their service as done to him, and accordingly will give them the reward which he hath promised to all his faithful servants. And if any of them do meet with wrongs, and injuries, and hard usage from their Masters, he tells them (for their comfort) that there is a day coming when their wrongs shall be considered, and they righted; and the Lord will punish the* wrong doer, *and give him his just desert. For God is a righteous Judg, and there is no respect of persons with him.* From Ver. 18, to the end.

Lastly, He exhorts Masters *to give to their Servants that which is* just *and* equal, *either by strict Law or Contract, or by the Law of Charity; remembring that they have a* Master *above them in Heaven, to whom they must give an account of their dealings with their Servants.* Ver. 1. Chap. 4.

11. *Having thus finished his Precepts concerning* particular Duties, *in the close of his Epistle he judg'd it meet to add a few more* general Directions *that concern all Christians. And,* 1. *He exhorts them to* perseverance, *and* holding on to prayer, *and to* watchfulness *and* fervency *therein, and to join* thanksgiving *thereunto. And in particular, he desires them to pray for* him, *and* Timothy, *That God would afford them opportunities, and endue them with a*

ſpirit of holy boldneſs and freedom in preaching the myſtery of the Goſpel, whereof Chriſt *is the ſubject-matter, and the ſubſtance; for the publiſhing of which, he now ſuffered impriſonment. And more eſpecially he deſires them to pray for himſelf, that whilſt he ſuffered for the Goſpel, he might be enabled to make manifeſt and diſcover the deep and myſterious doctrine thereof,* in ſuch a manner, *as was meet and fit, both in reſpect of the excellency of the Goſpel it ſelf; as alſo in reſpect of that great truſt of the Apoſtleſhip committed unto him. 2. He exhorts them to carry themſelves* wiſely *towards the* Heathen *and* Infidels, *among whom they lived (who were without the viſible Church), and to improve every opportunity of doing them good, and of gaining them to embrace the faith. And particularly, that they labour to order their* ſpeech *and* ordinary converſe *ſo, as it may be always* gracious, *that is, may expreſs ſome* grace *that is in the heart of the* ſpeaker, *and may be apt to work ſome grace in the hearts of the* hearers, *Eph.* 4. 29; *and that it be ſeaſoned with the ſalt of holy and divine* wiſdom, *that they may ſpeak fitly* * *and to good purpoſe upon every occaſion, and eſpecially when they ſhall be queſtioned concerning the grounds of Chriſtianity.* From Ver. 1, to 7.

* V. 6. εἰδέναι πῶς δεῖ] Hic infinitivus eſt vice gerundii: Sciendo quomodo reſpondere cuique debeatis, nempe de fide interrogati, 1 *Pet.* 3. 15. Gr.

Beginning now to conclude his Epiſtle, he tells them, that he had ſent Tychicus, *his fellow-ſervant in the Lords work; and* Oneſimus *(one of their own Country or City) to acquaint them with his preſent condition, and with the ſtate of things in the place where he was, and to inform him of theirs, and to ſtrengthen and comfort them under all their trials. He ſends them ſalutations from* Ariſtarchus (b) *a* Macedonian, *and* John Mark, *Nephew to* Barnabas, *touching whom they had received* commandments *(that is, had been written to), that if he came unto them, they ſhould receive him, and entertain him kindly and reſpectfully, as a true and faithful ſervant of Chriſt. He ſends them alſo ſalutations from another eminent perſon with him, namely,* Jeſus *ſirnamed* Juſtus: *Theſe three being deſcended of Jewiſh Parents, had been converted to the faith; and being now believing-Chriſtians, and companions of the Apoſtle in his afflictions, were the only perſons of the Jews who aſſiſted him there at* Rome *in preaching the Goſpel (whereby the Kingdom of Chriſt is ſet up in the hearts of men), and thereby they did much comfort him. He ſends them alſo ſalutations from* Epaphras, *one of their City and Church, who in his prayers did always ſtrive (c) earneſtly and fervently for them, that being fully and perfectly inſtructed in the knowledg of the will of God, they might continue firm in their obedience thereunto. For he could not but bear him this teſtimony, That he had a very great zeal for them, and for their neighbour-Churches of* Laodicea *and* Hierapolis. *He ſalutes them alſo from* Luke *and* Demas. *He deſires theſe* Coloſſians *to ſalute from him their* neighbours of Laodicea, *and particularly one* Nymphas, *an eminent perſon for piety among them, and his Chriſtian Family, who were ſo piouſly inſtructly, and ſo orderly governed, that they deſerved the name of a little* Church. *He gives order, That after they have read this Epiſtle themſelves, they ſhould cauſe it to be ſent and read in the Church of the* Laodiceans; *and that* another Epiſtle *written from* Laodicea *(either from the whole Church, or from their Miniſters) unto him, informing him of their caſe (of which he ſent them a Copy) ſhould be read by theſe Coloſſians, for the better clearing of ſome paſſages in this his Epiſtle to them; and that they might the better underſtand upon what occaſion he had written ſome things contained therein. He directs them to admoniſh their Miniſter* Archippus *(who in the abſence of his Collegue* Epaphras, *had, as it ſeems, been ſomewhat ſlack), to*

(b) This *Ariſtarchus* being deſcended of Jewiſh Parents, and being converted by the Apoſtle's Miniſtry, had accompanied him in the moſt of his journeys, and was taken with him in the tumult at *Epheſus*; and after that, he accompanied him going into *Aſia*, and was carried Priſoner with him to *Rome*, and therefore he called him his fellow-priſoner. See of him *Acts* 19. 29. *Acts* 20. 4. and 27. 2.

(c) See Rom. 15. 30. 2 Cor. 1. 11.

to conſider the nature and weight of the Miniſterial charge with which he was intruſted by Chriſt, and that he would labour faithfully to diſcharge all the parts of it. He ſhuts up this Epiſtle, telling them, That he ſends his ſalutation to them written with his own hand, that they may be aſſured that the reſt of the Epiſtle was dictated by himſelf, though written by his Scribe. He deſires them to remember his bonds and impriſonment for the Goſpel of Chriſt; and to encourage themſelves to bear the like troubles, for the ſame cauſe, if they ſhould be called to it. Laſtly, He wiſhes, the free and undeſerved love and favour of God in Chriſt, with all the fruits and tokens of it, may be their portion.* Amen. From Ver. 7, to the end.

* ἐν κυρίῳ, i. e. διὰ κυρίου. A Chriſti authoritate

SECT. X.

BY *Tychicus* alſo, at the ſame time, as 'tis probable, He ſent an Epiſtle to the *Epheſians*. For, having planted a Church at *Epheſus*, the chief City of *Aſia* the leſs [*Acts* 18.19.], and afterwards for three years together preached and ſpread abroad the Goſpel in that City, and thereabouts [*Acts* 19.]; and having in his laſt journey to *Jeruſalem* called together the *Elders* and *Teachers* of that Church, and warned them concerning the ariſing of *Seducers* among them; He thought it needful at this time to write to them, to confirm them in the truth they had receiv'd, and to arm them againſt ſuch Doctrines as derogated from the Grace of Chriſt.

The Epiſtle to the Epheſians.

In the Epiſtle there are theſe three parts,

1. The *Preface.*
2. The *Body* of the Epiſtle.
3. The *Concluſion.*

1. IN *the* Preface *he declares he was an Apoſtle of Chriſt; thereunto appointed, not by the will of man, but of God. His Epiſtle he directs to* all the faithful *at* Epheſus, *who were effectually call'd to believe in Chriſt, and ſanctified by his Spirit; heartily wiſhing unto them abundance of Grace and Peace from God the Father (who is the ſource and fountain of ſpiritual bleſſings); and from Jeſus Chriſt, who is the Conduit-pipe by whom they are conveyed,* Ver. 1. 2.

2. *He comes to the* Body *of the Epiſtle: and his ſcope being to eſtabliſh theſe* Epheſians *in the ſincere Doctrine of the Goſpel already received, and to unfold to them the* grounds *and* cauſes *of their ſalvation, together with the freedom of God's grace in Chriſt manifeſted therein; in the firſt place he falls into a high admiration of the* free mercy *of God (who is the Father of our Lord Jeſus Chriſt), and ſolemnly bleſſes his holy Name for beſtowing on* Believers *all ſorts of ſpiritual bleſſings and graces, which deſcend from Heaven,*

(a) ἐν ἐπουρανίοις in cœleſtibus nempe rebus. Sunt enim res cœleſtes, *eligi ut ſimus ſancti & adoptari in filios.* Knatchb.

ven (a), *and which he communicates to them* in *and* through *his Son. And the* firſt *of theſe he ſhews, is this; That he hath in his eternal* election, *even before the foundation of the world, ſeparated them from other men, and deſigned to communicate theſe bleſſings to them,* in *and* through *Chriſt, to the intent that they ſhould be* holy *and* blameleſs *before men, and* ſincere *as in his ſight, living in the exerciſe of love to God, and one another. Yea,* in *and* through *Chriſt, he hath predeſtinated them to the* adoption *of ſons, that is, to be his adopted Children, not for any* foreſeen merit, *or* preparations *of grace in them, but according to his own* gratuitous mercy, *and the good pleaſure of his own will. And all this to the praiſe of his glorious grace, which is not only the End of his electing them* before time, *but the Cauſe alſo that* in time *he makes them lovely, and fit to be accepted of himſelf,* in *and* through *his beloved Son, in whom they have redemption through his blood ſhed on the Croſs; and the ſatisfaction he hath made for them to his Father, hath acquired for them the remiſſion of all their ſins. And he hath cauſed the riches of his grace to abound towards them, in not only ſending his Son to make atonement for them, but in revealing the Goſpel to them, and thereby imparting that true wiſdom (the right knowledg of Himſelf and his Son unto them) and that ſpiritual prudence which is requiſite to direct them to order their Chriſtian converſation aright. And he hath made known unto them that great* myſtery *and* ſecret *of his will (which could not be known, either by Angels or men, before it was revealed) whereby is diſcovered and manifeſted what he hath reſolved in his eternal Purpoſe, concerning the way of ſaving ſinners, according to his own good pleaſure and free grace. Which* ſecret *was then only clearly to be manifeſted, when* that time *arriv'd, unto which (according to his wiſe and admirable diſpenſation) he hath reſerved the fulneſs of his revelations, and the accompliſhment of his promiſes, which he before made. Now one part of this glorious* myſtery, *is this, That* ſin *having made a diviſion between the* glorious Angels *in heaven, and* corrupted men *on earth, he hath found out a way to reconcile them by his Son; even as if a* Prince *that hath ſoveraignty over two Kingdoms, between which there is war, becauſe one of them is fallen into rebellion whilſt the other continues in their obedience, ſhould by pardoning the one, reconcile them, and compoſe the difference between them, and ſo form them into one Empire. And having hitherto ſpoken of* Believers *in general, he now comes to make application of this his Doctrine,* firſt, *to the* Jews, *and next to the* Gentiles. *And firſt he ſhews, That the* Jewiſh Believers *(whereof himſelf was one) had,* in *and* through *Chriſt, and by virtue of his merit and interceſſion (not for any merit in themſelves) obtained a right to a glorious inheritance in Heaven, being predeſtinated thereunto according to the gracious purpoſe of God,* who worketh all things according to the counſel of his own will, *that ſo his glorious Attributes,* (viz. *His infinite Wiſdom, Goodneſs, and Mercy*) *manifeſted in that work, might be acknowledged and highly praiſed by them to whom the Goſpel was firſt preached* [Mat. 10. 6. Acts 13. 46.], *and who were firſt called, and were the firſt who truſted or hoped in Chriſt for ſalvation, before there were any conſiderable number of Converts among the Gentiles.* 2dly, *He ſhews, that not only* believers among the Jews, *but the believing* Epheſians *alſo, who were* Gentiles, *had* in *and* through *Chriſt obtained a right to this Heavenly Inheritance, having been brought to believe in Him after the Goſpel had been once preached to them. And then they were* ſealed *for the Children of God, not by ſuch an outward ſeal as* Circumciſion, *but by the renewing and ſanctifying work of the Spirit (whom God had graciouſly promiſed* (b) *to give) wrought in their hearts, whereby he imprinteth his image upon them, which is holineſs. And the beſtowing this his holy Spirit on them, was an earneſt of that heavenly inheritance, the full enjoyment whereof was not to be expected till the laſt day; at which time, all that are*

(b) *Spiritus promiſſionis,* qui promiſſionem Evangelii cordibus obſignat; vel *ſpiritus promiſſo,* quem ſcil. Deus per prophetas promiſit ut per *Ezek.* c. 36. 26. *Joel* 2. 28.

are the purchas'd (c) poſſeſſion, acquiſition, *and* peculiar people of Chriſt, *ſhall obtain compleat redemption, and their bodies ſhall be raiſed up, and united to their ſouls, and ſo both ſoul and body made for ever happy. And Gods end in all this is (as was before mentioned,* v. 12.*), the praiſe of his own free and glorious grace.* From Ver. 3, to 15.

(c) περιποιεῖσθαι eſt comparare, acquirere.

3. *He tells them, That having heard ſo good a report of their* faith *in Chriſt, and love to all the Saints, he could not but give ſolemn thanks to God on their behalf, and earneſtly pray for them; beſeeching him who is now known to us by a more glorious title than that of* The God of Abraham, *even* The God of our Lord Jeſus Chriſt *(as he is Man and Mediator, and ſent by him,* John 20. 17.*), and the* Father of glory; *that is, who is in his own nature infinitely glorious, and the Author of all the glory communicated to any of the Creatures (and to whom all honour and glory ought to be aſcribed), that he would pleaſe to impart unto them that Wiſdom, and Revelation of divine myſteries (whereof his Spirit is the Author), that they may attain to a more full and exact* * *knowledg of Chriſt, and his benefits; and that he would ſo illuminate their underſtandings, that they may be capable clearly to diſcern and apprehend what he hath call'd them to a participation of, and which is as yet only the object of their hope and expectation,* viz. *the* rich and glorious inheritance, *which he hath prepared for his Saints* * *in Heaven, and which only they ſhall be poſſeſſors of. And further, that they may be ſenſible of the greatneſs of God's* Power, *which he exerteth* in *and* towards *believers, in regenerating of them by his Spirit, and carrying on a work of grace in them (in deſpight of men and devils) from one degree to another, till grace be ſwallow'd up in glory: which* power, *he ſhews, was no other than* that *by which he raiſed Chriſt from the dead, and ſet him at his own right hand, in the higheſt degree of glory next to himſelf, in heaven, far above all principalities* (d) *and powers, and all things* excellent, *and* famous, *and* worthy to be named *either in this world, or the world to come; the Father having placed all creatures in a ſtate of ſubjection unto him, even under his feet, to be diſpoſed of as he ſeeth fit. And over and above all, he hath given him in a ſpecial manner to be* Head of his Church, *which is his* body, *and his* fulneſs (e), *as he is the myſtical Head thereof; ſee* 1 Cor. 12. 12. *So that he doth not judg himſelf (in that ſenſe) to be perfected and compleated, till he hath all his members. Laſtly, He ſheweth, That this Saviour, animating and enlivening all the members of his body by his Spirit, perfecteth and compleateth all things in them (gradually) which appertain to their ſpiritual life, ſanctification, and ſalvation.* From Ver. 15, to the end.

* ἐπίγνωσις proprie eſt, major exactiorq; cognitio

v. 18. Utſciatis quàm copioſa ſit gloriahæreditatis illius quam paravit Sanctis.

(d) **Nomina ſunt Ordinum Angelicorum, Deo miniſtrantium in cœleſtibus.** *Eſtius. Col.* 1. 16. **Et,** quod infra eſt *Epheſ.* 8. 10. **evincit,** agi hîc de eximiis **Angelorum claſſibus.** *Grot. Every name*] *i. e.* **Every creature however named.**

(e) **Chriſtus in omnibus credentibus implet omnia;** *mentem* **luce,** *voluntatem* **piis affectibus,** *corpus ipſum* **obſequendi facultate,** *Grot.* **Chriſtus datus eſt Eccleſiæ caput, & in omnibus membris, omnia bona, & felicia operatur, & omnia veri Capitis officia perficit.**

4. *The Apoſtle now intending to ſet forth unto theſe* Epheſians *the happineſs of that condition in which free-grace had placed them; he takes occaſion in the firſt place to ſhew them the miſery of their* former Heathen-ſtate *before their converſion, they being then ſpiritually* dead in ſins and treſpaſſes *(without any life of grace in them) and walking according to the common courſe and cuſtoms of the* Nations *and* Gentile-world, *and according to the inſtigation of* Satan, *who being caſt out of the* higher Heaven *of glory, wanders about now; and exerciſes the power which God permits unto him, in the lower regions of the air, and powerfully works in the children of diſobedience. And he ſhews, that the* Jews (a) *before their converſion, were equally miſerable, having*

Chap. 2.

(a) Dicit ἡμεῖς, quanquam ipſe talis non fuerat (vixerat enim vitam non quidem ullo modo comparandam cum eâ, quam duxit poſtea Chriſtianus, ſed tamen probiorem quàm ſui temporis Judæi, Phil. 3. 6. utens figurâ κοινώσεως per quam, ea quæ ſunt odioſa, facimus nobis communia. *Grot.*

their conversation among these children of disobedience, and were no less obstinately rebellious against God, than the disobedient Gentiles; fulfilling those lusts which their sensual appetites and phant'sies were pleased with, and were by nature (*b*) children of wrath, *even as others*; that is, *were born, and liv'd, and continued in a damning-condition, as other Heathens did. But God, who is infinitely rich in mercy, without any desert in us to invite him to it, when we were* dead in sins, *by that power by which he raised Christ from the grave, hath* quickned *us, and bestowed a new spiritual life upon us, yea hath* (in assured hope) *raised us up from the dead,* in Christ *our Head, and hath set us with him in Heaven: For* He *sitting there who is our* Head, *we are at present not unfitly said to sit there also, and shall infallibly come thither in due time. And God's* end *in thus graciously working upon the* first converted *among the* Jews, *and those since-converted* Ephesians; *he shews, was, that to all succeeding ages he might give an evident proof and example of the exceeding riches of his grace, and that not only for his own glory but for the encouragement of all vile sinners to the end of the world, to seek to him for mercy* in *and* through *his Son. He tells these* Ephesians *therefore, that they ought to be sensible, that their salvation, from the first step to the last, depends on God's free favour and grace in Christ, and not on any desert in themselves. Yet they are so saved by grace, that* faith *is not excluded; this being the hand or instrument whereby we lay hold upon the righteousness and benefits of Christ offered to us in the Gospel. And* this faith *is also the gift of God, as* salvation *is.* Works *therefore have no* meritorious *or* causal *influence upon our salvation (which all men naturally have a propension to rely upon), but even our* best works *are excluded (being* effects, *not* causes *of that grace by which we are saved), that all ground of* boasting *and gloriation may be taken away from men, and all the glory ascrib'd intirely unto God,* in *and* through *Jesus Christ. Yet lest any should think that the Apostle, by extolling* free-grace, *and excluding* works *from being the cause of our salvation, should seem to* depreciate *and vilifie works, and an holy life, as altogether unnecessary; he shews, they are absolutely required of those that shall be saved; because* all true Converts, *whether* Jews *or* Gentiles, *are God's* workmanship, *that is, form'd to a new life, and* renewed *through the intervening mediation of Christ, that they may make conscience of bringing forth* good works, *to which God hath before prepared them (that they should walk in the practice of them), by giving them his holy Spirit, and thereby disposing and fitting their understandings and wils to produce them, and giving them the* Rule *of good works in his word to guide them. So that, though good works be necessary as* fruits, *and as the* end *of regeneration; though they be* the way *which leadeth to Heaven, and are* evidences *of our right to salvation; though they are necessary in reference to the* peace *of our own consciences, and for the* edification *of others, yet they are not meritorious of salvation.* From Ver. 1, to 11.

(*b*) Non eâ naturâ quâ primum a Deo conditi sed quâ sumus per peccatum Adæ depravati; vel juxta *Augustinum* in Joh. 12. *Ideo naturâ filii iræ, quia peccante primo homine vitium pro naturâ inolevit.* Zeger.

5. *For the further establishment of these* Ephesians *in the Doctrine of Free-grace in Christ, he remembers them of their former miserable condition before their conversion, when they were in the* flesh, *that is in the corruption of Nature, not having so much as* Circumcision *the sign of God's Covenant* [Gen. 17. 11.] *which the Jews (who were circumcised in their flesh by the hands of men) made use of as a matter of reproach unto them. He remembers them also, That at that time they were so far from having any saving-interest in Christ, that they had not so much as any offer of Christ made to them by the Gospel*; they were then aliens from the Commonwealth of Israel, *having no union or communion either with the* invisible *Church of true believers, or with the* visible *Church of Professors, which was in those times among the*

the people of Israel, *Deut.* 32. 9. *They were strangers to the* Covenants *of promise,* that is, *to God's Covenant and promise of Christ in due time to be exhibited, and of eternal life promised to sinners through faith in him; they were strangers to the* Covenant of Grace *made with* Adam *after the fall* [Gen. 3. 15.], *and afterwards frequently renewed with* Abraham, Isaac, Jacob; *with* Israel *upon* Mount Sinai, *and with* David: *therefore called* Covenants *in the plural number, though it was always* one *and the* same Covenant *for substance, though it had various discoveries and manifestations, and was various as to circumstance and manner of Administration. He tells them, they were so far from having any actual interest in the saving-blessings which were promised in this Covenant, that they had not this Covenant at all revealed to them, nor any right to the external privileges of it; yea, further, they were such persons as* had no hope, *that is, no true ground to hope for the forgiveness of their sins, or salvation, they being* without God in the world, *that is, without any clear knowledg of the true God. But, now,* they *who were before* afar off from Christ, *his* Church, *his* Covenant, *any* saving-hope, *and* from a true knowledg of God, *were now brought* nigh to God, *and* united to his Church, *through faith in Christ, who by his death and bloody sacrifice had purchased that great blessing for them. For he is the only author and procurer of our peace with God. And whereas before,* Jews *and* Gentiles *were so much separated by reason of their Religion and religious rites, he hath now united them into* one *and* the same Church. *For he hath taken away the* Ceremonial Law, *which was the* middle-wall * *of partition between them, and the occasion of a perpetual standing-strife, while the* Jews *reproached the* Gentiles *for want of* Circumcision, *and the* Gentiles *reproached the* Jews *for having of it, and for observing other of the* Mosaical-*rites, which they judged absurd. Now Christ hath abolished* this enmity *by his death which he suffer'd in the flesh, and taken away the ground of it, having removed the* law of commandments, *consisting in institutions and ordinations concerning certain ceremonial rites belonging to the external worship of God (which were prescribed as so many types and shadows of Christ to come,* Heb. 9. 10.), *that so he might form all the converted among Jews and Gentiles (who believe in him) into* one people *or* Church *under himself their Head (called here one* new man, *because renewed by the Holy Ghost), and so make peace between them. And, being thus united into one* Body *or* Church, *he hath reconciled them to God by the sacrifice of himself on the Cross, having removed the enmity which was before between God and them by reason of their sins; and the enmity that was between themselves, by reason of the diversity of their Religions. And he further shews That Christ had published the glad tydings of this peace and reconciliation (which was purchased by himself on the Cross) both to the* Jews *who were within the visible Church, and to the* Gentiles *who were without the bounds of it; though to the later he preached not* immediately *in his own person* (Mat. 15. 24. *except to some few, who were the first-fruits of the rest), but* mediately *by his Apostles, and their Successors,* Mat. 28. 19. *And through this Saviour, he tells them, that both believing-Jews and Gentiles have equal liberty of access to God, as to a reconciled Father, by the assistance of that one Spirit, who quickens and actuates the graces of all the people of God. Wherefore, by way of conclusion, he setteth before these* Ephesians *the excellency and blessedness of their present state, they being now no more* strangers *and forreigners, but* free-men *and fellow-citizens with the Saints and Members of the Family of God, the Catholick Church, and added to that spiritual building which is built upon the* Doctrine *of the Prophets and Apostles, Christ himself being the* personal foundation, *and chief* corner-stone *thereof* [Joh. 28. 16. Psal. 118. 22.] *binding the two walls of this building together, viz.* Jews *and* Gentiles. *And all the parts of this building being firmly joined to him by* faith, *and among themselves by* love, *the whole Edifice*

* He seems to allude to that *fence* or *wall* in the Temple, that separated the Court of the *Jews* from that of the *Gentiles*.

daily

daily grows, not only by the addition of new Converts and Members, but every Member thereof in particular grows in grace (through the vertue and power of Christ, they being living stones, 1 Pet. 2. 8.*), and so the whole building groweth * to be a holy Temple unto God, wherein he manifests his presence, and is constantly served and glorified, as he was in* Solomon's *Temple. And what he spake of this spiritual building in the general, he now applies to these* Ephesians *in particular; shewing, that they were built (together with all other sincere believers) upon Jesus Christ the foundation, and that for this end, that they might be a fit habitation for God to dwell and manifest his special presence in, by the saving-operations of his holy Spirit.* From Ver. 11, to the end.

* Sic apud *Claudianum*, strages dicuntur crescere in cumulum, ita ut tandem magnus cumulus fiat. *Pisc.* Est Translatio in Allegoriâ. Nam *Augeri* est proprie corporis naturalis. *Surgere*, de ædificiis dici solet.

Chap. 3. 6. *Lest the* Ephesians *should be offended at the Apostle's present captivity and bonds at* Rome, *he sets before them the cause of them, which was his preaching the Gospel to the* Gentiles *(of whom these* Ephesians *were a part) for which he was accused of the* Jews, *and so given over into the hands of Infidels. And they might easily be convinced, that these things happened for their good, if they had heard and understood his* (a) *calling of grace to be an Apostle, with relation chiefly to the* Gentiles, *and particularly to them. He shews he was sufficiently furnished by God with knowledg and insight into the Doctrine he was to preach: for he had by extraordinary revelation from God* [Gal. 1. 12.], *that sacred secret or mystery of the calling of the* Gentiles, *made known unto him (as he had briefly written of it before in the two former Chapters); which mystery was not so clearly made known in the former ages* (b) *of the world, as it was now revealed by the Spirit of God unto the holy Apostles* (c) *and Prophets of the New-Testament; namely, That the believing-Gentiles should be* fellow-heirs *of the heavenly inheritance with the believing-*Jews, *and should be incorporated into that* one mystical body *whereof Christ is the* Head, *and be copartners and partakers of the promise made by God of the forgiveness of sins, and adoption* in *and* through *Christ; and they were to be brought to this happy estate by the preaching of the Gospel, and by faith in Christ, without the observation of the Ceremonial Law, or Circumcision. And he shews, that God of his free-grace to him, was pleased to call him to the office of the Apostleship, and so employ him in preaching the Gospel, furnishing him with gifts* ordinary *and* extraordinary, *for the discharge of it; and powerfully assisting and blessing his Ministry with admirable success both far and near,* Rom. 15. 19, 20. *And he could not but look upon himself as more unworthy, and less to be esteemed of, than the* (d) *meanest of God's Saints and Children, by reason of his former enmity to Christ and his Church. Yet the* Apostolical Office *(called here* grace, *because given of God's free-grace and favour) was bestowed on him; and his office was, To preach and set forth unto the* Gentiles *the incomparable and incomprehensible riches of the mercy of Christ towards them, in receiving them freely* into covenant, *without laying those impositions of* Circumcision, *and* other Rites, *upon them, which were required of the* Jews; *and to make known unto all men what is the* communion *or fellowship of this mystery*, viz. *That the* Gentiles, *with the* Jews, *should have* one Faith, one Lord, one Hope, *and* one common Salvation;

(a) οἰκονομία est assignatio partium qualem in familiâ facere solent dispensatores, 1 Cor. 9. 17. & supra c. 1. 10. χάριν vocat ipsum Apostolatum, summum in Ecclesiis honorem. Gal. 2. 9. Rom. 1. 5.

(b) Nam quæ sunt apud Esaiam & alios veterum Prophetarum, valde generalia sunt, & ante adventum perobscura. Vid. Rom. 16. 25.

(c) Patuit Paulo apertius quam ipsi Petro, rituum Judaicorum opera non modo non imponenda Gentibus, sed ne à Judæis quidem observanda posthac, quasi ex præcepti necessitate: vid. Rom. 7. & Gal. 4. Meritò *mysterium* vocat, quod etiam Apostolorum præcipuis non satis patuerat antea. *Grot.*

(d) ἐλαχιστότερος, Comparativum, factum ex superlativo. *Minimissimus*, non simpliciter, sed secundum aliquam considerationem, scil. quantum ad id quod fecit adversus Ecclesiam.

vation, *which thing was hid (as it were) from the ages before, in the counsel of God, being not so fully and clearly revealed till these times. And he intimates, that none had reason to wonder why God should save the* Gentiles *as well as the* Jews *by Christ, seeing he hath created them* both *by* him *(not as an instrument) but as one co-working with him,* Heb. 1. 2. Joh. 1. 3. *He shews also another effect of his preaching the Gospel to the* Gentiles, *which was, That the glorious Angels * (who have their ordinary residence in Heaven, though sometimes they are employed on Earth) may by what is done in the Church (that is, by the gathering of* Jews *and* Gentiles *into one Church by the Gospel) behold, as in a glass, the manifold wisdom of God, and his divers ways of dispensing grace and salvation in several ages, and that according to his decree long before made, which he purposed to execute* in *and* by *his Son. Through whose Merits and Mediation* all that believe in him *have boldness and liberty given them to approach and make their addresses to God with confidence of acceptance. And therefore seeing he was persecuted for this reason* especially, *because he preached the Gospel to the* Gentiles, *and asserted their interest in Christ, and* through him, *in all the blessings of the Covenant of Grace, he desires they would not be discouraged or disheartned at any thing that shall befall him in this cause, and he tells them it would be their glory if they were not.* From Ver. 1, to 14.

* See Eph. 1. 21. Col. 1. 16. 1 Pet. 1. 12.

7. *That they may not be discouraged, he tells them, He daily bows his knees to the Father of our Lord Jesus (and in him the Father of* all the regenerate, *whether triumphant in Heaven, or militant here on Earth; and that whether* Jews *or* Gentiles, *whom he will have named his Children, counting them for his Family) that he would according to his rich and glorious mercy furnish them by his Spirit with a daily encrease of spiritual strength in their minds and hearts, whereby they may be enabled to resist the Devil, and all the Enemies and Adversaries of their souls, which they shall meet with in their Christian course; that being firmly united to Christ by faith, he may constantly dwell in their hearts by the gracious operations of his holy Spirit, quickning, ruling, and fashioning them daily more and more to his own will. And further, that they may be rooted and firmly setled in an experimental knowledg and sense of the greatness of God's love * and free-grace in Christ; and may be able, with all true believers, to understand (in some measure) the vast dimensions of the* love *of the Father and the Son to lost sinners; which is so large, so free, so wonderful, that 'tis beyond the reach of any created Understanding fully to comprehend it. And lastly, that they may* be filled with all the fulness of God; *that is, with all the graces of his Spirit, which he usually imparts to his Children in this life; and so made more and more* partakers of the Divine Nature. *He concludes his prayer with an heavenly Doxology or Thanksgiving unto God, who hath begun a good work in them, and is able to carry it on, and to bestow more and greater good things upon them, than they can ask or imagine, according to that Almighty Power which he hath hitherto evidenced, in converting and quickning of them to a new life. To this* All-wise, most Powerful, *and* most Gracious God, *he desires all glory may be ascribed in the true Church, and among the visible Professors and Members thereof,* in *and* through *the mediation of Christ Jesus; and that in all ages and generations, as long as the world shall stand, and to all Eternity after time shall be ended.* From Ver. 14, to the end.

* Agit de Charitate Dei erga nos, non Contrà, ut ex mox sequentibus patebit. Sic initio Epistolæ fundamentum salutis nostræ sæpius collocavit in ipsâ charitate, misericordiâ & beneplacito Dei. Eodem modo fecit, etiam capite secundo v. 4. Tunc verò dicimur in eâ firmiter radices egisse, cùm vivâ fide tenacissimè in benignitate Dei hæremus & perseveramus. *Flac. Illyr.*

Having thus dispatch'd the doctrinal *part of this Epistle, he comes now to the* practical, *wherein he exhorts the* Ephesians *to divers Christian duties, in* **Chap. 4.**

teſtimony of their gratitude to God for all thoſe benefits before-mentioned. And firſt, to general duties, *common to all Chriſtians; and then to more* ſpecial *and* peculiar, *to ſome particular Relations. The more* general duties *he exhorts to, are theſe contained in this Chap. and to the 22 verſe of Chap. 5. And in the firſt place, as an Apoſtle that was at that time a priſoner for the Cauſe of Chriſt, he exhorts them to walk worthy of their heavenly vocation; expreſſing the worthineſs and anſwerableneſs of their walking, in theſe particulars:* 1. *In lowlineſs of mind, and meekneſs.* 2. *In long-ſuffering, and a loving-forbearance one of another.* 3. *That they would endeavour to maintain an union of heart and ſpirit, of judgment and affection, among the members of the Church; even ſuch an union whereof the Spirit of God is the Author: which union is maintained by a peaceable diſpoſition and deportment, that being the bond* * *or ligament that binds Chriſtians together; whereas diſcord and diviſion cuts that bond aſunder. And he inforces this exhortation to peace and unity, by an argument taken from thoſe many things wherein the Church and all the true members thereof agree. He inſtances in ſeven, which are as ſo many bonds and engagements to this union.* 1. *The whole* inviſible Church *of real Believers, is but* one myſtical body, *knit by* faith *to Chriſt their Head, and by the bond of* love *among themſelves; and the* Catholick Church *made up of all Chriſtians, and true Churches in the world, is alſo* one; *becauſe they have the ſame* King, Laws, Word, Sacraments *of admiſſion and nutrition, which they viſibly ſubject themſelves unto.* 2. *There is* one Spirit, *who by his gifts and graces animates, moves, and governs this Body or Society of true believers.* 3. *The* hope *following upon their effectual vocation is* one, *that is, there is but* one object *of their hope,* viz. *Heaven and Eternal Glory. There is but one Heaven prepared for all the Saints; and their hoping to meet and live for ever in that one and the ſame Heaven, ſhould be an argument to them to live in peace and concord here.* 4. *There is* one Lord Jeſus, *who by his work of redemption hath obtained a right to rule over his people as Mediator, Lord-Deputy, and Adminiſtrator, under his Father,* Phil. 2. 9, 10, 11. *And Chriſt being not divided* [1 Cor. 1. 13.], *there ought not to be any diviſions in the Church.* 5. *There is* one Faith, *that is, one true and ſaving-faith by which both* Jews *and* Gentiles *are ſaved, namely, faith in the* Meſſiah. 6. One Baptiſm, *by which we own Chriſt, and profeſs our ſelves his followers, and take on us* his Livery. *There were indeed divers* waſhings *among the* Jews; *but now* one Baptiſm only *among Chriſtians.* 7. One God, *who is the Father of Chriſt, and* in him *of all true believers* [*ſee* Deut. 6. 4. 1 Cor. 8. 6.], *who hath a* ſoveraignty *over* all his creatures, *whoſe powerful Providence runneth* through them all, *upholding them in their* being; *directing, diſpoſing, governing of them* all, *and* all their actions, *and is* in all the truly regenerate *by the gracious operations of his Spirit.* From Ver. 1, to the 7.

* V. 3. In vinculo] per vinculum, i. e. per pacem quæ animos conjungit. *Vatab.*

Having preſs'd them to endeavour after unity, by an argument taken from thoſe many things wherein the Church and all the true members thereof agree; he now anſwers an objection which he foreſaw ſome would be apt to make againſt what he had ſaid. They would object, That though there be many things *wherein the Church and all the true members thereof* agree; *yet there are* many things *alſo wherein they differ. To this he anſwers, that the* diverſity of gifts and graces, *and* their divers meaſures, *beſtowed by Chriſt upon the ſeveral members of the Church, do all tend to* unity, *ſeeing they all come from* one *and the ſame* Author, *and are all given for the promoting* one *and* the ſame End. *This he proves out of* Pſal. 68. 18. *where* David *by a prophetical ſpirit ſpeaking of* things to come *as already* paſt, *foretels that Chriſt ſhould in a triumphant manner, aſcend up on high, that is, to the higheſt Heavens, and ſhould lead* captivity captive; *that is, as he had upon the* Croſs *foiled all the ſpiritual enemies of his Church and people, and begun*

begun to triumph over them; ſo in his aſcenſion *he ſhould continue the triumph* [*ſee* Judg. 5. 12.] *as Conquerors us'd to do. And as* they *us'd to ſcatter the ſpoils, and other rich gifts, among the applauding-Citizens and Soldiers, ſo ſhould Chriſt* at his aſcenſion *pour forth and diſtribute a large meaſure of the Gifts and Graces of his Spirit unto his Church, and the ſeveral members thereof: which* Prophecy *the Apoſtle ſhews was now fulfilled by Chriſt. He further declares, That Chriſt* aſcending *to Heaven by his own divine power, did preſuppoſe his foregoing humiliation and abaſement, in all the degrees of it, even his deſcending to the* lower parts of the earth; *which* expreſſion *is to be underſtood, not by comparing the* parts *of the earth among themſelves, but by comparing* Earth *with* Heaven, *the Earth being the loweſt part of the World. And particularly, it either pointeth out his* conception *in the womb of the Virgin* [*ſee* Pſal. 139. 15.], *or his* burial [*expreſſed by a like phraſe,* Mat. 12. 40.], *with all the other ſteps of his humiliation intervening. So that the* Perſon *who thus deſcended to take on him our humane nature, with the ſenſleſs infirmities thereof, is the* ſame *alſo who aſcended to the higheſt Heavens, the ſeat of Majeſty and Glory, far above all the* viſible Heavens, *and that for* this end, *That he might* fulfil *all* prophecies *and* predictions *concerning himſelf (whereof this of* David *was one), and all thoſe parts of his* Mediatory Office *which were yet to be perform'd in Heaven; and particularly, that he might* fill *and adorn all the members of his Church with the Gifts and Graces of his Spirit. He further ſheweth, This was the end of Chriſt's appointing thoſe* extraordinary *and* ordinary Officers *in his Church, which he then reckons up. Firſt,* Apoſtles, *whom he ſays Chriſt did give at his* aſcenſion *(though he ſent forth ſome of them before,* Mat. 10. 1.), *becauſe ſome were then added to the Apoſtles* [Acts 1. 26. *and* 9. 15. *and all of them were then ſolemnly inſtalled and publickly confirmed by Chriſt in their Office, by his viſible pouring forth the gifts of the ſpirit in an extraordinary manner upon them,* Acts 2. v. 3, 4. 2. Prophets, *ſee* 1 Cor. 12. 28. *who foretold things to come; and by the extraordinary aſſiſtance of the Spirit, and Divine Revelation, expounded the writings of the old Prophets.* 3. Evangeliſts, *who were the companions of the Apoſtles in their travels* [Gal. 2. 1, 3.], *and ſent out by* them *as occaſion offered it ſelf, to water ſuch Churches as* they *had planted* [1 Cor. 3. 6. 1 Tim. 1, 3.] *and there to remain until the Apoſtles ſhould recall them,* 2 Tim. 4. 9. *Such were* Timothy, Titus, Silvanus, Apollos, Tychicus, &c. *Laſtly,* Paſtors *and* Teachers, *which, according to ſome, are two diſtinct Offices, and ſo they think they are diſtinguiſhed* Rom. 12. 7, 8. *and* 1 Cor. 12. 8. *In ſo much that by* Paſtors *(as they conceive) are meant thoſe, who beſides their ability to open the Text, are chiefly gifted* with the word of wiſdom, *wiſely and powerfully to apply the word, for working upon the affections as the matter requireth. And the* Teacher *(to them) is the* Catechiſt, *who is gifted with the word of knowledg or ability to open the Scripture, and to eſtabliſh* Truth *and confute* Error. *But there are others that take* Paſtors *and* Teachers *for* one *and the* ſame *Office. However, the Apoſtle ſhews, that all* theſe Gifts *and* Offices, *though divers in themſelves, yet are an argument to unity, becauſe they are* all *given for the compacting and knitting together the* Saints *by the work of the Miniſtry* *, *and for the edifying the body of Chriſt, and the particular members thereof, in* faith *and* holineſs: *which work of the Miniſtry in thus edifying the body of Chriſt, is to laſt and continue to the day of judgment, till all that ſhall be ſaved, come (one after another), by means of* one *and the* ſame faith *(for kind,* viz. *faith in Chriſt) and the acknowledgment of the Son of God, unto a* perfect man, *that is, till Chriſt's myſtical body ſhall be compleat and perfect, and attain its full ſtature. He ſhews alſo, that another end unto which the work of preaching is ſubſervient, is, To preſerve from error, and that we ſhould not be like children, wavering and inconſtant, toſſed with every wind of doctrine, nor be deceived with the* cheating

* In opus in miniſterii] in opus diſpenſationis, i. e. ad diſpenſandum & docendum verbum εἰς ἔργον διακονίας] pro ἐν ἔργῳ vel ἐν ἔργῳ Hebraicè Piſc.

(a) ἐν κυβείᾳ, id est, Aleatoriâ Fraude. (b) εἰς αὐτὸν pro ἐν αὐτῷ. Grot.

ing arts (a) *and treacherous seducings of corrupt men. And further, the Ministry was ordained not only to preserve from error, but that* believers *cleaving to the truth, and living in love, may grow up in Christ* (b); *that is, by vertue and influence derived from him, may make progress in all Christian Vertues, being united to him who is the Head. And that he might shew the* communion *that the members of the Church-Militant have with Christ their* Head, *and with* one another; *and how all Gifts and Offices in the Church tend to the edification of the whole body, he uses a similitude taken from a* natural body, *which is made up of several members joined together, and by certain* junctures * of supply, viz. *the* Nerves *and* Arteries (*by which the blood and spirits are conveyed to the several parts, from the* Head *and* Heart) *the particular members do not only receive nourishment to themselves, but convey it from one to another, so that every member receives due encrease in measure and proportion to what it was to* be, *and to* act; *and so the whole body grows to maturity. Thus it is with all* sincere believers, *viz. with all the true members of the Body of Christ, the Church Militant: They are joined to Christ the* Head *by* faith, *and to one another by* love. *And all the* Offices *and* Functions *of the Church are* junctures of supply *and* subministration; *through which, as through so many Channels, the knowledg of saving-truth, and matter of spiritual nourishment, is conveyed from Christ the* Head, *to the particular Members. And by that spiritual nourishment communicated to them from Christ (by the means of these conveyances), they grow in grace, according to the effectual working of the Holy Ghost, which he works in every member, imparting to it such a measure of grace as he judgeth convenient, according to the place and function it holdeth in the body, and the use which he intends to make of it for the good of the Church: and so the* whole body *grows up in* love *to Christ the* Head, *and the* particular members *in* love *and* charity *one towards another.* From Ver. 7, to the 17.

* διὰ πάσης ἁφῆς τῆς ἐπιχορηγίας.

2. *He earnestly beseeches and obtests them in the* Name *of the Lord Jesus, and as they would answer it to* Him, *Not to walk as other unconverted* Gentiles *walk, following that which their unrenewed minds dictates unto them, having their understandings darkned, so that they see not that which by the light of Nature they might see, being utterly estranged from that spiritual life which Christ communicates to those who believe in him. And all this, through the great ignorance that is in them; the cause of which ignorance, is the great hardness of heart which they have contracted through a long course and custom in sin; insomuch that they wilfully refuse good, and are obstinately bent upon evil; being hardned, not only* naturally *from their birth* (Psal. 51. 5.), *but* voluntarily *by their own wilfulness*, Exod. 8. 15; *and* judicially *by God*, Exod. 9. 12. *Yea, in a kind of senslessness and fearlessness of God's judgments, he shews, they give up themselves to all impurity, and to the committing of all the unnatural sins of the flesh, and that with greediness. But he tells them,* the knowledg of Christ, *and his Doctrine (wherein they had been instructed), was utterly inconsistent with such dissoluteness and prodigious licentiousness; and this they would make to appear, if they had learn'd Christ* * (*speaking to them by his Ministers*) *in such a manner as they ought, and had been inwardly and effectually taught by his spirit, and had received the* divine truth *as it was preached by himself, and is delivered in his Gospel. Which* Gospel *or* Doctrine *of Christ, he shews, does injoin them,* 1. *That they daily endeavour to put off and divest themselves of the* old corrupt nature (*which bears a resemblance of the old* Adam) *by which they were led in the days of their unregeneracy, and which daily grows worse and more corrupt, and more corrupts and depraves a man by its deceitful lustings* †, *and carries him on to destruction, if it be not resisted and subdued.* 2. *That they seriously endeavour to have their understandings* * *renewed, and to get a new quality of divine light in the supream power of their souls,*

* Si ita edocti estis Evangelium, quo modo illud revera se habet, prout à Jesu ipso prædicatum est. Grot.

† Per cupiditates seducentes. Grot.

* Alludit ad ritum Baptismi in quo vestes deponebantur & resumebantur. Grot.

* Hîc, spiritus mentis, est ipsa mens; sic Hebræi dicunt lutum cœni.

souls * [Col. 3. 10.] *and that they put on the new man, taking care that not only their minds be renewed, but their wills and affections also, that they may indeed be* new creatures, *and live in the exercise of righteousness and true holiness; which renewing-work is carried on by God's creating-power, who forms the new man after his own image.* From Ver. 17, to 15.

3. *He gives now* six particular precepts *belonging to the second Table;* 1. *To abstain from all* lying (*which is a sin prejudicial to humane society*), *and that they labour always to speak the truth. For we are all members of the same body of mankind. As therefore in the natural body, if one member should defraud and circumvent another, it would be accounted monstrous; so it must needs be in them, if they allowed themselves in lying, to the injuring of any man in the world, much more of their fellow-Christians, between whom there is a straiter union.* 2. *He advises them to take heed of* sinful anger, *which usualy is rashly kindled* [Prov. 14. 17], *and upon very light cause; and ordinarily exceeds the just bounds. If they find any such commotion or inflammation of mind in themselves as this, he exhorts them to suppress it* speedily, *even before* the Sun go down; *lest by giving way to it, and persevering in it, they should open the door to Satan to enter into their hearts, who would be ready enough to incite them, by his unceasant suggestions, to act some great evil or mischief.* 3. *He exhorts these among them, who in the time of their* Paganism *and* unregeneracy *had made no conscience of* Stealing, *that now they should do so no more; but to be laborious in a good and honest Calling, that they may be able to share something for the supplying the necessities of others.* 4. *He gives directions for the right ordering of the* tongue, *and forbids all corrupt and unsavoury communication and discourse, such as argueth a rotten and an unrenewed heart* [Mat. 12. 35.] *and which is contagious and infectious to the hearers. He prescribes, That their speech should be seasoned with the salt of divine wisdom, that it may be a means of conveying grace to others, and working gracious effects upon them. And he inforces his exhortation with this reason, Because by corrupt communication they would* grieve the holy Spirit of God: *Not that he can properly be grieved; but he is said to be* grieved, *when we do* that *which in it self is apt to grieve him, if he were capable thereof; and which provokes him to do* that, *which* grieved persons *use to do, namely, to withdraw his gracious and comforting-presence. And all* true believers *should especially take heed, that they do not grieve this holy Spirit, because by his renewing and sanctifying of their hearts, he imprints the draught and lineaments, as it were, of his own image upon them, whereby they are not only set apart, and marked, and* sealed, *as his peculiar goods; but themselves also may be thereby assured that they are* His, *and shall be safely kept under* that seal, *until the day of the* redemption of their bodies, *that is, the* resurrection *and* day of judgment, Rom. 8. 23. *Lastly, He amplifies and enlarges his second precept concerning the restraining of* anger, *by forbidding the several branches, degrees, and effects of it, such as are,* bitterness, wrath, *and* fierceness, *and such* anger *as carries with it desire of revenge. Also* clamour, *or blasphemous words, and loud menaces,* evil speaking, *or disgraceful contumelies, and* malice, *which is a rooted and settled anger. And as a proper remedy against all these, he exhorts them to exercise mutual kindness; neither carrying it* 'oftily, *nor* morosely; *and to be* tender-hearted, *having a sense of the miseries and infirmities of others; freely pardoning wrongs and injuries, setting God's example before their eyes, who freely pardons believers,* in *and* through *his Son, all their offences.* From Ver. 25, to the end.

Chap. 5.

Seeing they did all profess themselves to be Children of God by adoption, he exhorts them to imitate their heavenly Father in the exercise of kindness, mercy, *and* forgiveness; *and thereby to evidence themselves to be his* chil-

Children indeed. *And that they ſhould* walk in love, *that is, that all their actions towards their Neighbours ſhould be ordered by love: which exhortation he enforces by an argument taken from Chriſt's* example, *who loved us, and eminently evidenced his love, by giving himſelf freely, and of his own accord, even unto death for us; yea, offering himſelf a Propitiatory-ſacrifice unto God, as was typified by the Levitical offerings and ſacrifices; which ſacrifices was highly acceptable to God, and is ſaid to be of a* ſweet ſavour *unto him* [*ſee* Gen. 8. 21.], *becauſe thereby he was ſatisfied and appeaſed. Next, he enjoins them to take heed of* Fornication, *and all other ſorts of uncleanneſs, ſo uſual among unconverted Gentiles in that City. As alſo, to beware of* Covetouſneſs *, *or injurious getting Eſtates. He would have them ſo free from thoſe vices, that none of them, being Chriſtians, might be once named or ſuſpected as guilty of any of them; and that among themſelves theſe vices might not be once named without deteſtation; remembring, that they were* Saints *by profeſſion, ſeparated from the world, and dedicated unto God. 3. That they would avoid* all filthy impure diſcourſe (*which is contrary to decency, Chriſtian gravity, and modeſty*) *and all* fooliſh talking (*which only diſcovers the* ſpeakers folly *and* indiſcretion) *and* ſcurrilous jeſting *; *otherwiſe* innocent facetiouſneſs *whereby the ſpirits may be refreſhed, and the mind more fitted for ſerious things, is not forbidden. And he intimates to them. That Chriſtians ſhould be careful not only to avoid thoſe things which are palpably groſs and evil, and cried out againſt by all; but alſo ſuch things which are* inconvenient, *and unbeſeeming their Chriſtian Profeſſion. And therefore he exhorteth them, that inſtead of* ſcurrilous *jeſting, they ſhould for their mutual cheering, rather recount the favours and mercies they had received from God (and particularly that great and wonderful Mercy of redeeming them by his Son) and accordingly excite and ſtir up one another to praiſe him for them. And that they might give the more heed to what he now wrote, he tells them, That this they might aſſure themſelves of (and they could not be ignorant of it, if they well underſtood the Goſpel), that no* whoremonger, *nor* unclean perſon, *nor* covetous *man, who is an* idolater (*becauſe he ſets his prime affections of love, delight, and confidence, upon riches in that meaſure which is only due to God*), *hath any right to the Kingdom of Heaven (which is the Kingdom both of the Father and the Son), unto which we can have no acceſs but* by *and* through *the Son. And leſt any ſhould think within themſelves, that theſe things he had now reproved, were no ſuch* great matters, *or at leaſt not ſo dangerous as he affirmed, he tells them, That all ſuch ſuggeſtions were vain and deceiving; for thoſe ſins would certainly draw down the wrath of God upon thoſe children of diſobedience that went on in them, as they had done upon* Sodom *and* Gomorrah. *He adviſes them therefore, Not to join with thoſe that lived in thoſe ſins, leſt they ſhould partake with them in their puniſhments. And he backs his advice with an argument taken from that* bleſſed change *that was wrought in them ſince they became Chriſtians. They were formerly ignorant of God, and the way to Heaven (having blind minds, unrenewed hearts, and living prophane lives), and were in a ſtate of miſery, liable to the wrath and curſe of God* [*ſee* chap. 4. 18.]. *But now they were* light in the Lord, *that is, enlightned by the Spirit of God, and brought to the ſaving-knowledg of God and Chriſt, and into a ſtate of favour with God, and of* joy *and* peace, *and filial confidence flowing from the ſenſe thereof; ſo that there was as much difference between this their preſent and former condition, as between darkneſs and light. And ſeeing they were ſo changed, they ſhould walk as the children of light. And he tells them, That the fruits of the ſpirit, dwelling in the hearts of the children of light, are all ſorts of* goodneſs,

* In talibus urbibus maximè regnabat pertas & neſas rem augendi cupido. Nam non quæritur *unde* habeas ſed oportet habere.

* Cùm teſtetur Ariſtoteles ἰυτραπελίαν ſepe poni, pro βωμολοχίᾳ; non dubito ſi in hoc loco accipiendam eſſe vocem *Caſaub.*

Deus ipſe poſt labores **refici animum** voluit ut ad **labores novos** reddantur homines **alacriores.** Et ad jocandum propenſionem indidit mortalium animis; quæ fruſtrà foret niſi honeſtè quis. & **ex** virtute jocari poſſet. Habet ergo Urbanus profine ſolam honeſtatem, ad quam dirigit omnem, quam **ex** ludis jociſque percipit voluptatem.

V. 5. In Regno Chriſti & Dei, h. e. qui Deus eſt. *Pro relativo pronomine, quandoq; uſurpatur conjunctio.* Glaſs.

goodneſs, righteouſneſs, truth, *and* fidelity. *And they that are children of the light, and acted by the holy Spirit, muſt labour to bring forth thoſe fruits, and muſt diligently ſearch and enquire what is the good and acceptable will of God, as 'tis revealed in his word, that they may conform themſelves unto it. And further, he adviſes them to take heed of being partners or companions of wicked men in their ſins (which are* works of darkneſs, *and which bring thoſe that live and dye in them,* without repentance, *unto utter darkneſs; but inſtead thereof (as occaſion offered it ſelf, and Chriſtian prudence required, they ſhould ſeriouſly reprove them: And if they could not conveniently do it by words, yet they ſhould be ſure to do it by the holineſs of their converſation, which might poſſibly prove a more effectual way of reclaiming them. For (he tells them) the wickedneſs of the unconverted Gentiles was ſo abominable, that it was even a ſhame to mention what was done by them in ſecret. But * if thoſe wicked practiſes were reproved by the light of God's word in the mouth of the* Reprover, *or by the light of his holy life, then they would be made manifeſt in their black and ugly colours, unto the actors of them. For the nature of light is to* manifeſt *and diſcover all things.*

* V. 13. *But all things being diſcovered by the light, are made manifeſt.* Sic legit Hammondus.

And hereby he ſhews, they would imitate God himſelf whoſe great deſign in his word is, To convince men of their ſins, and to call them to repentance, and thereby to convey the light and knowledg of Jeſus Chriſt unto them. For his perpetual voice in the Goſpel is, according to that ſaying of Iſaiah, *chap. 60. v. 1. (to which he ſeems here to allude)* Ariſe thou that ſleepeſt; *and* Ariſe from the dead, and Chriſt ſhall ſhine * upon thee with his ſaving-light. *In the next place he exhorts them to walk* circumſpectly, *and with all the prudence they poſſibly could; and then they will be more fit to reprove ſin in others: and they ſhould be careful to* redeem the time, *that is, improve it to the beſt advantage of glorifying God, and doing good to their neighbours, becauſe the days were evil, and full of troubles, ſo that opportunities of doing good might in a ſhort time be taken from them. And further, that they labour to be acquainted with the* will of God *revealed in his word, whereby they may be directed in all their particular duties, and how to avoid the ſnares and temptations they may meet with. And becauſe they lived among people much given to* drunkenneſs, *he cautions them to take heed of all exceſſive and immoderate drinking of wine, which tranſports men to inſolent and outragious practiſes; and inſtead of filling themſelves with wine (as thoſe Heathens us'd to do), they ſhould labour to be repleniſh'd with the gifts and graces of the Spirit, which will fill their ſouls with joy and gladneſs, more than wine can fill drunkards with merriment. The wine, when it mounts into the head with its fumes, it makes a man talk idly and fooliſhly, and often tranſports him to ſing laſcivious and petulant ſongs. But when the Holy Ghoſt fills the heart of any man, if it excite him (as it does ſometimes) to ſing, it carries him to ſing and ſet forth the praiſes of God. He exhorts them therefore to converſe together as becomes Chriſtians; and if they* ſing, *that their ſpiritual joy ſhould vent it ſelf in a melodious ſinging the praiſes of God in* Pſalms, *and* divine Hymns *and* ſpiritual Songs; *their* underſtandings, hearts, *and* affections, *going along with the* matter ſung; *ſo as it may tend to the glory of God, and their mutual edification: For they ſhould be* always *that is, upon* all due occaſions, *ready to offer up praiſe to God for all his mercies both* ſpiritual *and* temporal, *and that* in *and* through *the interceſſion of Chriſt, by vertue of whoſe merits and ſatisfaction only, our ſervices of* prayer *and* praiſe *find acceptance with God* [*ſee* Eph. 1. 6.]. From Ver. 1, to 21.

ἀπιφαύσει σοι v. 14.] λέγει] nimirum in Evangelii perpetuo tenore. Forſan & hæc Chriſtus olim dixerat ut illud Act. 20. 35

5. *Having exhorted them to ſuch duties as belong to all Chriſtians in* general, *he comes now to thoſe which belong to them,* as they are members of Families. *And firſt, he premizes, that they ſhould all obſerve that* order *which God had placed them in, whether* natural *or* civil, *and accordingly*

ſubmit

ſubmit *themſelves one to another*, in the fear of God; *that is, ſo as they may evidence and teſtifie, that they truly fear God, who injoins that ſubmiſſion. This premized*, He *then exhorts* Wives *to ſubmit themſelves to their own Husbands, having a due eſteem for them, which is a* great root *of love and ſubmiſſion. And the manner of this ſubmiſſion muſt be* as to the Lord; *that is, it muſt be* willing *and* ſincere, *as reſembling that ſubmiſſion they perform to Chriſt. It muſt flow from conſcience and reſpect to that duty which they owe to Chriſt, who accounts that ſubjection flowing from reſpect to his Ordinance, as obedience to himſelf. The grounds of this ſubjection, he ſhews, muſt be,* 1. *The Husband's* headſhip *and* ſuperiority, *by reaſon of his* Sex; *in which reſpect the Man is call'd the* Image of God *in a ſenſe peculiar to himſelf which agreeth not to the woman,* 1 Cor. 11. 7. *And God would have ſome reſemblance of Chriſt's* headſhip over the Church, *held forth in the Husband's over the Wife. And as Chriſt is the* Saviour of his body, *and his dominion tends to the procuring and bringing about the* Church's *good and ſalvation; ſo the Husband's ſuperiority and authority is given him for the procuring the good and welfare of his Wife; namely, that he may defend her from injuries, provide comfortably for her, as he is able; and direct her in things neceſſary, according to his power. And upon this account the Wife ought to practiſe this duty of ſubmiſſion, becauſe her Husband's power and authority over her, is for her good. For his dominion is not to be* tyrannical *or* rigorous, *but* loving, gentle, *and* amiable; *and ſuch as the Wife may look upon as a* mercy *to her ſelf, as well as a* dignity *to her Husband. And as Chriſt is the* Head *of the Church for* its good, *ſo the* Husband *is appointed the head of the Wife* for her good *and* benefit. *As therefore all that are* regenerate, *and* true members *of the Church, do willingly ſubject themſelves to Chriſt; ſo he ſhews 'tis fit that* Wives *ſhould be ſubject to their own Husbands* in every thing *that is lawful and honeſt. In the next place he comes to the duty of* Husbands; *exhorting them, Not to abuſe that ſuperiority which God hath given them over their Wives, by a* domineering, harſh, *or* bitter *carriage* [*ſee* Col. 3. 18.]; *but inſtead thereof, to* love *them with a* ſpecial *and* conjugal love, *ſuch as no other muſt ſhare in. This he inforces from Chriſt's example, who loved his Church not in* words *only, but in* deeds; *teſtifying the greatneſs of his love, by giving himſelf for it* [*ſee* v. 2. *of this* chap.], *that he might tranſlate it from a ſtate of* ſin *and* death, *to a ſtate of* grace *and* life; *that he might regenerate and ſanctifie it, that he might cleanſe it, and do away the* guilt *of ſin cleaving to believers*, by juſtifying their perſons [Rom. 8. 1.]; *and the* filth, *and* power, *and* activity *of ſin, by the renovation of their natures. And the external means by which he effecteth all this, are,* 1. Baptiſm, *call'd here, the* waſhing of water. *And,* 2. The Miniſtry of his word. *And his end in thus cleanſing and ſanctifying his Church in this life, is, That it may be holy, not having blemiſh, ſpot, or deformity (that is, exempt from blame and reprehenſion); when it ſhall be preſented to himſelf, as the Bride to the Bridegroom, for the ſolemn conſummation of the begun-marriage,* Rev. 19. 7. *And according to this example, Husbands ought to love their Wives even as their own bodies, For there is ſo near a union between them, that he that loves his Wife, loves himſelf. 'Tis therefore as unnatural for a man, not to love his Wife, as to hate his own fleſh; which all men are ſo far from doing, that they nouriſh and cheriſh it, and do all things imaginable for its preſervation. And after the ſame manner does Chriſt alſo nouriſh and cheriſh his Church, and provide all things neceſſary for it, becauſe his Church is as nearly join'd to him, as* Eve *was to* Adam, *of whom (being made of a rib taken out of his ſide with fleſh on it) he ſaid,* Gen. 2. 23. This is now bone of my bone, and fleſh of my ſelf. *So all believers, by reaſon of the ſpiritual union between Chriſt and them, are members of his* body, *and as it were of his* fleſh *and* bones, *as* Eve *was ſaid to be of* Adam's. *And becauſe*

becauſe the Wife is ſo nearly conjoin'd to her Husband, that ſhe is bone of his bone, *and* fleſh of his fleſh; *therefore a man is to leave Father and Mother, and cleave to his Wife (that is, to love his Wife more than them), and they* two * ſhall be one fleſh; *that is,* as one fleſh, *or* one body. *And this union between* Man *and* Wife, *he ſhews, reſembles the union between Chriſt and his Church, which he calls* a great myſtery, *becauſe Chriſt and Believers come thereby to be not* one fleſh, *but* one ſpirit, 1 Cor. 6. 17. *But leaving this ſpiritual union of Chriſt and his Church, he concludes the matter he was upon, exhorting the Husband to love his Wife as himſelf, and the Wife to reverence her Husband.* From Ver. 21, to the end.

* The Law ſaith, A man ſhall be joined to his Wife, and *they two* (not they three, or four) ſhall be one fleſh. And this union cannot be diſſolv'd, except in the caſe of Adultery, Mat. 19. 9. or wilful deſertion of the one party perſiſted in, and that out of hatred of the Chriſtian Profeſſion of the other party, after all means uſed to the contrary, 1 Cor. 7. 18. See pag. 99. of chap. 5. of the *Harm. of the four Evang.*

Chap. 6.

6. *He enjoins* Children *to be obedient to their Parents in* all things *that are pleaſing to the Lord.* 1. *From the equity of it, Becauſe the* Law *of God and Nature requires it.* 2. *Becauſe this is the firſt Commandment of the ſecond Table, which hath a particular promiſe annexed to it, viz.* length of days; *which promiſe is either actually fulfill'd by God; or elſe by change of the benefit he gives them a much better life in his own Kingdom for it.* From Ver. 1, to 4.

7. *He enjoins* Fathers, *that they be not too* ſevere *towards their Children, nor abuſe their fatherly power over them, by unjuſtly provoking them, or imbittering their ſpirits, which is done by denying them what is fit* (a), *or commanding them things in themſelves unlawful, or inveighing againſt them with bitter words* (b), *or by immoderate correcting of them. But he tells them, their duty on the contrary is, To bring them up* in good nurture, *and to give them ſuch* admonitions *and inſtructions as may teach them to live according to the Doctrine of our Saviour, and the Rule of the Goſpel.* Ver. 4.

(a) See Lam. 4. 3.
(b) See 1 Sam. 20. v. 30.

8. *He enjoins* Servants, in all lawful things *to be obedient to their own Maſters (who according to the Laws of men, and in things temporal belonging to the fleſh or body, have the rule over them, though not over their Conſciences); that they* ſerve *them with reverence, and fear* * *of offending them; that they ſerve them* faithfully *and* ſincerely, *and with regard to Chriſt's command; and ſo in obeying them, they will ſerve Chriſt: that they ſerve them not only with* eye-ſervice, *when they are preſent to overlook them, and that meerly that they may pleaſe* them, *and avoid* their *diſpleaſure; but that they may approve themſelves the faithful ſervants of Chriſt (who ſees the heart), and ſuch as deſire to do what God enjoins them, chearfully; and accordingly ſet themſelves to ſerve their Maſters with* good will, *and a voluntary obedience; deſigning thereby not only to pleaſe them, but God alſo; and to ſerve* Him, *in duly ſerving their Maſters, according to his command, remembring, that God will faithfully recompence either here (as he does ſometimes) or hereafter* [*ſee* Col. 3. 24.] *all thoſe who make conſcience of doing good, and performing their duty as ſervice to him, and that whether they be bond-men or free.* From Ver. 5, to 9.

* Cum magna ſollicitudine. *Eſtius.*

9. *He exhorts* Maſters, *in doing the duty of their places towards their Servants, That they alſo do it as unto the Lord; that is, ſo as to endeavour to pleaſe and approve themſelves unto God therein* *. *And particularly, that they exerciſe their authority over them, not* wrathfully *and* imperiouſly, *but* mildly *and* gently, *remember ing that they alſo have a Maſter above them in*

* Which ſeems to be the meaning of that phraſe *Ye Maſters, do the ſame things unto them*; which is to be underſtood not of the duties themſelves (which are much different from the duties of ſervants) but as to the *manner* of doing them, viz. with *ſingleneſs of heart as to the Lord*, and in obedience to his will and command.

Heaven, who will bring them to account, as for other things, ſo for their carriage towards ſervants; for there is no reſpect of perſons with him. Ver. 9.

10. *In the concluſion of this Epiſtle, he encourages them to* be ſtrong in the Lord, *that is, to act their faith on his Almighty Power and Strength; and to* put on the whole armour of God, *that is, all thoſe divine and ſpiritual* defenſatives *and* weapons *which Chriſt hath afforded them for the repelling of all the ſubtil temptations and ſtratagems of Satan. For they are to remember, that the Chriſtians warfare is not only againſt* fleſh *and* blood, *but the whole Army of unclean ſpirits, the uſurping* Princes *and* Potentates *of this world (the greateſt part whereof lies in darkneſs and ignorance) who rove about in the regions of the air* (c). *Their danger therefore being ſo great, they had need be harniſſ'd with the* whole Armour *of God, that they may be able to reſiſt in the time of temptation, and to hold out to the end againſt all the aſſaults of* Satan, *or the allurements of the* fleſh *and the* world; *that having done all required of them, they may be able to ſtand in the day of battel. The particular pieces of* ſpiritual armour *he adviſes them to put on, are theſe:* 1. *The Military* Girdle *of Truth and Sincerity.* 2. *The* Breaſt-plate *of Righteouſneſs, whereby we are inclin'd, and do accordingly endeavour to give both to God and man their* due *and* right, *Acts* 24. 16. 3. *Seeing the way to Heaven is not* ſmooth *and* even, *but hath much trouble and temptation, many piercing briers and thorns, and much ruggedneſs in it, they ſhould prepare themſelves with Chriſtian* courage *and* reſolution *(by a frequent meditation on the Goſpel which brings peace and ſalvation) to paſs through thoſe difficulties and hardſhips, and thereby they ſhall have their feet, as it were, ſhod and fenc'd againſt the inconvenience and craggedneſs of the way, as knowing God to be their reconciled Father in Chriſt, and that there is no wrath in their cup, and that their weariſom journey ſhall have a happy cloſe.* 4. *Above all the reſt, they ſhould be ſure to take the* Shield of Faith, *by which we believe the truth of God's word in general, and in a ſpecial manner do receive and reſt on Chriſt for pardon and grace, as he is offered in the Goſpel; which Faith, as a* Shield, *guardeth againſt temptations of all ſorts, helpeth to repel them; yea, if any of the* fiery darts *of Satan,* that is, *his violent temptations, be ſhot into the ſoul, this grace quencheth the heat and horror of them, and the deſpair they are apt to kindle.* 5. *He exhorts them to take the* Helmet *of ſalvation, that is, the* Hope *of ſalvation* [1 Theſ. 5. 8.], *which is a grace whereby we patiently expect ſalvation* [Tit. 1. 2.] *according to the promiſe of God; which aſſured and well-grounded hope of eternal ſalvation, ſupplies the place of an* Helmet, *ſecuring the* head, *and ſo fortifying and magnanimating the Chriſtian in his ſpiritual warfare.* 6. *They ſhould take the* word of God, *which ſupplieth the place of a* Sword, *to fight with againſt our ſpiritual Enemies, and is call'd here the* Sword of the Spirit, *becauſe the Spirit of God hath revealed it* [2 Pet. 1. 21.], *and doth join his own power and efficacy with it, to enable us thereby to reſiſt and drive away the devil, to chaſe away temptations, and to ſlay and kill the inward luſts and corruptions of our own hearts.* 7. *The* ſeventh piece *of Armour, or rather a* duty *to be practis'd, and a means to be uſed for the obtaining of all thoſe forementioned pieces of ſpiritual Armour, from God, together with the right skill to make uſe of them againſt our ſpiritual Enemies, is* Prayer, *whereby we preſent our deſires to God for things agreeable to his will* [1 Joh. 5. 14.] *in the name of Chriſt* [Joh. 16. 23.] *with confeſſion of our ſins, and a thankful acknowledgment of his mercies,* Phil. 4. 6. *Which duty he ſhews ſhould be thus performed.* 1. *They muſt pray* always, *that is upon* every occaſion, *in all their neceſſities, and in every buſineſs, as the matter requires; yet not ſo as never to* intermit, *but ſo as not to* give quite over, *but to return to it again.* 2. *They muſt uſe all kinds of prayer, namely, not only* prayer * ſtrictly taken, *whereby*

(c) Hebræorum ſententia eſt omnia a terrâ ad cœlum usque aſtrifera plena eſſe talium ſpirituum. Grot.

* Vid. Grot. in loc.

whereby we ſeek thoſe good things we want, from God; but alſo Supplication, *whereby we deprecate evils and judgments, whether felt or feared.* 3. *They muſt pray* in the ſpirit, *that is, with the heart and ſpirit, being ſtirr'd up and aſſiſted by the Spirit of God,* Rom. 8. 26, 27. 4. *To prayer they muſt join* watchfulneſs. *And* 5. Importunate perſeverance, *reiterating their petitions for the ſame bleſſings, as oft as occaſion offereth it ſelf, until they be granted. See* 2 Cor. 12. 8. Luke 18. 5. *And laſtly, Their prayers muſt be offered up not only for themſelves, but for others; none are to be excluded, who are in a capacity to be bettered by them* [*ſee* 1 Joh. 5. 16.]; *no, not our very Enemies; but the* Saints, *as they are to have the chiefeſt room in our hearts, ſo alſo the chiefeſt ſhare in our prayers. And the Apoſtle deſires, that he himſelf in particular may be remembred in their prayers, deſiring them to beg of God on his behalf, That God would give him a gift and dexterity of ready uttering, and expreſſing his conceptions in his publick preaching, together with boldneſs and courage, conjoin'd with gravity and prudence, to deliver all his meſſage as he ought to do, without fear or partiality; that he might make known the myſtery of the Goſpel with which he was intruſted. For the maintaining of which, though he was perſecuted, and at preſent in bonds* *, *yet he did ſtill continue to preach it, as an Ambaſſador of Chriſt.* From Ver. 10, to 20.

* That is, in the cuſtody of a Souldier, with whom he might go abroad, having (as the cuſtom of ſome Priſoners was) a Chain on his right arm, which was tyed to the Soldier's left arm.

He now concludes his Epiſtle, telling them, That he had ſent Tychicus *(whom he highly commends as a faithful Miniſter in the word of the Lord) to inform them particularly of his condition, and that he might comfort their hearts by his preſence, and by relating to them God's gracious dealing with him in his ſufferings. He ſhuts up all, wiſhing unto them,* 1. Peace, *that is, peace with God with their own conſciences, and with one another, and all ſorts of proſperity.* 2. *An encreaſe of mutual* love *and charity, and of* faith; *all which graces flow from God the Father as the Fountain, and from Jeſus Chriſt as the Conduit-pipe, through the vertue of whoſe merits and interceſſion, all ſaving-benefits are conveyed unto us. He concludes all, wiſhing that the favour of God, and his grace, may be daily more and more manifeſted towards all them that love our Lord Jeſus in* ſincerity, *that is, that manifeſt the ardor and ſincerity of their love to Chriſt, by the purity and incorruptneſs of their lives and converſations.* From Ver. 20, to the end.

SECT.

SECT. XI.

ABOUT this time, as 'tis probable, the Apostle wrote his Epistle to the *Hebrews* * (that is, the believing-*Jews*, the posterity of *Abraham*), and sent it by *Mark*; who having delivered it where *Paul* appointed him, went away to *Peter* now at *Babylon*; for *Peter* mentioneth *Mark* there with him, 1 *Pet.* 5. 13; and seems to speak directly of this Epistle in those words of his, 2 *Pet.* 3. 15, *And account that the long-suffering of the Lord is salvation, even as our beloved Brother Paul, according unto the wisdom given unto him, hath written unto you.* Now that *Paul* (a) did write unto them while he was a Prisoner at *Rome*, those words *Heb.* 10. 34, do sufficiently intimate, *For ye had compassion of me in my bonds*, &c.

* The name [*Hebrew*] was common to all the *Jews*, the posterity of *Heber* and *Abraham*, who were thereby put in mind of their Fathers separating themselves from profane persons and idolaters. *Heber* withdrew himself from the wicked world in his time, and retained the primary language in the confusion of Tongues (called from him the *Hebrew* tongue) and propagated it to his posterity, see *Gen.* 10. 21. *Numb.* 24. 24. And so *Abraham* also withdrew himself from the wicked world in his time, being called of God, *Gen* 12. 1. and so became another Father of the Church. Whereupon, as he was called an *Hebrew* from *Heber*, Gen. 14. 13. so all his posterity were called *Hebrews* from him.

(a) Some think *Paul* did not express his name in the beginning of this Epistle, as he us'd to do in others, lest some Jews (who were possess'd with prejudice against him) if they had seen his name in the beginning of it, might have been hindred from duly weighing the matters he wrote of.

The occasion of this Epistle seems to be this. Many of the believing-*Hebrews* had entertained the faith of Christ, and yet adhered too much to *Moses* and the *Levitical Priesthood* and *Ordinances*, and possibly were something doubtful in their minds whether *Jesus of Nazareth* were indeed the *true Messias* or no. Yet for their entertaining him so far as they did, they were not only reproached and reviled by their Countrey-men, as *Apostates from the Law*; but were greatly persecuted by them. The Apostle understanding their state, wrote this Epistle, partly to *instruct* them, and partly to *support* and encourage them.

The Parts of it are two:

1. *Informatory.*
2. *Hortatory.*

In the *first* he informs them of the transcendent excellency and dignity of Christ's *Person* and *Office*; shewing and declaring, (1.) That he was *God*, ch. 1. (2.) More excellent than *Angels*, notwithstanding his Humanity and Humiliation, the causes whereof are there assigned, *ch.* 2. (3.) A more excellent Prophet than *Moses*. By *Moses* the people were led but only towards *Canaan*. By faith in Christ believers enter into a better rest, *ch.* 3. and 4. to *ver.* 14. (4.) A more excellent *High-Priest* than *Aaron*, from *v.* 14 of *ch.* 4, to *v.* 11 of *ch.* 5. (5.) A more excellent *King* and *Priest* than *Melchizedeck*. In treating of whom he prefaces something by way of reproof concerning their dulness

dulness and improficiency, and exhorts them to make progress (and not to stick in their first principles), and to be stedfast in the faith, representing to them the horrible danger of relapsing after they have tasted the gifts of the Spirit. From *v.* 11 of *ch.* 5, to *v.* 19 of *ch.* 10.

In the Second part, he practically exhorts them to sundry Christian duties. From *v.* 19 of *ch.* 10, to the end.

The Epistle to the Hebrews. Chap. 1.

THE *Apostle intending now to represent to the* Christian Hebrews *the excellency of the* New Testament *above the* Old, *he shews them, That God in the former ages of the world spake to their Fathers and Ancestors by the Prophets, manifesting his will unto them* by parts * and piece-meals, *now a part of it, and then another (as the capacity of the people in sundry times did require), and in* divers manners *, *sometimes by* lively voice, *sometimes by* visions *and* dreams, *sometimes by* inspiration *and immediate revelation, sometimes by* Urim *and* Thummim, *sometimes by* signs *from Heaven, sometimes by* Types *and* symbolical representations; *but now in these* last days *, that is, these* Gospel-days, *he hath spoken to us (who are the children and successors of the Fathers) by his Son: See* Mat. 11. 27. *And having mentioned the* Son of God, *the true Messias, the Saviour of the world; he sets before them the transcendent excellency of his* Person, *declaring and asserting,* 1. *His* Deity *and* Godhead, *and so pointing out his* Kingly-office. *This he proves by many arguments.* (1.) *He is the* Son of God, *and so more excellent than all the* Prophets *by whom God formerly spake.* (2.) *As by nature he is truly and properly the Son of God, and Heir and Lord-Proprietor of all creatures both in heaven and earth; so he was ordained and appointed to* be so, *as he is* Mediator, *by the Eternal Counsel of God the Father,* Psal. 2. 8. *that as the Father is* Lord over all, *so the Son might be also. And 'twas very fit it should be so, because* (3.) *it was by him, as having his being from eternity, and being the* Eternal Wisdom of the Father *that the* Worlds were made, *that is, all things* above *and* below, visible *and* invisible; *by him (I say) not as a meer Instrument, but as a primary and principal Agent therein with the Father,* Joh. 5. 19. Joh. 1. 3. Col. 1. 16. (4.) *He is the* brightness *of his Father's glory, and the* express Image *of his Person. As the brightness issuing from the* Sun *is of the same nature with the* Sun, *and cometh naturally and necessarily from the Sun, and is of the same continuance with the Sun, and yet the Sun and the brightness are distinct each from other, and the one is not the other; so the* Father *and the* Son *are of one and the same essence, they are* coeternal; *the Son is from the Father by eternal generation, and the Person of the one is distinct from the other,* Joh. 5. 17. *And lastly, The incomprehensible glory of the Father most brightly shineth forth in the Son,* Joh. 17. 5. *And* He is the express image of his person, *that is, as no one thing can be more like another, than the picture or image on the thing stamped, is to the Seal or Instrument wherewith it was stamped, the one carrying the very form of the other; so Christ is the* express image *of the Person of the Father: First, As he is the second Person in the Sacred Trinity, the whole Divine Essence, and all the Divine Properties being communicated to him.* 2. *As he is* Immanuel, *God with us, his Humane Nature being hypostatically united to the Divine Nature; and so he is visibly the Character or express Image of God. For in Christ incarnate, the Divine Properties*

* πολυμερῶς.

* πολυτρόπως

* The *last days* are to be reckoned from the time Christ began to execute his Ministerial Function, to the end of the world.

perties are moſt conſpicuous, as, Almighty Power, Infinite Wiſdom, Truth, Juſtice, Mercy, *and the like. In Chriſt as* God-man, *dwelt* all the fulneſs of the Godhead bodily, *Col.* 2. 9. *And in this reſpect Chriſt ſaith of himſelf,* Joh. 14. 9. He that hath ſeen me, hath ſeen the Father alſo. *As he that ſeeth the* Character *or* Figure *which is on the thing ſtamped, ſees therein the figure that is on the Seal wherewith it was ſtamped.* 5. *He* upholds, preſerves, *orders, and governs all things made, by the word of his power* *, *that is, by his powerful Providence. As the Father ſupports and governs all things made, ſo doth the Son.* 6. *By offering up himſelf a Sacrifice on the Croſs* (a), *he hath done that which is ſufficient to purge the ſoul from the guilt of ſin, and which actually doth it, when it is rightly applied; ſo that his blood* doth truly cleanſe from all ſin, 1 *Joh.* 1. 7. *The Prieſt's Sacrifice was of unreaſonable beaſts, but Chriſt's Sacrifice was of Himſelf.* 'Tis true, *only the* Humane Nature *of Chriſt was offered up,* 1 Pet. 3. 18. *and* 1 Pet. 4. 1. *yet by reaſon of the hypoſtatical union of his two Natures in one Perſon, He is ſaid to* give himſelf, *Eph.* 5. 2. *and* to offer up himſelf, *Heb.* 7. 27. *and* to ſacrifice himſelf, *Heb.* 9. 26. 7. *Having by his death offered up a ſufficient Sacrifice for the expiation of our ſins, he roſe from the dead, and aſcended into Heaven, and ſate down on the right hand of the Throne of the Majeſty on high, there to continue an High-Prieſt for ever to make interceſſion for us: ſo that he was ſo far from being vanquiſh'd and ſwallowed up by his ſufferings for our ſins, as thereby way was made for his entrance into the higheſt degree of glory and dignity that could be attained unto.* 8. *The Apoſtle ſhews, That Chriſt is above* Angels, *having a more excellent name than they, by how much the name* Son *is more excellent than the name* Angel *or* Meſſenger. *And the* name of the Son of God *is by inheritance due to Him, being according to his* Divine Nature *the Son of God by eternal generation; and as* Man, *being God's Son, becauſe by aſſumption of the Humane Nature into perſonal union with the Godhead, he is made ſo to be,* Luke 1. 35. *So that the ſame perſon who was the* Son of God, *and to be incarnate, is now the Son of God incarnated. Further, they might conſider, that Chriſt's* Divine *nature is infinitely more excellent than the Angelical: yea, his* Humane *nature, by vertue of its hypoſtatical union with the Divine, hath likewiſe a dignity tranſcendently ſurpaſſing the Angelical nature; Chriſt having, as* Mediator *between God and man, a more eminent Function than belongs to any Angel. This laſt argument the Apoſtle confirms with eight reaſons in this Chapter, whereof the ſeven firſt are taken out of ſo many places of Scripture;* 1. *From* Pſal. 2. 7. *where God the Father ſpeaking of his Son's incarnation (which was firſt wrought* in *and* by *his conception, and then manifeſted to the world by his birth),* Thou art my Son, this day have I begotten thee, *that is, declared thee to the world to be my only begotten Son. As if God the Father had thus ſaid to the Son:* Thou, and thou alone, art truly and properly my Son, not by grace or adoption, but by nature and eternal generation; and now I do in this laſt age of the world declare thee ſo to be, by thine Incarnation, Doctrine, Works, Reſurrection from the dead, and Aſcenſion into Heaven; whereby it manifeſtly appears, that thou infinitely ſurpaſſeſt all the Angels in Heaven. 2. *From* 2 *Sam.* 7. 14. I will be to him a Father, and he ſhall be to me a Son. *In which place, in* Solomon *the Type, God promiſes the ſending of the* Meſſias, *whom he would openly acknowledg for his Son, and ſo declare him to the world.* 3. *From* Pſal. 97. 7. *which contains a prophecy of Chriſt's Royalty. Now ſays the Apoſtle, when God the Father ſpeaks there of bringing in again his*

* Ut Reges verbo ſuo & mandato ſubjecta facilè gubernant; ita filius Dei ſine ulla difficultate, omnipotente ſuâ providentiâ ac voluntate, quaſi verbo ſolo mundum ſuſtinet, & regit

(a) From the Regal Office of Chriſt, he proceeds to his *Prieſthood*, the firſt part whereof is noted in theſe words. Faith applies the merit of Chriſt's Sacrifice for our juſtification, and draws vertue from him for our ſanctification.

his firſt begotten *, *in a glorious manner to judg the world, he ſays,* Let the Angels of God worſhip him. *And therefore* he *that is to be worſhipped, is greater than* they *that are to worſhip him.* 4. *From* Pſal. 104. 4. *where the* Pſalmiſt *ſpeaking of God's glorious power in creating the heavens, and the waters, clouds and winds under the heavens; before he deſcendeth lower to the earth, and the things thereon, he mentioneth the* Angels, *whom he hath made ſpiritual ſubſtances, ſpeedy and active, of a lively and ſwift nature (not fleſh, which is lumpiſh and heavy), and uſeth them as his Miniſters, in executing his great works both in heaven and earth; and ſheweth, how they are ready to ſerve him at his beck, as the Winds, and flaſhes of Lightning, and other Meteors are* †. *So that the argument from that place lyes thus: They that are made* Spirits *and* Miniſters, *are inferior to him that made them ſo: but ſo the Angels were made by Chriſt; therefore they are inferior to him.* 5. *From* Pſal. 45. 6, 7; *which Pſalm declareth, That Chriſt is* true God; *that, as* Mediator, *he hath an everlaſting Kingdom* *, *which began at his aſcenſion, when he was actually ſet upon his Throne in Heaven; that his government is a righteous government; that he ordereth all things juſtly and righteouſly, loving righteouſneſs, and hating iniquity. And that he might be ſuch a King,* God *(even his God and Father, who deputed and ſent him, and entred into Covenant with him, as he was* Head *of his myſtical Body,* Iſa. 42. 6. 49. 8.) *anointed his Human Nature (yet ſo as united to the Divine Nature, both making one Perſon) with the Oil of gladneſs, that is, with the* gifts *and* graces of the Holy Ghoſt, *which quickned and made him joyful in all his undertakings for our redemption, and which rejoyce the hearts of all ſuch as receive of thoſe gifts and graces from him. Which anointing he received, not in* meaſure, *but abundantly, above what was ever imparted either to Angels, or any of the members* (d) *of his myſtical Body.* 6. *From* Pſal. 102. 25, 26, 27. *from whence he proves, That the* Son *is* Jehovah, *one in eſſence with the* Father, *and the* Holy Ghoſt, *who in the beginning of time* (e) *created both Heaven and Earth, and all the creatures therein; therefore he was* before them all, *and* eternal, *and ſo more excellent than any of them. And further to prove this, he ſhews, That the* heavens ſhall wax old like a garment; *that is, ſhall decay by degrees, or rather at laſt ſhall come to an end; and as* Veſtures, *when they are of no longer uſe, are folded* (f) *up, and thrown aſide; ſo when theſe natural Heavens ſhall be of no longer uſe, they ſhall*

* Chriſt is the *firſt begotten* of God, in regard of the eternity of his Sonſhip. He was begotten before any creature was made, therefore ſtiled the *firſt-born of every creature,* Col. 1. 15

Chriſtus meritò adorandus, ut pote qui ſit primogenitus Dei filius, quia ante eum *nullus*; & ſimul *unigenitus* quia ſolus eſt Proprius Dei filius Joh. 1. 18. Rom. 8. 32. & Col. 1. 15. vocatur πρωτότοκ@ πάσης κτίσεως, h. e. πρὸπάσης κτίσεως primo-genitus ante omnem creaturam. Alii vocem eam Metaphoricè interpretantur, ſcil. Dominum ac Principem, per Metaphoram, à primogenitis Veteris Teſt. ſimilitudine ductâ, qui poſt-genitorum erant Domini.

Cum inducit in orbem terrarum] h. e. cum de inductione loquitur per Metonym. ſubjectæ materiæ pro adjuncto. Qualis vero *inductio* & *adventus* Chriſti hîc intelligitur? Quæ ex Pſal. 97. (de quo hic agitur) ad Chriſti regnum deſcribendum adferuntur, illa illuſtriora ſunt quàm ut videantur ſtatui ejus humili poſſe convenire. Ideirco alii de ſecundo Adventu ad judicium interpretantur, quo ſtipatus erit Angelorum adorantium ac ſervientium ſatellitio: qui *Angeli*, per metaphoram *Dii* appellantur, quod ſint Deo ſimiles poteſtate, quemadmodum, & eadem ratione Magiſtratui id nomen tribuitur. Pſ. 82. 1, 6. Pſ 138. 1.

† Some render it, *Who maketh his Angels winds, and his Miniſters a flame of fire,* that is, who uſeth them as Winds and Lightning.

* That phraſe of *delivering up the Kingdom to his Father*, 1 Cor 15 24. muſt be underſtood of the manner of his government by his Miniſters, Ordinances, and other means. For all things being accompliſhed by them for which they were ordained, they ſhall ceaſe, &c.

(d) Quoad officium Chriſtus nullos habet μετόχους; ſolus eſt Mediator. Juxta naturam humanam Chriſtus μετόχους habet omnes omnino homines. Quia verò natura humana in Chriſto condita eſt ad imaginem Dei, μετόχους habet omnes fideles, quos ideo pro fratribus agnoſcit, *ipſe primogenitus inter multos fratres.* Camer. *Unxit te oleo lætitiæ præ ſodalibus tuis*, h. e. ſpiritualibus donis, & ſapientiæ theſauris, te locupletavit ſupra tam omnia quam ſingula myſtici corporis tui membra. *Jacob. Capell.*

(e) V. 10. Terra dicitur fundata, ſimilitudine ſumpta ab ædificiis.

(f) Ubi uſui amplius non ſunt ſolent complicari & abjici, ſicut cœli, ſcil. aër, & æther auferentur. Grot. Some think it ſhould be read ἀλλάξεις *mutabis*, according to the Hebrew, and not ἑλίξεις, according to the LXX. But it was ordinary for the Apoſtles to cite Scriptures as they were found then in the *Greek* Bibles, though they varied from the *Hebrew*; becauſe thoſe *Greek* Bibles, and not the *Hebrew*, were in uſe among thoſe to whom they wrote.

shall as to their present condition be laid aside, and God shall change them; for though their substance shall be the same, yet in respect of their qualities they shall be changed, and shall be made now more glorious than before, Isa. 34. 4. Isa. 66. 22. *And in that they shall at length be changed, they may be said to perish,* Mar. 13. 31. *The Heavens may be said to wax old as doth a garment, in that they are appointed to an end; to an end, I say, of what they are now,* 2 Pet. 3. 10. *But Christ is Immutable* *, Mal. 3. 6. *For as he was before all time, and continueth in all ages, so he will beyond all time continue invariable. This* Immutability *attributed to Christ, is properly to be understood of his Divine Nature, which was no ways altered by assuming the Manhood, but remaineth the very same it was before. And in regard of his* Humane Nature, *his* years shall not fail, *in that* being raised from the dead, he dieth no more, *Rom. 6. 9, but continueth and liveth for ever,* Heb. 7. 24, 25. 7. *From* Psal. 110. 1, *where God the Father in his eternal Decree predestinating his Son to be the Messias, and to execute in time the Office of a Mediator, saith unto him,* Sit thou on my right hand *(g) (importing the super-eminent degree of Honour and Dignity he should be advanced to after his Ascension, as a consequent and reward of his exinanition and Passion)* until I make thine enemies *(viz. all that are enemies to thy Kingdom, the Devil, Antichrist, all wicked men)* thy footstool; *that is, utterly subdue them, and put them under thy feet.* (g) *Not that the* Son *shall leave off all Rule and Reign; but that he shall then leave off the administration of that Delegation which he had formerly undertaken as* Mediator; *there being then no more need of it, or of his using those means and actings which formerly he did, when his enemies are all fully overcome, and his Church fully gathered. And thenceforth he shall reign together with his Father to all eternity, and of his Kingdom there shall be no end,* Dan. 7. 14. Luke 1. 33. *So that the Apostle's Argument lyes thus: He that sits at God's right hand in glory and dignity, is much more excellent than those Creatures that are only Ministers; and such is the condition of Christ, as he proves from this verse; and such is the condition of Angels, as he proves from the next. For they are* ministring spirits *sent forth from God (having no other Lord that hath power to send them) to minister for the good of them who shall inherit salvation, that is, that blessed and glorious estate which is in Heaven reserved for the whole mystical body of Christ. For being the children of God, they are joint-heirs with Christ,* Rom. 8. 16, 17. *and therefore God appoints these his servants to attend them for their good.* From v. 1, to the end.

* Æternitas Christi explicatur ex comparatione cum rebus creatis, sive *in præteritum tempus*, quo Christus omnes res creatas *præcessisse* dicitur; sive *in futurum*, quo dicitur permansurus illis pereuntibus.

(g) This Dignity is not ascribed to his Humanity, singly, in it self considered; but in *supposito*, as it *hypostatically* subsists in the Person of the Son of God. 'Tis not the Humanity in it self singly taken, that sits on the right hand of God; but the Humanity of that Person that sits on the right hand of God. As in the incarnation, the *Humanity* did not become God, but the Humanity then became the Humanity of God. And Christ now sitting at the right hand of God, doth reign every where, even as *Man* also, though his Humanity be not every where; as a King doth in his Kingdom, though his Body be not every where.

By the particle [*until*], what is affirm'd of the time past, is not denied for the time to come.

Chap. 2. *Wherefore seeing Christ was a* Teacher *so much superior to all that came before him (yea, to the* Angels *themselves), he shews, they ought greatly to heed, and regard, and faithfully retain the Doctrine of the Gospel, which had been preached to them, lest they be like* leaking-vessels, *letting it slip out of their minds and memories. For if the* Law *given by the ministry of Angels* [Acts 7. 38.] *was firm, stable, and inviolable, and might not be neglected or disobeyed, and the transgressors* (a) *and disobeyers of it, were justly and severely punished; he asks, how could they expect to escape who neglect the* Gospel, *which reveals the great salvation purchased by Christ. Which glorious Gospel was first published by Christ himself, in the most clear and distinct manner that ever it was published, and was confirmed by his Apostles, who*

(a) *Transgression*, by a Metonymy of the effect, is put for the *transgressor*. Eph. 1. 23. Tit. 2. 11.

who heard his Sermons, and saw his works, God bearing witness to their Doctrine by sundry glorious miracles, and the extraordinary gifts of the Holy Ghost poured out upon them, according to his own good will and pleasure. From Ver. 1, to 5.

And that he may further perswade them, that more heed is to be given to the word of Christ, *than to the* word *spoken by Angels; he shews them, That God hath given a greater* authority *to* Christ, *than ever he did to* Angels. *For He hath not put the* Church, *or* Kingdom of the Messiah, *of which here he treats (called here* עולם הבא the world to come, *in reference to the* Old-Testament-times, *and to those who lived before Christ was exhibited in the flesh, and longed to see this* new world, *see* Mat. 13. 17.) *in subjection to* Angels, *but unto his* Son, *and that as He is* God-man: *and therefore in his Kingdom the Angels are to be in subjection to him, and not to be adored with him. This he proves from* Psal. 8. (b) *where what the Prophet spake of* Man *in the general, the Apostle shews may in a* higher *and* sublimer *sense be understood of* Christ, *who in the state of his humiliation was (to outward appearance) an ordinary man) yet God was mindful of him, and careful to afford him all needful succour; and though for a small space of time, viz. about thirty three years, he subjected him to a condition inferior to that of Angels (that he might perform all works of obedience and suffering that were requisite for the accomplishing man's redemption); yet after he had suffered in the flesh, he highly exalted him, and advanced him to* Royal dignity *(the most excellent that can be),* crowning *him with glory and honour, and giving him authority and dominion over the works of his hands, and putting all the creatures whatsoever (yea, the good Angels and wicked Spirits) in subjection under his feet; so that all must yeild obeysance to him,* some *as his* enemies *perforce;* others *willingly. And in that the Father is said to have put all the creatures whatsoever under him, 'tis manifest he hath left nothing unsubjected to him. And though we see not, says he, for the present all his enemies perfectly subdued, yet they shall be in due time; so that there is a further subduing of them still to be expected. However this we know, That* Jesus, *who in the state of his humiliation (that he might suffer death, and be a sacrifice to expiate the sins of men) was made, for a little time, lower than the Angels, is now* highly exalted: *And the reason why he was thus humbled, was, that he might through the free favour of God* taste * death, *that is, partake of it (though not be swallowed up by it)* ὑπὲρ παντὸς, *for the redeeming of all* (c) *sorts of men, and of every particular person that shall repent and believe in him, see* Joh. 10. 15. *For God (who is the Supream Cause and ultimate End of all things) having a purpose to bring many sons to glory* (d) *saw it convenient to make* Him *(who was to be the* Captain *of their salvation, and to guide and lead them to heaven) perfectly, and every way fit for that office, by exposing Him to many sufferings, and a cruel death, and so to make him a compleat and perfect Redeemer; there needing nothing more to be added to his sufferings for the satisfying of Divine Justice, and meriting* remission of sins *and eternal salvation. For, though Christ was ever perfect in himself; yet for bringing us to glory, much was wanting, till he had finished his sufferings. But by his sufferings he made up whatsoever was requisite thereunto. And if any should ask, How could Christ suffer and*

(b) Hic Psalmus sensu primùm obvio agit de Adamo, & semine ejus: sensu autem mystico referri debet, & ab Hebræi sapientibus referebatur ad Messiam, & semen ejus. Nam *Adamum* figuram gessisse *Messiæ* recepta erat illis temporibus sententia ut diximus, Rom. 5. 14. 1 Cor. 15. 45. *Grot.*

* The ground of this phrase may arise from the ancient custom of the Grecians in putting men to death by giving them a Cup of Poyson to drink. See Joh. 18. 11. Mat. 20. 22, 23.

(c) Mors Christi est *sufficiens remedium* pro omnibus, sed non *sufficiens medium* sine fide, Mar. 16. 16. Joh. 12. 32. There is an indefinite offer of the benefit of Christ's death to every one, none excepted, Isa. 55. 1. Rev. 22. 17.

(d) Whether this act of *bringing many sons to glory*, be attributed to the *Father* or the *Son*, there is no great incongruity. For the *Father* and the *Son* are *one* in essence, mind, will, and work. *Whatsoever things the Father doth, these also doth the Son,* John 5. 19. The sons of *God* and the sons of *Christ* are all one, even the regenerate, and adopted.

dye?

dye? he answers, That Christ, who sanctifies us by his holy Spirit, took our humane nature upon him (a humane soul and body) and so became of one nature with us, for which cause he is not asham'd to call and acknowledg his sanctified ones *for his brethren, as he proves from* Psal. 22.22; *where, though in the* first sense *the words may be understood of* David, *who professes that he will declare the* Name, *that is, the* Attributes *and* Counsels *of God in the midst of the Israelites, his brethren* [*see* Deut. 17.20.]; *yet in a* sublimer sense *they ought to be understood of Christ, who declared the* Name, *that is,* whatsoever is meet to be known of God, *viz. his Divine Excellencies, Counsels, and Actions* *, *and that* unto his brethren, *see* Joh. 20. 17. *And as* David *sung praises to God in the midst of the Church or Congregation and Assembly of God's people; so did Christ publickly set forth God's praise among his Disciples,* Mat. 26. 30. *And as a further evidence of Christ's* Humanity, *the Apostle brings in two other Testimonies; the first from* Psal. 18. 2, *where Christ, under the type of* David, *professes to* trust in God, *and to rest on him, to be supported and carried through all his sufferings and undertakings: And from* Isa. 8. 18. *where the Prophet* Isaiah (c) *declares, That himself, and the Children God had given him, were for* signs, *as their names intimated, to foretell and fore-signifie the goodness of God to the Jews, and that he would be with them, and help them against their enemies. Now that which was* historically *true of* Isaiah *and his children, the Apostle shews may be fitly applied to Christ. The Prophet and his Children were a type of* Christ, *and of the* faithful *which believe in him (whom God hath of his free-grace given unto him, to be fitted and brought to glory) who are* his children, *begotten to him by his Spirit in the Ministry of his Gospel; whom (by way of rejoycing for the good success of his Ministry) he presents with himself unto his Father, as one who faithfully fulfilled the charge committed to him, in fitting them for glory, and bringing them to it, though in the world they were accounted* Wonders *and* Monsters. *The Apostle further shews, That Christ, out of love to his Children, would partake of the same humane nature with them, that he might by his own death on the Cross satisfie the Justice of God for them, and so evacuate and destroy the power of the Devil, which he,* as an Executioner, *hath by the Law against sinners. And another end of his death, was, That he might deliver his Children from the fear of death (both temporal and eternal), to the bondage of which they were before subject. And being to suffer death for those ends, certain it is, that he took not on him the nature of Angels, but the humane nature, and was of the very substance of man, and was born of the seed of* Abraham, *to whom the promise that the* Messiah *should come of his seed, was often made* [Gen. 12.3. *and* 18.18. *and* 22. 18.]. *Wherefore it became him in all things to be like his brethren, sin only excepted* [Heb. 4. 15.], *that he might be a compassionate High-Priest, and faithful in all that he was to transact and negotiate with God on the behalf of man, and that he might make atonement and reconciliation for sinners by the Sacrifice of Himself. And lastly, That having himself been expos'd to so many sufferings and temptations, he might more readily pity and succour his members when they are tempted.* From Ver. 5, to the end.

* See Joh. 8. 26. 28. Joh. 17.6, 8. Joh. 15. 15.

(c) Many speeches of the Prophets concerning themselves, and many prophecies concerning *Cyrus* and others (who were types of Christ), are in the New-Testament applied to Christ, being *one way*, and *in one manner*, verified of *them*; and in *another way*, and in *another manner*, many times fulfilled *in him*. Dr. *Richardson*.

Chap. 3. *The Apostle having distinctly set forth the* Divine Nature *of Christ, and his* Kingly-office, *in the first Chapter, and his* Humanity *in the Second; he now comes to set forth his* Prophetical-office *in this, and part of the next Chapter. And that he might set forth his* Prophetical-function *with greater advantage, in the first place he exhorts the believing-*Hebrews, *to whom he*

he wrote (who were effectually called to embrace the faith of Christ, and thereby raised to a hope and expectation of heavenly things) to consider and ponder in their hearts the high dignity and excellency *of Christ (that so they might constantly adhere to him, and obey him) who was sent with* Commission *from his Father to preach that Gospel to them which they professed to believe, and to be their High-Priest (a) also, to make atonement for their sins. Of the* first *of these he treats in this, and to the* 14 *verse of the next Chapter, and then proceeds to speak of the other. For the setting forth of his* Prophetical-office, *he declares these particulars:* 1. *Because the Jews had generally too high a conceit of* Moses, *and were apt to profess themselves his Disciples in opposition to Christ* [*see* Joh. 9. 28.]; *he tells them, That as* Moses *was faithful in delivering all things committed to his charge, that either concern'd the service of God, or the welfare of the people of the Jews: So Christ was as faithful in delivering the mind and will of his Father, who deputed and appointed him to this Office. He was as faithful in his message for the changing the* Levitical Ordinances *and* Priesthood, *as* Moses *was in appointing them.* 2. *He shews, that* Christ *was much to be preferr'd before* Moses, *though* Moses, *compar'd with other men, was a person very extraordinary. And for the proof of this, he makes use of* two Metaphors, *the one taken from a* Builder, *and an* House; *the other from an* Heir *and a* Servant. 1. *As the* Builder *of the House is justly accounted worthy of more honour than the House; so Christ (who is the Builder* * *of the House (his Church) is worthy of more honour than* Moses, *who is himself but a part of that House. And as no house, nor part of an house, is built by it self; so neither is the Church. But Christ, who is God, is the builder of the Church, and every member of it, and also of all things else; and so more excellent than* Moses. 2. *As a* Son *and* Heir *ruling over his own house, is more excellent than any person that is only a Servant therein; So Christ is to be look'd upon as a Son, and* Moses *but as a Servant.* Moses *was faithful indeed, in the Church, as a* Servant, *to testifie and declare that which he had received, and which was afterwards more fully and openly to be spoken and declared concerning Christ and his Kingdom: but Christ, as a* Son *and* Heir, *having rule over his own house, gives precepts and commands by his own authority. And he shews them, how they may approve themselves parts and members of this House or Church,* viz. *if they hold fast their faith* * *in Christ, and their resolute profession thereof, and their hope and expectation of the heavenly reward (which rejoiceth the heart, and supports it under afflictions), and if they persevere in the exercise of those graces with stability and constancy to the end* [*see* Col. 1. 23]. From Ver. 1, to 7.

(a) The Function of an Apostle and High-Priest, were the greatest Functions that ever God instituted in his Church. None greater than an *High Priest* under the Law. None greater than an *Apostle* under the Gospel. Both never conjoin'd in one man, but here.

* 1 Pet. 2. 5. Eph. 2. 20. All that are brought into the Church, are built by Christ; that is, have their gifts and graces, their functions and priviledges, from Him.

* *Faith* is that grace whereby we are united to Christ. receive spiritual life from him, are made lively stones, whereby we grow up an holy Temple; yea, whereby Christ dwelleth in our hearts, and so we become his house. Dr. *Gouge* in loc.

3. *He shews them, that the Holy Ghost,* Psal. 95. 7, 8, 9, 10, 11. *admonishes such as from time to time should live in the Church, to take heed of rebelling against Christ, and disobeying* this Prophet, *during the day or time wherein he speaks to them by his Gospel, lest they lose the* eternal rest *of Heaven, as their forefathers lost the temporal* Canaan *for not hearkning to* Moses. *As if he should have said, If ye will hear Christs voice calling to you in his Gospel, then harden not your hearts in this time and season of grace, wherein he speaks to you, as the* Israelites *did in the Wilderness when they tempted and provoked God, and would not believe his power, though they had testimonies enough of it, by the miracles which they saw he had wrought among them for the space of so many years together. Which provocations were a grie-*

a grieving (as it were) of his patience; inſomuch that he ſaid of them, They were a ſtiff and ſtubborn people, whoſe heart was not upright before him: Neither had they ſeriouſly minded or conſidered (b) his miraculous Mercies *or* Judgments, *nor ſet their hearts to know and obſerve his Commandments, and the ways wherein he would have them to walk:* ſee Pſal. 119. v. 27, 32, 33, 35. *Whereupon his* irreverſible Oath *went out againſt them* [Numb. 14. 23, 24, 28, 29, 30.], *That they ſhould never come into* Canaan, *but leave (every one of them but* Caleb *and* Joſhua*) their Carkaſſes in the Wilderneſs. The Apoſtle alſo further admoniſhes them, to take heed leſt they imitate theſe* Iſraelites, *who by reaſon of their unbelief were ready, upon every hardſhip they met with, to diſtruſt God, and to turn back again unto* Egypt: *ſo they ſhould eſpecially take heed, leſt there be in any of them an evil and an unbelieving heart, and ſo ſhould fall away, and depart from Chriſt, who, according to his Divine Nature, is the ever-living God, who hath life in himſelf* originally [Joh. 1. 4. *and* 5. 26.] *and giveth life to others,* Joh. 11. 25. Gal. 2. 20. 1 Joh. 5. 20. *And for prevention hereof, they ſhould exhort and encourage one another daily, to perſevere in* faith *and* holineſs *(whilſt they have time and opportunity to perform that duty, and to eſtabliſh one another), leſt the manifold deceits and baits of ſin prevail upon any of them, to harden them. And he enforces his advice with this argument, They will hereby declare themſelves to be indeed partakers of Chriſt, and to be ſpiritually united to him, if they perſevere in that faith wherein they have been formerly inſtructed, and whereof they have made profeſſion. By which faith, and a ſettled reſting on Chriſt, Chriſtians ſubſiſt,* * *and are ſupported in their ſpiritual life. And he further tells them, That foraſmuch as it is ſaid in that fore-cited Pſalm,* To day if ye will hear his voice, harden not your hearts, as in the day of provocation, *&c. they ought to remember, that that* caveat *belongs to them, as well as to their Anceſtors (to whom it was firſt given); and therefore ſo long as the opportunity of hearing the voice of Chriſt ſounding in his Goſpel continued, they ſhould carefully liſten to it, and by no means harden their hearts againſt it. And they ſhould remember, that ſome of the* ancient Iſraelites, *when they had heard and received the Law from Heaven, and had heard God promiſing bleſſings to them that obeyed him, and threatning curſes to the diſobedient, did notwithſtanding rebel, and fall off, and murmur againſt him. But* Caleb *and* Joſhua *did not ſo, and conſequently not* all *that by the conduct of* Moſes *came out of* Egypt. *Which thing ſhould be matter of admonition to them, that they ſhould imitate thoſe* few *that adhered to God, and not the* many *that fell off from him. For 'tis apparent, it was with thoſe diſobedient murmurers (that would have gone back to* Egypt) *that God was ſo highly provoked, and, as it were, wearied and grieved for ſo many years together; ſo that not a man of them came into* Canaan, *but they all died in the Wilderneſs. And 'tis apparent, that thoſe concerning whom God ſware,* that they ſhould not enter into his reſt, *were ſuch as disbelieved his Promiſes, and diſobeyed his Precepts, and murmured againſt his Providence. So that 'tis plain and evident to us, why they were excluded out of* Canaan, *namely, Becauſe of their unbelief and diſobedience.* From Ver. 1, to the end.

(b) Noluerunt attentè conſiderare, & opere exequi, rationem vivendi, Deumq; rite colendi, ipſis revelatam. *Gejer.*

* V. 14. The word tranſlated [*Confidence*] is ὑπόστασις. V. 15. ἐν τῷ λέγεσθαι valet, cum audimus hæc dici.

Chap. 4.

And ſeeing thoſe ancient Iſraelites *could not enter into the* Reſt *promiſed to them,* viz. *the Land of* Canaan, *becauſe of their unbelief; therefore let us (ſays he) who are Chriſtian-*Hebrews, *fear, and be jealous over our ſelves, leſt a promiſe being made to us in the Goſpel of a* heavenly *and* glorious * Reſt, *any of us (by neglecting the means which are appointed for the obtaining of it) ſhould ſeem* deſervedly *(even in the judgment of men) to miſs of it, and to be excluded from it. For the abuſe of the like privi-*

* Mat. 25. 34.

ledges uſually procureth the like Judgment. And we that are Chriſtians, ſays he, have the ſame priviledges that the Iſraelites *had, and therefore ſhould fear the like Judgments, if we abuſe them. For unto us hath the* Goſpel *been preached, as well as to them. Nay, we are advanced above them in that priviledg. They had the Goſpel* veiled, *we have it* unveiled. *They had it darkly and obſcurely, we have it clearly and plainly. It was* one *and the* ſame Goſpel *that* they *had under the* Old, *and* we *have under the* New Teſtament, *Joh. 5. 46. and 39. But the word which they heard preached unto them, did not profit them, becauſe it was not mixed with, or received by faith. But though they, by reaſon of their unbelief, were excluded out of* Canaan *(which was a Type of Heaven); yet we, ſays he, who believe in Chriſt, do enter into it. We enter into the beginning of that* Heavenly Reſt *here on earth, by tranquillity of Conſcience, and peace with God; and ſhall enter into the full enjoyment of it hereafter, even as God himſelf hath ſpoken, though not in expreſs words, yet by neceſſary conſequence: For whereas He by his Oath* * *excludeth unbelievers out of his Reſt, he does* tacitly *and* implicitly *promiſe, that believers ſhall enter into it. Now leſt any of theſe* Hebrews *ſhould ſay, We have always enjoyed the Lord's* Sabbaths, *and our predeceſſors have long inhabited* Canaan, *Why then do you ſpeak ſo much about entring into* God's Reſt? *The Apoſtle ſhews, that neither of theſe* Reſts *could be meant by* David (a), *nor intended by himſelf in this diſcourſe. And* firſt *he ſhews, that the* Reſt *meant by God's Oath,* Pſal. 95. 11. *is not the* Reſt of the Seventh day. *For although the works of God were finiſhed in ſix days, when he laid the foundation of the world, and (as he himſelf teſtifies,* Gen. 2. v. 3.) He reſted on the ſeventh day from all his works (b); *yet beſides this, there is* another Reſt *to be entred into, whereof the* Sabbath *was but a reſemblance. And again in that place before quoted,* Pſal. 95. 11. *above three thouſand years after that, there is mention made of another* Reſt *which God promiſes to* them that believe and obey him; *and excludes, by his Oath,* unbelievers *and the* diſobedient *from it. And this plainly appears to be a* Reſt to come; *ſo that it cannot be that* Reſt *which was at the beginning of the world. Therefore the* firſt Reſt *is removed; and 'tis evident that there is* another Reſt, *beſides that of the* Sabbath, *for believers to enter into. 2. He ſhews by the* Reſt, *intended by God's Oath and Promiſe (which they to whom it is expreſſly made, ſhall aſſuredly partake of) cannot be meant* Canaan. *For the* Iſraelites *that came out of* Egypt *with* Moſes *(to whom the Goſpel was firſt preached, before it was preached to them whom* Joſhua *brought into* Canaan*) did not enter into* Canaan *by reaſon of their unbelief. And long after the* other Iſraelites *had entred into* Canaan, *the* Pſalmiſt *limits or deſigns a certain day* (c), *ſaying,* To day if you will hear his voice, harden not your hearts *(that is, in this Goſpel-day, or time, hear the voice of Chriſt calling to you in the preaching of his Goſpel), and harden not your hearts againſt his* Call, *that ſo you may enter into his* Reſt. *And 'tis plain he ſpeaks there of* another Reſt *yet to be entred into. For if* that *had been the* Reſt *meant by the* Pſalmiſt *which* Joſhua *(in the* Syriac *Dialect called* Jeſus*) led the people into, then he would not have ſpoken of any day or time* future to that, *for the entring into it, which yet 'tis manifeſt he ſpeaks of in that* Pſalm. *From all theſe premiſſes, he ſhews, it clearly follows, That there is now for Chriſtians a* Reſt *ſtill behind, to be enjoyed, beſides the typical Reſt of the Land of* Canaan *(though ſhadowed*

* *If they ſhall enter into my reſt;*] there is a *reticentia* in the form of that Oath. To make up the full ſenſe, ſuch a phraſe as this may be underſtood, *Let me not be accounted true.* Hæc verba propriè, & per ſe ſunt Comminatoria; ſed, ex conſequenti, Promiſſionem includunt. Quippe David incredulis ingreſſum in requiem patêre negans, docet, Nulli verè credenti requiem illam occludi. *Cappel.*

(a) Cum ingreſſum in requiem Dei neget David infidelibus, Pſal. 95. tot annis poſt obitum Joſuæ, tot ſeculis poſt ſextiduum Creationis, quâ peractâ Deus ab operibus ſuis dicitur quieviſſe; ſequitur, Tertium aliquod quietis genus, à Davide deſignari, quod à præcedentium utroque fuit figuratum. Idem.

(b) Quies quâ Deus, opere Creationis abſoluto quieviſſe dicitur, poteſt eſſe typus illius quietis quâ Chriſtus abſoluto noſtræ redemptionis opere, quietem laboribus ſuis dignam nactus eſt. Idem.

(c) Deſignari ait in Pſalmo, *myſticè*, ſcil. tempora Meſſiæ. *Grot.* ἐν Δαβὶδ, h. e. per Davidem.

out by that, *and by the Seventh-day-Sabbath*), *namely*, a ſpiritual, heavenly, *and* eternal Reſt *or* Sabbatiſm; *the* beginning *of which is in this life, and the* perfection of it *in the life to come. Into* this Reſt *all true* believers *enter, and ſo here reſt from fulfilling the works of the fleſh, and ſhall hereafter fully reſt from all their labours and troubles, as God reſted from his works. Let us all therefore* (*ſays he*) *look to it, that by a* ſtedfaſt faith *we enter into* that Reſt, *leſt following the example of our Foreſathers diſobedience in the Wilderneſs, we fall, and periſh, as they did. And we ought to take the more heed to our ſelves, becauſe the Goſpel which invites men to enter into* this Reſt, *is* quick *and* powerful (*through the operation of the Spirit of God*), *and* ſharper than any two-edged ſword (*cutting which way ſoever it is turned*), *and pierces to the* dividing aſunder of ſoul and ſpirit, *that is, the actings of the underſtanding, and the motions of the will and affections. It* divides the joints *, *that is, cuts aſunder the moſt reſolute and compacted purpoſes of the will. It pierces to the* marrow, *the ſecreteſt and innermoſt contrivances and deſigns of the ſoul. It reaches the very* ſecret thoughts *and intents of the heart, and tries and judges of them. This* word *ſhews, that nothing is hid from the eyes of God, but all things are to him* naked, *and unveiled* (*ſo that he ſees the outſide*), *and* opened (d) (*ſo that their very inwards are diſcovered*), *and made conſpicuous in his ſight with whom we have to do. And therefore if there be any* ſecret unbelief, hypocriſie, *or* backſliding-principle *in any of us, we are to remember that he ſees, and takes notice of it.* From Ver. 1, to 14.

* Theſe Metaphors taken from the Body, are applied to the Soul.

(d) τετραχηλισμένα, a Metaphor taken from Beaſts, which being excoriated, were cut down from the neck to the rump, all along the back-bone, ſo that every part within might be clearly ſeen.

The Apoſtle comes now to aſſert the Prieſthood *of Chriſt, and from thence he encourages the* believing-Hebrews *to* perſeverance *and* ſtedfaſtneſs *in the profeſſion of the faith. And* (1.) *he ſhews, That ſeeing we have a great* High-Prieſt, *whoſe word is lively and mighty in operation, and before whoſe eyes all things are naked, and who hath paſſed through theſe viſible Heavens, and glorioufly aſcended unto the right hand of the Father in the higheſt Heaven; therefore they ſhould be ſure to hold faſt their profeſſion of faith in Him. And this their* High-Prieſt, *he tells them, is a merciful and compaſſionate High-Prieſt, who having ſometimes felt thoſe infirmities in his fleſh which we feel, and been exercis'd with ſuch temptations as we are liable to* (*yet ſo as they never drew him to ſin*), *we have good cauſe to believe, that he will be merciful to us, and ready to relieve us when we are tempted. Therefore let us come boldly, in the name of this our High-Prieſt, to the Throne of Grace, for the obtaining all ſeaſonable grace and aſſiſtance that we need in our paſſage towards Heaven.* From Ver. 14, to the end.

Chap. 5. *The Apoſtle goes on to ſet forth the excellency of Chriſt's* Prieſtly Office, *ſhewing him to be more excellent than any* typical Prieſt, *in all Prieſtly requiſites, yea than* Aaron *himſelf; therefore the believing-Hebrews had reaſon to moderate their thoughts touching the* Levitical Prieſthood, *which they were apt too highly to eſteem, to the prejudice of Chriſt. And in the firſt place he conſiders the chief things obſervable in the Aaronical High-Prieſt, and applies them unto Chriſt. Firſt, The* Aaronical High-Prieſt *being taken from among men, and ſevered and ſet apart from the common multitude, was appointed to act and negotiate for the good of men, in the things wherein they have to do with God; particularly, to offer* gifts, oblations, *and* ſacrifices *for their ſins. 2. He was to execute this his Office with pity and compaſſion* (a) *to the ignorant, and thoſe that are out of the way, being himſelf compaſſed with infirmities. 3. He was to offer for his own ſins as well as for the people's. 4. He muſt be called of God, as was* Aaron. *No man could legally* * *aſſume this honour to himſelf, but he that was of* Aaron's *line, and ſo called to it by God, who aſſign'd that high dignity to that line only.*

(a) μετριοπαθῆν, is to have ſo much compaſſion as is ſufficient.

* The principal honour of the High-Prieſt was, That he was a kind of a Mediator between God and man.

only. Now the Apoſtle ſhews, that all theſe may well be applied to Chriſt. And firſt, he inſtances in the laſt *of them, That Chriſt did not intrude himſelf upon this Office, nor aſſumed the honour and glory of it to himſelf, but the Father glorified him by ordaining him thereunto. And this he proves from two places in the* Pſalms: 1. *Out of* Pſal. 2, *where God the Father ſays to him,* Thou art my Son, this day have I begotten thee; *that is, in this day of thy reſurrection I have beſtowed this ſpecial dignity upon thee, to be a* King *and* High-Prieſt; *and thou ſhalt aſcend into Heaven, as the High-Prieſt did into the Holy of Holies; and then he commands him,* to ask of him the ends of the earth, *or to intercede for the ſalvation of many, which is a ſpecial part of his Prieſtly Function. His ſecond proof is out of* Pſal. 110, *where God's deputing Chriſt to that Function is declared. For 'tis God the Father that ſaith,* Thou art ſuch a Prieſt as Melchiſedec *was; that is,* a King *and* Prieſt together; *and thy Prieſthood ſhall never ceaſe, or be ſucceeded by any, till this* Mediatory *Kingdom of thine ſhall be delivered up to me, See* 2 Cor. 15.24. *The Apoſtle having thus proved that Chriſt was called to be a* Prieſt, *he proceeds to ſhew, that the other things which belonged to the High-Prieſt, belonged unto him. For,* 2. *He was a Son of man, of the ſame nature and* (b) *mould with us.* 3. *He offered a ſacrifice for the ſins of the people (but not for his own, for he had none), and that ſacrifice was,* Himſelf on the Croſs. 4. *He was a merciful High-Prieſt, having had experience of our miſeries. For in the ſtate of his humiliation, when he was here in the fleſh* (c), *in his agony in the Garden, and on the Croſs, feeling the weight of God's wrath lying on him for our ſins, he offered up* ardent prayers (d) *and* ſupplications, *with ſtrong cryes and tears unto his Father, who, he knew, was able to ſave him from death, or could ſupport him in ſuffering of it, and reſtore him from it; not permitting him to lye under the power of it, or to be ſwallowed up by it. And he was ſo heard, that he was delivered from that which he feared* (e). *And though he were the* beloved Son of God, *and ſo more excellent than any High-Prieſt, yea, than any Creature; yet by his grievous ſufferings he was inured to ſubmit to his Father's will; and experimentally knew what* Obedience *meant, and how hard a leſſon* Patience *under the Croſs is (which is the higheſt and chiefeſt point of a Chriſtian's obedience); and thereby he became more fit to compaſſionate us. Yet it is not to be wondred at, that ſo excellent a Perſon, and ſo dear to God, ſhould ſuffer as he did: for by his ſufferings he was made a full and perfect Redeemer* [Heb. 7. 26.], *ſo that nothing more need be added unto what he has done and ſuffered for the redemption of man. And having paid the full price of our redemption, he became the author of eternal ſalvation to all * (of what rank or degree ſoever they be) that obey him, by believing in him, and exerciſing the other graces and parts of obedience which he requires. So that from the whole diſcourſe he infers, that Chriſt muſt needs be a* Prieſt *of a more* excellent Order *than was* Aaron's (*which was an exſpiring Order, and not to laſt for ever*), *and that he was called and openly declared of God,* viz. *in that* 110 Pſalm, *to be an* High-Prieſt *after the order of* Melchizedec. From Ver. 1, to 11.

(b) He aſſumed our Humane nature, being like to us in infirmities that were not ſinful.

(c) *In the days of his fleſh*] i.e. his mortal and weak fleſh, compaſſed with infirmities, *Joh.* 1. 14 In Heaven he hath fleſh ſtill, but immortal, and void of theſe natural weakneſſes.

(d) Supplicatio Chriſti ex intimo cordis dolore profecta, duplex enarratur: *Una* in horto cum dixit, *Pater, ſi fieri poteſt, tollatur a me calix iſte:* quam precationem ſupplicem non ſolum propoſuit ſemel, ſed etiam *majori contentione* (&, ut videtur, non ſine clamore) ter repetiit, Luc. 22. 42, 44. Mat. 26. 39. Mar. 14. 36. *Altera* in cruce, cum clamore valido conjuncta: *Deus mi, Deus mi, ut quid dereliquiſti me?* Mat. 27. 46. Mar. 15. 34. *Lacrymarum* quidem Evangeliſtæ non expreſſè meminerunt, ſed tamen in neutrâ ſupplicatione defuiſſe, ex circumſtantiis colligi poteſt. *Gomar.*

(e) *Exauditus eſt.* Nam liberationem primùm à doloribus Inferni per mortem, deinde a morte per reſurrectionem conſequutus eſt. Idem *διὰ εὐλαβείας* a metu. From the right taking or apprehending a thing, ariſeth Fear.

* Joh. 3. 18, 36. and 6. 47.

The Apoſtle now intending to ſpeak more largely of this great Myſtery, he thinks fit to preface ſomething, (1.) *By way of* Reprehenſion, *from* v. 11 *of this Chapter, to the end,* (2.) *By way of* Exhortation, ch. 6. *from* v. 1, *to* 4.

to 4. (3.) *By way of* Commination, *from* v. 4, *to* 9. (4.) *By way of* Consolation, *from* v. 9, *to the end. And first, He tells them, He had many things to write concerning this Mystery; but if he should speak of them, many * among them would hardly understand them, by reason of their great dulness and carelessness; which was so gross, that when in respect of the time wherein they had enjoyed the Gospel, they might have been able to teach others (as particularly their own Families); they, by returning to an observation of the* Mosaical *Ceremonies, and holding the observation of them necessary to salvation (as it seems many of them did), shewed themselves to stand in need to be instructed in the very* first principles (f) *of the Gospel, in which the greatest and most necessary Oracles of God are contained. So that instead of making progress in Christianity, they were gone backward, and at present shewed themselves like Babes, who needed milk, and not strong meat, see* 1 Cor. 3. 1, 2. *For as he, that is gotten no higher than Milk* (g), *will be hurt, and not fed, by having more solid food given him; so those among them that stuck in the observation of the typical Ceremonies* [*those weak and beggarly Elements,* Gal. 4. 3, 9. Col. 2. 8, 20], *and judged the observation of them necessary under the Gospel, shewed themselves to be very ignorant of the* word of Righteousness, *or doctrine of salvation by faith in Christ, and to be indeed very Babes. But the stronger* (h) *Christians among them, who by long use, and a diligent hearing, reading, and meditating on the word, have their judgments and understandings exercis'd to discern between* true *and* false *Doctrine, between* good *and* evil; *they can relish sublimer mysteries, and feed on them as on stronger meats.* From Ver. 11, to the end.

* Hæc reprehensio non absolutè de totâ Hebræorum Ecclesiâ, sed secundum quid, & ex parte tantum de multis intelligi debet. Est ergo hæc Epistola ita attemperata, ut simul lac habeat infantibus & solidum cibum adultioribus, omnibus tamen escam salutarem.

(f) στοιχεῖα τῆς ἀρχῆς pro πρᾶτα στοιχεῖα Hebraismus. Prima Elementa oraculorum Dei.

(g) Repueraſcit, adeoq; jam redit ad infantiam, eamq; priore deteriorem. Hebræi pleriq; licet Christianismum amplexi redibant ad typorum ceremonialium observationem ut necessariam ad salutem. Hæ verò Ceremoniæ vocantur *Elementa Mundi*, Col. 2. 8, 20. Gal. 4. 4. infirma & egena Elementa, Gal. 4. 9. *Cappel.*

(h) *Perfectos* eos vocat non absolutè sed comparatè cum rudioribus.

Chap. 6. *The Apostle having thus reprehended their dulness and improficiency, he now comes to exhort them, and stir them up to advance to a higher and perfecter degree of knowledg in the Christian Religion, than the first principles or ground-work. For as the foundation of a house being once laid, we must not stay there, but proceed in raising up the building; so 'tis absurd to advance no further in the Christian Religion than the knowledg of the first principles of the Catechism; such as are,* 1. Repentance, *or turning from sinful works, whereof the end is death.* 2. Faith in God, *namely, in God the* Father, Son, *and* Holy Ghost. 3. *The* Doctrine of Baptisms, *that is, the Doctrine usually taught at their* Baptizings, *whereby the people were informed of the difference betwixt the* outward (a) *Baptism by the Minister, and the* inward *Baptism by the Spirit; and possibly, concerning the nature and use, not only of this Sacrament, but of the other also;* Baptism *being here* synecdochically *put for both Sacraments.* 4. *Touching the* rite of laying on of hands (b) upon Ministers in their Ordination, *or* Confirming (c) *such as having been baptized in their infancy, and afterwards well instructed in the Principles of Christianity, were to make profession of their Faith, and own their Baptismal Covenant, before they were admitted to the Lord's Table.* 5. *Of the* Resurrection of the dead, *and of the* last Judgment, *which will doom and decree to men*

* Perfectionem vocat quam prius *Sermonem justitiæ*, h. e. Doctrinæ Christianæ plenam & justam intelligentiam.

(a) See pag. 2. of this *Apostolical History*

(b) Manus imponebantur & Baptizatis ad obtinendam vim confirmantem Sp. sti; & ordinatis ad Presbyterium, & post peccata reconciliatis & corpore infirmis, imò & novis conjugibus benedictionem ab Ecclesiâ postulantibus. *Grot.*

(c) Huic accedit impositio manuum alia, quam prisca Ecclesia habuit in usu: Si quidem iis, qui in infantiâ fuerant Baptizati, post professionem religionis Christianæ, Ecclesiasticâ consuetudine, non necessitate, manus adhibitis precibus imponebantur, ad accepti Baptismi & fidei Confirmationem. *Gom.*

ever-

everlasting rewards *and* punishments. *Now that they may not stick in these* first Principles, *he tells them, he desires to contribute his endeavour to carry them on to a more perfect degree and measure of knowledg in the mysteries of the Gospel; and hopes he shall (through the Lord's permission and assistance) be enabled to do it* (d). *And accordingly in the following Chapters he opens deeper mysteries, from* v. 1, *to* 4. (3.) *He comes now to shew them the great danger of apostatizing from Christ and his Doctrine, representing unto them, That if any have advanced so far, that they have been enlightned, and have* (e) *tasted of the heavenly gift (by the knowledg of Christ and his benefits, and the heavenly things revealed in his Gospel) and have had some of the extraordinary (though common)* gifts *of the Spirit of God poured out upon them (though not of his renewing-graces), and have tasted the* good word of God, *that is, have heard the Doctrine of the Gospel, and the glad tydings thereof, with* some kind of joy [*Mat.* 13. 20, 21.]; *and lastly, have had some taste and apprehension of the glorious priviledges* * *of the Saints, by some weak glances upon the glory of Heaven; and after all this, shall fall away, making a* total, voluntary, *and* malicious apostacy *and* defection (f) *from Christ and his Gospel; he shews, 'tis impossible to* renew them again unto repentance, *that is, to renew them so, that they shall repent; because God hath decreed never to give repentance to such persons. For they having wilfully cast off God, God casts off them. And there being no renewing but* in *and* through *the Mediation of Jesus Christ, these Apostates barr themselves from that; For by their apostacy from Christ, they do in effect declare, That he was an Impostor, and deserved to be crucified* *, *and all the other indignities that were put upon him. Another Sacrifice therefore must be offered up, if* such *be redeemed. The Apostle also further sets out the woful estate of* Apostates, *and the equity of God's proceeding against them, by an elegant comparison. As the* fertile ground *(saith he), which, drinking in the rain that comes often upon it, brings forth a plentiful encrease, to the joy and comfort of the Husbandman, does thereby testifie that it is blessed of God* [*see* Gen. 27. 27.]; *but the* barren earth *(which after tillage and irrigation bears nothing but thorns and briars) is given over abandoned and disregarded by the* Owner; *and if it so continue, may expect ere long to be cursed by him (as the fruitless fig-tree was.* Mat. 21. 19.), *and finally doom'd fit for nothing but to be burnt and destroyed, like the Land of* Sodom. *So they who after illumination and the means of grace afforded to them, do advance in Christianity, in Faith and Holiness, and go on towards perfection, do thereby declare themselves to be blessed of God; but such as do not make a right use of the means and helps God affords them; but instead of making progress in Christianity, do fall off from Christ and their Christian Profession, they shew themselves to be in a cursed and miserable condition.*

(d) Ad perfectionem feremur, ego docendo & vos attendendo.

(e) Have had a *taste*, and only a taste, as *taste* is opposed to eating.

* V. 5. Potentias, i. e. gloriam. Vatabl.

(f) *Apostasiam* hîc intellige *totalem, malitiosam,* ac cum odio ac persecutione Christi, & Evangelii conjunctam; *h. e.* eorum qui *toti, de toto, in totum*, decidunt. Intellige hoc loco peccatum illud *singulare* quod peculiariter *peccatum in Christum*, & *peccatum ad mortem* in Scripturis appellatur, Mat. 12. 31, 32. Mar. 3. 28, 29. Luc. 12. 10, 11. 1 Joh. 5. 16.

Impossibile, non simpliciter & absolutè, sed ex hypothesi, & respectu justi Dei judicii, & decreti, per filium patefacti, Mat. 12. 31, 32. Impossibile ut tales ad veram adducantur pœnitentiam, Deo nunquam iis qui in talia peccata lapsi fuerint, salutarem pœnitentiam inspirante. Vide *Gomar.*

* They crucifie to themselves] ἑαυτοῖς, to their own condemnation.

(g) V. 9. *Things that accompany salvation*] or which necessarily have salvation in them, and are the sure symptoms of a blessed estate. Fides, pietas, sanctitas, licèt non sint causa salutis nostræ, sunt tamen adeò cum salute conjuncta ut ne disjungi quidem possint. Hujus irruptæ copulæ vis, non est in operum nostrorum merito, sed in divini propositi firmitate. *Capel.*

Ἔργον hîc intellige quod ἔργον πίστεως dicitur, 1 Thes. 1. 3. scil. apertam professionem Christianismi. Huic addit, ut & dicto Thessal. loco, κόπον ἀγαπῆς dilectionem conjunctam cum laboribus & molestiis. *Grot.*

their good work of faith, *whereby they testified a courageous profession* * Officiosam Charitatem. *of the Gospel, and that* excellent Charity * *which they manifested by their* past *and* present *care, pains, and industry, to relieve and supply the Saints* (h) *that were in want, which tended so much to the* glory of God, *and* the praise of his Name. *And this, he tells them, God will not forget to reward, who is righteous and faithful in his promises. But, says he, though I conceive well of many of you for the present, yet I would not hereupon have you to wax* secure, *but to use all due care and diligence, even to the end of your life, for the* consummation *of your hope, and the heightning it to a* * εἰς πληροφοριαν. *full* assurance * *of attaining that salvation which I am perswaded is prepared for you. You must not therefore grow slothful nor sluggish, but imitate and follow* their example, *who continuing in the exercise of* faith *and* patience, *did at last come to enjoy their part in the promised* (i) *eternal Inheritance. Now among those Examples of Faith and Patience, he particularly instances in* Abraham, *who was the* Father of the faithful; *to whom God made a promise*, In blessing I will bless thee, and in multiplying I will multiply thy seed; *and confirmed it by an* Oath, *swearing by* Himself, *there being none greater to swear by. And* Abraham, *after he had long patiently expected the completion of it, saw the beginning and ground-work thereof, when* Isaac *was born to him of* Sarah, *which was a pawn and pledg to him of the accomplishment of the rest; and he lived to see* Isaac *have two Sons*, Esau *and* Jacob. *Now by that promise made to* Abraham *of* blessing *and* multiplying him, *was meant the* bringing his seed into Canaan, *and all true* believers *to the* Rest *signified thereby. Moreover, from the use of an* Oath *among men (which is to assure and ascertain the thing sworn, and to take away all doubt about the thing controverted, it being made by God, who is appeal'd to as Judg and Avenger) the Apostle inferrs a reason why God confirm'd his Promise by an* Oath (k), *viz. His superabundant goodness and willingness to declare unto the* heirs of promise [*that is, the children of* Abraham *after the* spirit, Gal. 3. 19.] *the* immutability *of his Counsel, that what he had purposed, determined, and promised to* Abraham *and his Seed, should assuredly be accomplished. And it was for* man's sake, *and* man's good, *that God thus bound himself by oath*, viz. *To quiet and settle his mind in his Promise, that he might believe it without wavering. For the* Promise *of God, and his* Oath, *are two immutable things (wherein 'tis impossible God should fail) and may afford strong consolation to those who under the sense and guilt of sin, flye to it (as to a City of Refuge) and depend on it for the attaining eternal life and bliss* *, *which this Promise presents unto them, and gives them ground to hope for; which* Hope *believers have as a sure* anchor *cast within Heaven it self (figured by the Holy of Holies within the Veil), staying their souls from being tossed in the tempestuous sea of this world, and fixing their hearts upon the* Omnipotency, Truth, *and* Faithfulness *of God, and* merit of Christ, *who is entred into Heaven for us (prefigured by the High-Priest's entring within the Veil) as our* Forerunner (l) *or* Harbinger, *there to prepare a place for us, and to intercede for us, being appointed by his Father an High-Priest for ever after the Order* (m) *of* Melchisedec. From Ver. 1, to the end.

(h) *Sanctos* fideles vocat Scriptura, non blandientis, sed cohortantis affectu; ut meminerint, ad sanctimoniam vocatos, operam dare debere ut Elogio quo ipsos cohonestat Deus se reddant quàm dignissimos. *Capel.*

(i) V. 12. *Promises*] because *eternal Life* is *many times*, and *many ways* promised; in which respect they may be counted *many Promises*. Promise is put for the thing promised; see *Heb.* 9. 15.

Complura erant Patribus promissa, diversis facta temporibus; per quæ tamen illud unum, & magnum Promissum de vitâ æternâ nobis factum, adumbrabatur, & mysticè in illis continebatur. *Grot.*

(k) V. 17. ἐν ᾧ in which matter, in which case; or ἐφ' ᾧ, quod alias, ἐφ' ᾧ quare.

* V. 18. To lay holdupon the Hope] *Hope* is here taken *metonymically* for the *thing hoped for.*

(l) Christus eò prior ivit, idq; nostro bono, ut & nos eò accerseret, sicut ipse dixit Joh. 14. Habemus, inquit, non Promissum tantum sed & Exemplum. *Grot.*

(m) Κατὰ τάξιν, ad modum Melchisedeci. Hoc ideo quia Melchisedec non minus Rex fuit quam Sacerdos: neq; ex ortûs lege id habuit, neq; alii id jus reliquit; in quo multum differebat ab Aaronis posteris. Similitudines tales non ad speculum respondent; nec premi debent singulæ circumstantiæ; sed observandum, quò tetenderit divina tam veterum temporum dispensatio. *Id.*

The Apostle now returns to the Priesthood *of Christ again, from which he had digressed from* v. 11 *of* ch. 5, *to this* Chapter; *and shews, that Christ was a Priest of a much higher Order than the* Aaronical *Priests were, as may appear by considering the nature of the Priesthood of* Melchizedec (a), *after the manner of which, Christ's Priesthood was. For this* Melchizedec, *in his* Name [*King of Righteousness*], *and in his* Title [*King of* Salem *or Peace*] *was a* Type *of Christ; and being stiled*, Gen. 14. 18, a Priest of the Most High God, *it appears he was both* King *and* Priest. *And accordingly when* Abraham *returned from his victory over* Kedorlaomer, *and the other neighbouring* Reguli *or Kings, he came out and treated him and his Army royally, like a* King, bringing forth bread and wine *for them; and as a* Priest *blessed him, and received from him the tenth of* all he had there. *He further shews, how this* Melchizedec *(that he might more clearly represent Christ) stands in the History recorded of him in* Genesis, *as a* Priest; *of whose Father, and Mother, and Pedigree, there is no mention; neither of his birth or death, or that he had any successor in his Priesthood* (b). *In all which particulars he was a* type *of Christ (and so represented* Psal. 110) *who is such a Priest as he, in respect of the conjunction of the* Regal *Office, and* Sacerdotal; *in respect of his being King of Righteousness, and Prince of Peace; in respect of his being without Father*, as He is Man; *and without Mother*, as he is God; *and so He is without descent and genealogy; without beginning of days, or end of life; and continueth for ever in that Office, that is, so long as there shall be any need of his mediation. So that* Melchizedec, *though he were a true* Man, *yet in his singular Prerogatives he was made like unto the* Son of God; *and was so set forth, as to bear a resemblance of Him, being appointed by God a visible Type of Him before He was exhibited in the flesh.*

The Apostle having set forth Melchizedec's *excellency in himself, proceedeth to amplifie the same in reference to others. And first, sheweth how he ought to be preferred before* Abraham, *and before all the* Levites *that descended from* Abraham. *For that act of* Abraham's *in giving a* tenth *to* Melchizedec, *implieth an inferiority in himself who paid them, and a superiority in him that received them; because the* Tenth *was an holy tribute due to God, and so it was paid by* Abraham, *who paid it to* Melchizedec *as to God's Priest, standing in God's room, and in that respect greater than himself. 'Tis true, he shews that the Levitical Priests had commission by the Law to receive Tythes of all Jews that descended from* Abraham, *and therein were counted greater than their Brethren. But* Melchizedec, *who was no kin to* Abraham (*nor of that people*), *but a stranger to him, received Tythes, not from the Progeny of* Abraham, *but from* Abraham *himself; which is a greater dignity than to receive them only from his own people. 2. The Apostle shews, that to bless* authoritatively, *is an act of superiority; now* Melchizedec *blessed* Abraham, *who was so special a* Favourite *of God, and received such excellent promises from him, and had them so often repeated to him. And certainly, he that* blesseth one authoritatively, *is greater than* he *whom he blesseth. Therefore Christ (whose Type and Shadow* Melchizedec *was) is much more excellent than* Abraham, *and than all the Levitical Priests which sprang from him. Further, to prove the excellency of* Melchizedec's *Priesthood above the* Levites, *he tells them, in* v. 8, *That* here, *that is, in the* Levitical *Priesthood, though those Priests be superior to the people,*

(a) Some take this *Melchizedec* to be *Sem*, the Son of *Noah*; but *his* genealogy is exactly set down in the Scripture; neither is it likely that *Abraham* would so long have forborn his due respects and visits of *Sem* in *Canaan*, if *Sem* had lived there. Therefore divers learned men take this *Melchizedec* to be rather some eminent man in *Canaan*, raised up by God in those corrupt times, both good and godly, both *King* and *Priest*, living in *Salem*, after called *Jerusalem*, whose King in *Joshua*'s time was called *Adonizedec*, that is, Lord of Righteousness, *Josh.* 10. 1. as this man here is called *Melchizedec*, that is, King of Righteousness. By which place, or near to it, *Abraham* in his return from this Warr and Victory, was to pass. Dr. *Richardson.*

(b) The History which declares him to be a Priest, maketh no mention either of the beginning of his Priesthood, or of the ending thereof.

people, yet they dye as well as the people do; but there, *that is, in that place of* Geneſis *where* Melchizedec *is ſpoken of, there is no mention made of his* death; *which the Holy Ghoſt ſeems purpoſely to have omitted, that he might thereby witneſs, that he typically prefigured Chriſt, who doth indeed and properly* live for ever *(c)*; *and ſo he implicitely teſtifies, not only the everlaſtingneſs of Chriſt's Perſon, but of his Prieſthood alſo. He further ſhews, that the* Levites *paid Tythes to* Melchizedec * *in* Abraham, *being in his loins when* Melchizedec *met him; therefore he is greater than they; and Chriſt as to his Perſon, being typified by* Melchizedec, *muſt needs be more excellent than they alſo.* From Ver. 1, to 11.

(c) *Melchizedec* ever lives *ſecundum hiſtoriam*, Chriſt *ſecundum veritatem.*

* *Stat* pro *ſtat.* On the ſame ground it may well be inferr'd that all *Adam*'s poſterity did eat of the forbidden fruit in him, *Rom.* 5. 12. Si quis excipiat; Chriſtus decimas Melchizedeco dederit, eoq; & minor eo fuit, ut pote qui non minus quam Levi in lumbis Abrahami fuerit: Conſequentiam negamus; quoniam diverſa omnino eſt ratio. Nam ante decimationem hanc, Chriſtus, per promiſſionem Abrahamo datam fuerat exceptus, & prælatus Melchizedeco, & omnibus; utpote in quo *benedicendæ eſſent omnes gentes terræ*; Eoq; & Abrahamus & Melchizedecus. Deinde, fuit in lumbis Abrahami ſecundum carnem tantum, non ſecundum divinam naturam, cujus dignitate fit, ut humana natura ei hypoſtaticè unita, omnibus creaturis major ſit. Deniq; fuit in lumbis Abrahami ratione materiæ, ſed non ratione virtutis generantis; quia non fuit è ſemine virili generatus, ſed miraculo virtutis Spiritûs ſancti à virgine, & è virgine conceptus. *Gomar.*

Hitherto the Apoſtle hath ſet forth the excellency of Chriſt's Prieſthood, by ſhewing how Melchizedec *was a type of Him; and that all the Excellencies, typically held forth in* Melchizedec, *were really and properly found in Him. And therefore his Prieſthood far excelleth* Aaron's, *which ſeveral of the* Jews *had in ſo high eſteem; and ſo much reſted on it, that they little regarded Chriſt's. This he proves by ſeveral particulars.*

* See Heb. 9. 9. and 10. 1.

1. *If a perfect* * *expiation of ſin, and furniſhing men with all they have need of to eternal life, could have been had by the* Levitical (d) *Prieſthood (for unto that only the people were by the Ceremonial Law bound), there would then have been no need (as it appears there was by* David's *prophecy,* Pſal. 110. 4.) *that God ſhould inſtitute a Prieſt of another and more excellent Order, to wit, his own Son, to be ſuch a Prieſt as* Melchizedec *was, and not ſuch an one as* Aaron. *And the change of the* Levitical Prieſthood *neceſſarily draweth along with it a change of the* Levitical Law, *and the legal diſpenſation of the Covenant of Grace; that under another Prieſthood,* another Law, *and another diſpenſation of* that Covenant, *may ſucceed. Therefore the changeable Levitical Prieſthood is not ſo excellent as the unchangeable Melchizedechian Prieſthood of Chriſt. Now that the Prieſthood was changed, he evidenceth by the tranſlation of it to another tribe: Chriſt our High-Prieſt (of whom theſe things are ſaid) ſpringing from the Tribe of* Judah; *whereas God had reſtrained the Prieſthood under the Law, to the Tribe of* Levi: *For by* Moſes's *ſpeaking nothing that the Prieſthood ſhould be executed by any other Tribe, it appears that it was not God's mind that any that were of any other Tribe ſhould be of the Prieſthood, or attend upon the Altar.* From Ver. 11, to the 15.

(d) Ὁ λαὸς γὰρ ἐπ' αὐτῇ, νενομοθέτητο: populus enim ad illud lege adſtrictus. *Gomar.* in loc.

Super hoc Sacerdotio legem accepit populus ex tribu Levi, non autem ex aliâ tribu aut familiâ. *Gomar.*

2. *He gives a further proof of the change of the Prieſthood, from the different manner of Conſecration* *. *For Chriſt our High-Prieſt (who is raiſed up after the ſimilitude of* Melchizedec *) was not made a Prieſt with ſuch* carnal rites *and outward ſolemnities as the Law preſcribed to be uſed at the Conſecration of* Aaron *and his ſons in their ſeveral ſucceſſions; but he was made a Prieſt* with the power of endleſs life, *conſecrated a Prieſt that ſhould ever continue, and ever live to make interceſſion for us, and apply unto us the vertue of his ſacrifice, for the bringing us to everlaſting life, according as the* Pſalmiſt *teſtifies in the fore-cited* Pſalm, *where God the Father ſaith to his Son,* Thou art a Prieſt for ever after the Order of Melchizedec. From Ver. 15, to 18.

* Vid. Paræum in loc.

3. *He*

3. *He ſhews a reaſon why the* Legal Covenant, *with the Ceremonial Precepts, and Levitical Prieſthood belonging thereto, was changed, becauſe of the* weakneſs *and* unprofitableneſs *of it (in it ſelf conſidered) for the expiation of ſin; therefore there was a neceſſity to introduce the Eternal Prieſthood of Chriſt. For the* Legal Covenant *could not by it ſelf, or by the ſtrict obſervance of the Rites thereof, make the obſervers* (e) *thereof perfect. Nothing could be hoped for from* that (*conſidered in it ſelf* *), *but legal purifications, and outward priviledges. It could not, of it ſelf, cleanſe from ſin, reconcile us to God, juſtifie our perſons, ſanctifie our natures, and everlaſtingly ſave us; and therefore to pacifie God, or purchaſe ſalvation (as the miſ-believing Jews uſed it) it was* weak *and* unprofitable. *But the Prieſthood of Chriſt (that* better thing (f) *hoped-for) being introduced, that hath efficacy, power, and vertue, to do all thoſe things for us; and by it we have freedom of acceſs to God.* From Ver. 18, to 20.

(e) V. 19. *Nothing*, i. e. no man. The Neuter gender is fi'teſt, ad univerſitatem deſignandam. *Theophy.*

* Legis ceremoniæ adumbrarunt non autem contulerunt peccatorum remiſſionem, & reconciliationem cum Deo, per ſe. Cauſæ quidem fuerunt adjuvantes quodammodo, nempe tanquam inſtrumenta remota (quod fidem, quæ propinquum eſt inſtrumentum, excitarunt, ac confirmarunt) non verò cauſæ principales. *Gomar.*

(f) Under this phraſe [*the bringing in of a better hope*] Chriſt's Prieſthood is comprized. For it is the ground of hope. Dr. *Gouge* in loc.

4. *He ſhews, that the* Levitical *Prieſts were made without an* Oath, *by a Law changeable at the will of the Lawgiver, God reſerving to himſelf liberty to change it when he pleaſed: but Chriſt (as appears from* Pſal. 110. 4.) *was made a Prieſt by an* Oath; *where the* Pſalmiſt *intimates, that there ſhould be an end of the* Aaronical *Prieſthood, but there ſhould be no end of Chriſt's; for God hath confirmed it by an Oath, and will not change or retract what he hath ſworn. And as far as a Prieſt eſtabliſhed by an* Oath *to continue for ever in that Office, is ſuperiour to a Prieſt made by a changeable Commandment, ſo much is the* New Covenant (*g*), *or new diſpenſation of the Covenant of Grace (whereof Chriſt is Surety and Mediator), better than the* Old Covenant (*or the old Diſpenſation of that Covenant*), *which was under the* Levitical *Prieſthood; For though* this (*in ſubſtance*) *is the ſame with the former; yet as to the manner of its diſpenſation, 'tis more* clear, *more* free, *more* full, *more ſurely* ratified (viz. *by the death of Chriſt*), *and accompanied with a more mighty operation of the Spirit, and is of larger extent.* From Ver. 20, to 23.

* Fœderis Evangelici duæ erant Conſtitutiones, quas hic Apoſtolus ἐντολὰς vocat. Prior eſt typica, altera ſpiritualis. *Capel.*

ἐντολὴ hîc vocat totam Congeriem ἐντολῶν. *Grot.*

5. *The* Levitical *Prieſts were* many, *and* mortal, *and by reaſon of death were forced to leave their Office to others; but Chriſt is but* one, *and immortal, and ever* * *continueth, and hath no Partner or Succeſſor, but executes an everlaſting, unchangeable Prieſthood, which paſſeth not to any other; and conſequently, he is able to* ſave to the uttermoſt *all that ſeek unto God for ſalvation, through faith in him, ſeeing he ever liveth to make interceſſion for all true* penitent believers, *manifeſting his will and deſire that* ſuch *ſhould partake of the vertue and benefit of his Sacrifice.* From Ver. 23, to 26.

* Joh. 8. 35 & 12. 34. Rom. 6. 9. Rev. 1. 18.

6. *He ſhews how much Chriſt is to be preferred before thoſe* Levitical *Prieſts, both in reſpect of* purity *and* dignity. *His* perfect purity, *he tells them, appears in this, That he is (as 'twas fit and neceſſary he ſhould be in reſpect of procuring our pardon)* holy, harmleſs, undefiled, *and* ſeparated from all poſſibility of being of the number of ſinners. *His* high *and* ſupereminent dignity *in this, that he is exalted, and advanced above all Creatures, and raiſed up above all the viſible Heavens, to the right hand of his Father. And further, he is ſuch an High-Prieſt as needs not offer ſacrifice, firſt for his own ſins, and then for the ſins of the people, as the* Aaronical *High-Prieſts often us'd to do, eſpecially upon all appointed days; for he had no ſins of his own to offer for. And he offered no Cattel or bruit Beaſt, but*

but Himſelf, *in ſacrifice, and that but* once, *upon the Croſs*; *which* once-offered-Sacrifice *was abundantly ſufficient for the expiation of ſin. Moreover, the* Levitical *Law appoints men to be High-Prieſts that laboured with infirmities, and were ſinners, and ſubject to mortality*; *but the promiſe made to Chriſt (and confirmed by God's Oath, and declared by* David, Pſal. 110, *ſome hundreds of years after the Law was given) maketh the* Son, *and none but the* Son *(who is perfectly holy, and conſecrated to this everlaſting Office) a* Prieſt for evermore. *From* Ver. 26, to the end.

Chap. 8. *The Apoſtle having proved the excellency of Chriſt's Prieſthood in the former Chapter, he now proceeds to ſhew his* faithful execution thereof, *for the good and ſalvation of his Church, from the beginning of this Chapter to the* 19 v. *of* ch. 10. *In this Chapter he proves, That* His Miniſtry *is far to be preferr'd before the* Levitical, *by four Arguments.* 1. *From the* Magnificence *of it*, v. 1. 2. *From the* Place *where he miniſters*, viz. *Heaven*, v. 2. 3. *From the* Sacrifice *which he preſents*, viz. *his* Body *and* Humanity *wherein he ſuffered*, v. 3, 4, 5. 4. *From the* Covenant *whereof he is Mediator, from* v. 5, *to the end.*

In the firſt place, to excite their attention, he tells them, That this is the ſum *of the things he had before ſpoken concerning Chriſt's Prieſthood*, viz. 1. *That the* High-Prieſt, *who intercedes for us Chriſtians, is one that is entred into Heaven, and there ſits at the right hand of God, and hath all power given unto him both in heaven and earth.* 2. *He is a Miniſter of the* Sanctuary of Heaven **. And,* 3. *There he preſents his own body, or humanity, wherein he ſuffered (figured alſo by the typical Tabernacle), which the Holy Ghoſt miraculouſly formed and prepared for him in the womb of the Virgin; and by the efficacy of his paſſion ſtill maketh interceſſion for us. But the* Levitical Prieſts *are only Miniſters of the typical Tabernacle, which was made by the art and hands of man*, Exod. 36. 1. *For every* High-Prieſt *muſt, according to his Office, have ſome gifts and ſacrifices to offer; and ſo muſt Chriſt alſo: and he had no other to preſent in heaven but his own ſacrific'd body. And that he doth exerciſe his Prieſthood in Heaven, 'tis evident. For having on earth offered up himſelf a Sacrifice, if he ſhould not have aſcended into Heaven (the Sanctuary above) he ſhould not have performed all that belonged to his Office. Beſides, if he had executed his Office only here on the earth, he could not properly be reckoned for a Prieſt, ſeeing He neither was of the* Tribe of Levi, *neither did, nor would offer ſuch* typical, figurative *Sacrifices as the Prieſts (appointed by the Law) did offer; whoſe Miniſtry was only about* types *and* ſhadows *of heavenly things*; *the* Tabernacle, *and all things pertaining thereunto (framed and ordered by* Moſes *according to the pattern ſhewed him in the Mount*, (Exod. 25. 40.) *being only Repreſentations of them. From* v. 1, *to* 6. 4. *He proves the excellency of Chriſt's Prieſthood above the* Levitical, *from the excellency of the* New Covenant, *or new diſpenſation of the Covenant of Grace (whereof he is the Mediator) above the* old. *For* this Covenant *is eſtabliſhed upon* better Promiſes, viz. *more* ſpiritual, *more* clear, *more* extenſive, *and more* univerſal: *whereas the* other *was more* carnal *and* earthly, *more* obſcure, *and more* reſtrained *to that one Nation of the* Jews. *And if the* former Covenant, *under the* Levitical *Prieſthood, had been ſo perfect* (a), *that there had been nothing wanting to it, and that it could not have been improved*

* Sanctuary; or the moſt holy place, is here metaphorically put for Heaven, which it repreſented.

* V. 5. ὑπόδειγμα, obſcura repræſentatio.

(a) That *firſt Adminiſtration* of the Covenant of Grace was ſaid to be *faulty*, not in the matter and ſubſtance of it, as it was ordained and inſtituted of God; but becauſe it was *obſcure*, was not ſo ſurely *ratified*, and was not accompanied with that vertue, power, and efficacy, which the *New Covenant* is accompanied with.

and

and bettered; there would have been no need of a ſecond (b) Covenant, *or new Diſpenſation. But it appears it was not ſo: Becauſe, when God ſpeaks by the Prophet* Jeremy (ch. 31. v. 31.), *of making a* New Covenant, *he doth it by way of complaint or finding fault with the* weakneſs *and* imperfection *of the* former [*ſee* Heb. 7. 18.], *ſaying unto them, The Covenant which I will now make with all true* Iſraelites, *is not after the rate of the Covenant which I made with the* Iſraelites *by* Moſes, *when I brought them out of* Egypt; *a Covenant made up of external, carnal Commandments, the ſcope and drift of which the people did not well diſcern; a Covenant that had the external form of a Legal Covenant, and an expreſs Condition of full obedience to be performed to all my Commands; which Covenant they brake, ſo that I regarded* (c) *them not. But this is the Covenant I will make in the later dayes, or times of the Goſpel*; 1. *I will put my Laws into their minds, and write them in their hearts, that is, will illuminate their minds and underſtandings with the knowledg of my will and frame their hearts to yield obedience thereto, and ſo* I will be their God *to protect and defend them, and provide all good things neceſſary for them, either for this life, or that which is to come*; *and* they ſhall be my people, *to depend on me by a lively faith, and to worſhip me aright, and live in obedience unto me.* 2. *They ſhall have a* more plentiful knowledg *than was in the time of the Law. There ſhall not now be ſo many* ſignificant Ceremonies, *as were in the time of the Law, the meaning whereof one ſhall teach another. For the Holy Ghoſt ſhall now be poured forth in ſo plentiful a meaſure, and the light of the Goſpel ſhall now ſhine ſo brightly to all eſtates and conditions of men (even the meaneſt as well as the greateſt), that the teaching of Friends and Neighbours (as 'twas us'd of old) ſhall be in a manner ſuperfluous* (d). *They ſhall not need in ſuch a manner and ſort as formerly, to inſtruct one another in the meaning of the types, and ſhadows, and obſervances required of them by the Law of* Moſes; *which inſtruction was then neceſſary, that they might know the true God aright, and worſhip him according to his own Preſcriptions. Neither ſhall they teach one another* ſo darkly, ſo ſlenderly, *and* ſo imperfectly, *under the New Teſtament, as they did under the Old; nor ſhall they need to take ſo much pains about teaching the knowledg of God, as they had been conſtrained to take in the teaching of the* Gentiles *in former times. For now a greater meaſure of light* (e) *and knowledg ſhould abound, and all eſtates and conditions of people ſhould ſo clearly underſtand the things of God, and the myſteries of ſalvation (God ſo effectually teaching and enlightning them in the uſe of his own Goſpel-Inſtitutions: ſee* Jer. 31. 34. Iſa. 54. 13.), *that they ſhould ſeem rather to be taught by ſome immediate irradiation from God, than by any ordinary means of inſtruction.* 3. I will be merciful to their unrighteouſneſs, and their ſins and iniquities I will remember no more; *that is, I will be merciful to their perſons in pardoning and removing their ſins. Laſtly, The Apoſtle from the Prophet's words inferrs a twofold conſectary, or conſequence.* 1. *From the* Name *the Lord gives* this Covenant, *calling it* new, *he inferrs the* other *to be* old. 2. *He ſhews, that* that *which waxeth old (and is by God's appointment*

(b) The *Sinai* Covenant, and the *New* Covenant, are the two moſt illuſtrious Covenants, and made with the greateſt ſolemnities, and tender'd to the greateſt number of people; and theſe two were mananaged with peculiar Adminiſtrations, moſt remarkably diſtinct and oppoſite to each other. So that in theſe regards theſe two Covenants may be called the *firſt* and *ſecond* Covenant, becauſe they are the *firſt* and *ſecond* moſt illuſtrious Covenants; though in regard of time, and order of diſcovery, the *Old* Covenant was not the firſt (but the Covenant of Works); nor *this New*, the ſecond. *Roberts* of the Covenant.

(c) The Hebrew is, *And ſhould I be ſtill an Husband to them?* q. d. They have played the Harlot, and broken the Covenant on their part, and ſhall I be a Husband to them, or regard them? No, they may not expect it.

(d) V. 11. This is ſpoken *not ſimply*, but *comparatively*. There ſhall not now be ſuch need as under the Law, to ſtir up men to know God.

(e) Hic ſtatuitur aliud diſcrimen veteris & novi Teſtamenti, nempe Deus qui obſcurius ſe patefecerat ſub lege, plenum fulgorem emittet ita ut ejus cognitio futura ſit familiaris. Sed hyperbolicè extollit hanc gratiam cum dicit, neminem opus habiturum Doctore vel magiſtro quia quiſq; ſatis edoctus erit. *Calv.*

pointment to be diſannulled) cannot long ſtand, but is near vaniſhing (f) *away.*

(f) This the Apoſtle writ a little before the laſt Temple was deſtroyed by the *Romans*.

From Ver. 6, to the end.

Chap. 9. *The Apoſtle goes on to ſet forth how Chriſt executes his Office, by comparing him with the* Legal Prieſts *in the executing of theirs. And,* 1. *He ſhews the Prieſts* manner *of executing their Office, to* v. 11. *And then Chriſt's* manner *of executing his, from* v. 11 *of this* chap. *to* v. 19 *of* ch. *the* 10th.

1. *He ſhews, the* firſt Covenant (*or firſt Adminiſtration of the Covenant of Grace*) *had an outward Legal Service, and Rites and Ordinances* * *of Divine Worſhip, and a* Worldly Sanctuary, *frail and brittle, as made by the hands of men, of earthly Materials, and which was only a* type *and repreſentation of the* Heavenly Sanctuary *above. And being to ſpeak of the Ordinances and Services of Divine Worſhip that were performed in the Tabernacle, he firſt ſpeaks of the* Tabernacle *it ſelf, which had* two parts (*a*). *In the* firſt *of which,* viz. *the Sanctuary or Holy-place, was,* 1. *The* Golden Candleſtick [*Exod.* 25. 31.], *a* type *of the* Church of Chriſt; *the Shaft that ſuſtained the branches* (*whereon ſtood the Lamps*), *being a figure of Chriſt, who ſuſtaineth thoſe Lights that be in the Church.* 2. *The* Table *whereon ſtood the* Shew-bread (*b*), *Exod.* 25. 23, 30, *typifying the Saints* communion *with Chriſt* [*ſee* Luke 22. 30.]; *which part of the Tabernacle had a veil which covered the entrance thereinto, called the* firſt veil (*c*), Exod. 26. 36, *whereby it was ſevered from the Courts appertaining thereunto. In the* ſecond part *of the Tabernacle, he ſhews, was the* Holy of Holies, *being divided from the Sanctuary by* another veil *made of blue, purple, ſcarlet, and fine twined linnen,* Exod. 26. 31, *whereunto belonged,* 1. *A* Golden † Cenſer, *Levit.* 16. 12, 13, *which the High-Prieſt filled with burning-coals taken from the Altar of Burnt-offering that ſtood in the Court* (d) (*where the continual fire was*), *and made it ſend forth a ſweet ſavour of the incenſe put upon it; that ſo a Cloud ariſing from it, might cover the* Mercy-ſeat. 2. The Ark of the Covenant *overlaid with Gold,* Exod. 25. 10, *in which the* Tables of the Covenant *were kept,* Exod. 34. 1, 28. Deut. 10. 1, 2. *They are called the* Tables of the Covenant *, becauſe the* Ten Commandments *engraven upon them by the finger of God, contained a teſtimony of the* Covenant *which God made with his people, and teſtified what it was that God required of them. In which part of the Tabernacle was alſo the* (d) Golden Pot of Manna *, and* Aaron's Rod *that budded,* Numb. 17. 1, 2, *and over the Ark, the* Cherubims of glory ſhadowing the Mercy-ſeat, *Exod.* 25. 17, &c. *from whence God manifeſted his preſence, and was wont to ſpeak with* Moſes, *and to give him anſwers, and to ſhew himſelf propitious to the people. But concerning* theſe, *he tells them, he intended not to enlarge, becauſe he haſted to the ſervices performed in theſe places. And he ſhews them, that when the Tabernacle was thus made, and the parts thereof fitly diſtinguiſhed, and all the Sacred Utenſils ſet in their due places, the Prieſts went into the firſt and outward part of the Tabernacle, and performed the daily ſervice according to the Law. But into the* inner part, *or* Holy of Holies, *none entred but the* High-Prieſt (*e*) [*Lev.* 16. 2, 17.], *and* he *only one day in a year,* viz. *on the* Faſt, *or great day of Expiation,* Lev. 16. 29; *and then always he carried with him the blood of a* Bullock *in a Baſon, which was a* ſin-offering *for himſelf; and the blood of a* Goat, *which was a* ſin-offering *for the people* (f); *and he was to ſprinkle the one and the other blood* upon *and* before *the Mercy-ſeat; thereby ſignifying, that there is no atonement with God, nor expiation of ſin, but by the blood of Chriſt. He further ſhews, that the Holy Ghoſt* (*who was the inſtitutor of all theſe Rites and Ordinances, and therefore* one true eternal God with the Father and the Son, and yet a diſtinct Perſon), *ſignified this thereby, that the* true, right, proper *means of entring into Heaven* (*the true* Holy of Holies) *was not ſo fully and clearly manifeſted, as long as the Church under the Old Teſtament was inſtructed only by theſe Ceremonies and Rites of the firſt Tabernacle. For the* firſt Tabernacle *was but a figure or typical repreſentation of good things to come, ſerving only for that preſent time of the Churches non-age; and the* Gifts *and* Sacrifices *then offered, could not of themſelves* perfectly juſtifie, ſanctifie, *or* ſave *any man; nor could they of themſelves pacifie or quiet the Conſcience* (g), *nor ſatisfie it, that God's Juſtice was ſatisfied, and ſin forgiven for any worthineſs in them. The faithful therefore under the Old Teſtament, were not perfected* (*as pertaining to the Conſcience*) *by the legal rites they performed, but by the Evangelical and Celeſtial Truths, which thoſe Rites typified; and ſo they were perfected as we Chriſtians now are, though not ſo clearly and manifeſtly. And the Apoſtle ſhews a reaſon why thoſe legal rites could not make perfect; namely, Becauſe the nature of them was ſuch, that they reached only to the* outward man, *they conſiſting, for the moſt part, in meats and drinks, and divers waſhings and ordinances that concern the fleſh or body of man, which did not* (*ſeparate from their ſignification, as many* Jews *took them*) *commend any man to God* [1 Cor. 8. 8.], *and were impos'd upon them as a* yoke [Acts 15. 19.], *until the times of the New Teſtament ſhould come, in which theſe Ceremonies ſhould be removed, and other more ſpiritual Inſtitutions introduced* *, *wherein the Holy Ghoſt would work more powerfully.*

From Ver. 1, to 11.

* *Δικαιώματα*, juſtifications, becauſe they repreſented the way of obtaining Juſtification.

(a) The *Court of the people*, as not belonging to the Prieſts, is here omitted.

(b) *πρόθεσις ἄρτων* Hypallage pro *ἄρτων προθέσεως*.

(c) Hoc velum erat oppanſum primæ parti Tabernaculi, quæ ſanctum dicebatur; ſicut priùs velum, de quo v. 31. erat oppanſum Sancto Sanctorum. Hoc velum ſacrarium ſacerdotum ab atrio populi ſeparabat. *Maſ.*

† This is noted to diſtinguiſh it from other Cenſers which were of braſs, and were for the ordinary Prieſts to carry Incenſe up and down the Tabernacle: with ſuch as theſe the two hundred & fifty which conſpired with *Korah*, offered incenſe. *Numb.* 16. 17.

(d) Vide *Piſc.* in loc.

* *Tabulæ fœderis*, i. e. Decalogi ſic dicti, quod eo conditionis fœderis legalis continebantur. *Gomar.*

(d) The matter of the Pot is not ſet down in the Hiſtory, but expreſſed by the Apoſtle, who was guided by the Spirit of God.

Moſt Interpreters refer *ἐν ᾗ wherein*, not to *κιβωτὸς* the Ark (laſt named); but to *σκήνη*, the Tabernacle, called the *Holieſt of all*, in the precedent verſe; it being confeſſed by all, that the *Pot of Manna*, and *Aaron's Rod*, were within the compaſs of the Oracle, or moſt Holy place. It is not probable that *Aaron's* Rod (being a long ſhepherds crook, or a long white ſtaff, and ſprouting forth with Bloſſoms and Almonds) could lye in the Ark. Beſides it's ſaid, 1 *King.* 8. 9 2 *Chron.* 5. 10, *That there was nothing in the Ark ſave the two Tables of ſtone.* And it is ſaid of the *Pot of Manna*, and *Aaron's Rod*, that *they were laid up before the Teſtimony or Ark* [Exod. 16. 34. Numb. 17. 10.] and not in the Ark.

Nos putamus *Urnam* & *Virgam* potius *extra* quàm *intra*, imò *juxta* aream fuiſſe quod aliquando ſignificat vox *in* ut Prov. 1. 21. *in* oſtiis pro *juxta* oſtia. *Capellus.* Hic eſt locus qui multis ſuſpectam fecit hanc Epiſtolam. Ego, qui hanc Epiſtolam maximi facio, nunquam adducar ut ejus authoritatem deſeram. Et puto objectis hoc modo optimè reſponderi, &c. *Grotius* in loc.

* Erat id continuum miraculum quod tot ſeculæ manſit incorruptum Manna cum in deſerto ne triduum quidem ſervari poſſet. Et mirabilius fuit videre florem incorruptum per tot ſæcula manentem, quam virgam avidam unâ nocte frondeſcentem.

(e) Under the Law there were two ſorts of Miniſters, *Prieſts* and *Levites*. *Levites* were all the Male children of *Levi* except *Aaron* and his ſons, who were *Prieſts*. *Aaron*, and the eldeſt ſon deſcending, generation after generation, from him, was the *High-Prieſt*; all the other ſons of *Aaron*, and his poſterity, were *Prieſts*.

(f) By errors of the people, all manner of ſins may be underſtood, becauſe there is an error of judgment in every ſin.

(g) Conſcience cannot be ſatisfied till God's wrath be pacified: but thoſe Rites could not pacifie God's wrath; for they could not ſatisfie his Juſtice: nothing but Chriſt's blood could do that.

* The people of the Jews being a groſs people, and much addicted to Idolatry, it ſeemed good to the wiſdom of God to exerciſe them with a groſs and bodily worſhip, that ſo he might keep them from Idolatry.

The Apoſtle having thus ſhewed how the Levitical Prieſts *executed* their *Office, he comes now to ſhew how* Chriſt *executed* His. *He ſhews, that Chriſt being now actually exhibited, after a long expectation of him, and having entred on his Prieſthood* (*to procure for us all thoſe bleſſings which were promiſed and figured in the Old Teſtament*), *he executeth his Office in a*

greater and more perfect Tabernacle than that which was made with hands, viz. *the Tabernacle of his* own body (*form'd in the womb of the Virgin by the Holy Ghost, after an especial manner, without any spot of original sin; in which Tabernacle the* fulness of the Godhead dwells. *And he differs from the Legal* High-Priest *in this*; *The Legal High-Priest entred into the* typical Holy of Holies *with the blood of Goats and Calves, only once a year. But* Christ *entred into Heaven with his own blood* (h) *(presenting his body, out of which the blood was shed, and which was the sacrifice it self that was offer'd up, which was more than the High-Priest did), and that but once for all; and hath thereby purchased and obtained eternal redemption for us, which the* Levitical *Priests could not do. Now that eternal redemption is the fruit of Christ's sacrifice, he proveth by arguing from the* lesser to the greater. *For if the blood of bull's and goats, and the water that was mixed with the ashes of the* burnt-Heifer, *or* red-Cow [*Numb.* 19. 2, &c.], *purified from ceremonial uncleanness, and wrought that for which they were ordain'd*, viz. *external sanctification, to the purifying of the flesh or outward man; and he that us'd those rites, was sanctified and purified as to the works of external worship, how much more shall the blood* of Christ (who by the* Eternal Spirit (*that is*, His Godhead) *offer'd up himself a sacrifice (without spot) to God the Father, be able to purge our Consciences* (i) *from all the spiritual uncleanness of sin, which makes us liable unto death; that being thus justified by faith in his blood, we may be sanctified in soul and body by his Spirit, and fitted to serve the ever-living God in a vital Christian course. Now lest any should stumble at Christ's death, he shews there was a necessity thereof. For upon this account Christ took on him the glorious office, to be the Mediator of the* New Covenant (*or new Dispensation of the Covenant of Grace*), *that he might by the intervention of his own death (as was requisite) make atonement and satisfaction for the sins of the faithful who lived under the* Old *Testament, as well as for them who live under the* New (*the merit of his death and passion extending it self to both*); *and that all such as are effectually called to believe in him (whether they lived before his coming in the flesh, or since) might, by the vertue of his death, obtain the promis'd eternal Inheritance. Another reason to prove the necessity of his death, he shews may be taken from the force of the* New Covenant, *which signifies also a* Testament (*k*). *For as Christ was a* Priest *in reference to* God, *making an atonement for us by the sacrifice of himself; so he is also a* Testator *in respect of* us, *bequeathing those blessings to us, which he hath purchased for us with his own blood* [*See* Luke 22. 29.]. *Now except Christ had dyed, his* Testament *or* Will *had not been ratified. For even among men a Testament is not of force while the Testator liveth; but when his death can be proved, then 'tis firm and valid. Moreover, the* first Covenant (*l*) *had not its sanction without typical blood. Much less can the second, which hath the nature of a* Testament. *Now that the* first *was so dedicated and solemniz'd, may appear from the History of its solemnization*, Exod. 24; *where* Moses *sprinkling with a sprinkling Instrument made of Cedar-wood, Scarlet-wool, and Hyssop) the Book of the Covenant; and all * the people, with the*

(h) This phrase [*with his blood*], implieth the merit of his death, that thereby *expiation* was made for our sins.

* His blood was effectual, not simply, as it was material blood; but as offer'd by the Eternal Spirit, whose blood it was.

(i) Conscience is the most quick, lively, and sensible part of the soul.

(k) The New *Covenant* is of the nature of a *Testament*; and the benefits promis'd therein, to wit, *remission of sin, reconciliation, sanctification*, and *life eternal*, are Legacies freely left to us by our deceased Lord, who *was dead, and is alive*, to execute his own will for evermore. The Scripture is the *Instrument*, or *Evidence*; the Apostles the *Notaries*, the Sacraments the *Seals*.

(l) Si *prius* fœdus sanguine dedicandum fuit, multo magis *secundum*, quod habet rationem *Testamenti*. Cap.

* Some think that *all* the people are said to be sprinkled, because the twelve Pillars, representing the twelve Tribes of *Israel* were sprinkled. Others, that the *Elders* were sprinkled instead of the rest; or *all* may be put for a great part; that is, in a manner *all* of them were sprinkled, *viz.* all that stood near.

blood

blood (m) *of Calves and Goats mixed with the purifying-water* [*see* v. 13. (n)], *declared, that* that blood *was* the blood of the Covenant (*o*), *that is, a* sign (*p*) *of it, and a* seal *confirming it, and the* ceremony *establishing it, which God appointed* for *them, or enjoined unto them. Yea, the Tabernacle and holy Utensils, which were in themselves without pollution, were sprinkled with blood, because to man (not purified by faith in the blood of the Messias) all things became polluted. Yea, generally, the course was under the Law, that all things that were purified, should be ceremonially purified by blood; yea, and without shedding of blood, there could be no remission of sin. And thus it is in the* New Covenant; *there can be no remission of sin, but by the shedding of the blood of Christ. As therefore the Law commanded, that the* Tabernacle (*which as to the inmost part* especially, *is an image, or figure, or pattern of Heaven*), *should be purified with the blood of Bullocks and Goats, so that the High-Priest should never enter in thither without such blood; so likewise it is very agreeable and proportionable to these types* (q), *that Christ should shed his blood (which is a better* (r) *sacrifice than any of the* Levitical), *and so enter therewith (not into the holy places made with hands,* viz. *the first and inmost Tabernacle, but) into Heaven it self, to make way for our entrance in thither, and there to be our High-Priest, and to appear in the presence of God for us, as our Advocate. Yet the similitude betwixt Him and the High-Priest was not to hold in this, That as the High-Priest entred into the Holy of Holies once every year, with the blood of Bullocks and Goats; so Christ should often offer up himself, and often enter into Heaven. For then he should, since the beginning of the world, have dyed many times; which would have argued, That* one Oblation *of himself had not been sufficient. Therefore the case is far otherwise as to him. For now in the fulness of time hath he appeared, and that but once for all; and that now in this last age, this close, or shutting up of the* Jewish *State* [*see* Mat. 24. 3. 1 Cor. 10. 11.], *and that on purpose to redeem and rescue us from the guilt and power of our sins, by that one oblation of himself on the Cross,* 1 Joh. 3. 5. *And as it is appointed by God, by a common law,* Rom. 5. 12, *that all men should * once dye, and then be judged as to their eternal state; so it is appointed of God, that Christ should only once offer up himself to bear the sins*

(m) Quod sanguine conspererit populum, id solum Moses refert, Exod. 24. v. 8. Quali aspergillo fuerit usus, tacet. Apostolus dicit, ex lanâ & hyssopo fuisse conflatum: neq; id tamen de suo confinxit, sed ex alio historiæ loco sumpsit, viz. Numb 19. v. 6. ubi simili aspergillo sanguinem vaccæ rufæ spargere, jubetur sacerdos. De libro conspersо nihil etiam ibi Moses; tamen quia probabile est librum altari impositum fuisse, dum fieret conspersio, recte dicit Apostolus altari conspersо etiam librum conspersum fuisse. Nihil igitur de suo addidit Apostolus Scripturæ veteri. Quod si omnino addidisset, non sequeretur tamen, vel scripturam imperfectam, vel aliquid præter scripturas credendum esse. Dictante enim spiritu sancto de Mose ista in scripturas retulit. *Paræus* in loc.

(n) This mixture of blood and water was requisite, to keep the blood from clotting. The blood typified the price of our redemption. The water, the virtue that issueth from Christ to cleanse away the filth of sin remaining in us. The mixture of blood and water, typified, that a cleansing-virtue accompanies the merit of Christ's Sacrifice.

(o) *Moses*'s words, *Exod.* 24. 8. something differ from these of the Apostle. *Moses* wrote before the death of the *Testator*, the Apostle after; so as the same thing which in *Moses*'s time was a Covenant in the Apostle's time was a Testament.

(p) Sacramentaliter dicitur esse sanguis fœderis, quia erat fœderis symbolum, ratum ac certum id reddens fidelibus. Erat etiam figura sanguinis Christi, quo fœdus novum erat sanciendum. *Par.*

(q) V. 23. Corruptibilia Tabernaculi vasa, corruptibili sanguine purgari necesse fuit, necessitate, 1. *præcepti*, 2. *decori* vel *ordinis*, 3. *typi* seu *significationis*. Incorruptibile verò cœlum, & immortalem hominis animam incorruptibili Christi sanguine sanctificari necesse fuit, necessitate *medii*, quia nobis opus erat tali piaculo, quia nullum aliud medium instituit Deus ad cœlum nobis patefaciendum, ad expurgandas à peccatorum sordibus animas nostras, præter immaculatum Christi sanguinem, quem pro nobis in cruce prosudit. *Jac. Cappellus* in loc.

Cum dicit Apostolus ἀνάγκη ἀυτὰ τὰ ἐπουράνια καθαρίζεσθαι est metonymia qualem sæpe usurpari necesse est ubi inter se comparantur res partim similes partim dissimiles. Nam quia per legalem καθαρισμὸν aditus dabatur in sanctuarium; ideo (effectum sumendo pro causâ) καθαρίζεσθαι dixit cœlum summum, pro eo quod est *aditum per ista in illud cœlum dari*. Grot.

Per *exemplaria cœlestium* intelligit Apostolus Mosaicum Tabernaculum ac populum ipsum, i.e. Judæos, omniaq; quæ in ipso Tabernaculo erant; quæ omnia secundum sanguine, aquâ, lanâ, hyssopo (v. 19.) ex Dei mandato lustrari debebant. Per *cœlestia*, intelligit *fideles* & *filios Christi*, ex quibus Ecclesia coaluit. Vide *Corn. Alap.* in loc.

(r) Potiores victimas dixit pro victimâ; quia tantum una est, sed propter antithesin, plurali numero liberè abusus est. *Calv.*

* That some men died not, as *Enoch* and *Elias*; and that some died twice, as they that were miraculously raised up into this life again, was a special privilege and exception from this general Rule.

of

of many, that is, of all that shall believe in him; and that he should come the second time to judg the quick and dead in a glorious manner, when he shall have no sin imputed to him (as he had at his first coming), and to accomplish the salvation of those who look for, and expect this his glorious appearing, that their bodies may be glorified and united to their souls, and so the bliss and happiness of both may be perfected and compleated. From Ver. 11, to the end.

Chap. 10. *In this Chapter the Apostle proceeds to shew the* weakness *and* imperfection *of the* Levitical Sacrifices *(considered in themselves, and separate from what they typified), and the* power *and* efficacy *of Christ's* Sacrifice. From Ver. 1, to 11.

The weakness *of the* Levitical *Sacrifices he proves by four Arguments. First, From the nature of the things injoin'd by the* Ceremonial Law, *which were only* types, shadows, *and darker draughts and delineaments (as it were) of those* spiritual *and* heavenly good things *which were to be purchased and imparted by Christ. So that the* Levitical Ordinances *did not present the things themselves in their full proportion, lively image and shape, as the Gospel does. 2. Those* Sacrifices *which were often repeated year by year, could not (of themselves) make a satisfaction for sin, or* justifie, *or* purge *from the guilt and power of it, those who came to worship God by them. For if they could, they would have ceased to be offered; whereas the frequent reiteration and repeating of them, argued their weakness and imperfection. Could they once have taken away sin, or purged the Conscience from the guilt of it, there would have been no need to repeat them, seeing the worshippers once purged and cleared of the guilt of their sins by* one *of those Oblations and Sacrifices, would have been quieted in their Consciences, and not had them accusing and condemning them for them. But the case was far otherwise. For in those most* solemn *Sacrifices offered upon their* annual day of humiliation [*Lev.* 16. 21.], *they were to make a solemn acknowledgment and confession* * *of their sins, and not only of the sins committed that year since the last day of Expiation, but of their former sins for which they had formerly offered; which might intimate to them, that they needed* another *and* better *Sacrifice than those were, for the expiation of their sins, namely,* that *of the* Messias to come, in *and* by *whom alone,* remission *of sins was to be expected. For 'twas impossible that the* blood *of* Bulls *and* Goats *by its own vertue should take away the guilt of sin, or purifie the Conscience; and that by reason of the disproportion between the* means of cleansing *on the one side, and the* thing cleans'd, *viz. the* Soul *(together with the* filth *to be clean's'd away, to wit,* sin *) on the other.* From Ver. 1, to 5.

* We Christians also make a commemoration of our sins year by year, yea, remember the sins of our youth, and deprecate the wrath they deserve, but not by offering a *new Sacrifice*, as they did, whereby they profess'd, that no sacrifice formerly offered was sufficient to expiate sin, or cleanse the conscience. The Sacrifices are said only to be a commemoration of sin, unable to expiate it, and so left them in an estate of damnation, unless the Worshippers advanced further to Christ, signified by those Sacrifices.

Having thus shewed the weakness *of the* Levitical *Sacrifices, he comes now to shew the* power *and* efficacy *of Christ's Sacrifice; and that he proves from* Psal. 40. v. 6, 7, 8. *where Christ is brought in as newly come into the world, and made* Man, *speaking to his Father after this manner:* Forasmuch as thou didst formerly appoint Sacrifices as types to prefigure the Sacrifice of thy Son, but didst not intend they should continue longer than till He should be offered up. Thou delightest therefore in those Sacrifices now no longer; but hast sent me into the world, and prepared me a body, or humane nature (holy, harmless, and free from sin, that it may be fit to be join'd with my Deity) that therein I might offer up my self a true Propitiatory Sacrifice for the sins of men.

The

The words of the Psalmist *are*, Mine ear hast thou opened *; *but the Apostle retaining the sense and scope* (a) *of the place, ties not himself to the very words. The variation is but the change of a* figurative *phrase into a* proper, *to express the ready obedience of Christ to do the will* (b) *of his Father in the work of man's redemption, whereunto, by framing him a body, God had fitted him. And 'tis plain, that God was never pleas'd with the* Levitical *Sacrifices for their own sake, but only as they signified the death of his Son. Therefore in the fulness of time (when God saw it fit) Christ came into the world to do* that *which the* Levitical *Sacrifices did only prefigure, but could not effectuate. And when that time was come, Christ did assume our nature, and offered himself willingly unto the Father, declaring himself ready to perform his will* (c), *and to be obedient unto him, even to the death of the Cross, for the redemption of sinners, as it was fore-prophesied of him in the Sacred Scripture, or Volume of the Law,* Gen. 3. 15. *The* Levitical Sacrifices *therefore being removed and taken away, as being* insufficient *to make expiation of sin, Christ's* Sacrifice *alone remaineth, as* that only *which available to remove sin. Now by this* one Oblation *of the body of Christ, which he performed according to the will* (d) *of God, once for* all sorts *of men, we that believe in him are sanctified, that is, obtain remission of sins, justification, sanctification in this life, and a* title *to eternal glory in the life to come. Again, there was this difference between the* Levitical *Priests, and Christ: They were* many, *and ministred as Servants, repeating daily and frequently the same sacrifices (for kind) which God had enjoin'd; none of which had power, of themselves, to free the Conscience from guilt, or the offendor from the punishment due to sin. But Christ did not always stand ministring and offering sacrifices, as they did; but having once offered up himself on the Cross (which one Sacrifice sufficeth for sin for ever), he ceased and offered no more, but ascended into heaven, and there sitteth at the right hand of his Father, and there continueth to execute his* Kingly *and* Priestly Office, *till all the enemies of our salvation, and at last Death it self, shall be vanquished; and then He shall lay down this form of governing, and with the Father and the Holy Ghost be* all in all *for ever; see* 1 Cor. 15. 24, &c. *And he shews, it needs not be wondred at, that Christ hath now no more offerings to make, nor sufferings to endure; for by that* one offering *of himself, he hath made a perfect satisfaction to the Justice of God, and a full purchase of all things* * *that were requisite and needful, to bring those to eternal life who are* sanctified *by his grace, and brought to believe in him with a lively faith. He hath not left any other Offering to be made for them, after His. And he further proves the absolute perfection of Christ's Sacrifice, by the testimony of the Holy Ghost, recorded* Jer. 31. 31. *where after God had promised a* new Covenant *instead of the* old, *and had said,* This is the Covenant I will make with them after those days (*viz. when the days of the Old Testament are expir'd*); *then He says,* I will put my Law into their hearts, and their sins and iniquities I will remember no more. *Now seeing God promiseth under the* new *Covenant,* sanctification *and* remission of sins *to all true believers (of which Covenant Christ is the Mediator* *, *by whose death it is confirm'd); therefore his one Sacrifice once offered up, is abundantly sufficient. And if remission of sins*

* Hebræa verba sunt, *aures fodisti mihi.* Quod quidam de docilitate exponunt; alii de mancipatione perpetuâ, ad obedientiam, ut orationis figura desumpta sit à ritu legali. Exod. 21. 6. *Gomar.*

(a) The Pen men of the *New Testament* were not the Translators of the *Old*, but only quoted places out of it; so as they tyed not themselves to syllables and words, but to the sense.

(b) See Joh. 4. 34. chap. 5. 30. chap. 6. 38.

(c) When God had professed that he took pleasure no longer in *Levitical* Sacrifices, then comes Christ with an Offering or Sacrifice of his own Body.

(d) V. 10. *Quæ voluntate*] propter quâ voluntatis executione, h. e. obedientiâ filii erga Patrem, sumus sanctificati. *Sanctificationis* nomine latè intellige universum genus beneficiorum Christi, ita ut ἡγιασμένοι sit idem quod τετελειωμένοι. We are sanctified by the offering up of the body of Christ, that being the meritorious cause of our sanctification.

* See Heb. 7. 25.

* See Chap. 8. 6. Chap. 9. 16.

sins

sins be obtained by Christ's one *Sacrifice, there needs no repetition of it, nor any other offering for sin.* From Ver. 5, to 19.

Hitherto the Apostle hath doctrinally *inform'd the* Christian-Hebrews, *that the* Gospel-Ministry *under the New Testament (ordained by Jesus Christ, God-man, our great Prophet and High-Priest), far excelleth the* Levitical Ministry *under the Old Testament. He comes now* practically *to exhort them to divers Christian duties, which by way of* application *he inferrs from his precedent Doctrine, especially from the* Priesthood *of Christ. And first, He exhorts them constantly to hold fast their profession of* faith in Christ. 2. *To be very careful that their conversation be correspondent to the Precepts of the Gospel. In his Exhortation, he useth some arguments taken from the* Levitical Types; *which he so lays down, that withal they may tend to raise the minds of the believing-Hebrews to consider the excellency of the things signified thereby. And,* 1. *He shews them, That they having now* free access unto God in Heaven, *through the blood of Jesus, and not by the blood of beasts, nor through the* old way, *the veil of the Sanctuary, as the High-Priest was wont to enter into the Holy of Holies; but by a* new *and* everlasting way *(giving life and refreshment to them that walk in it) which Christ hath consecrated and prepared for them, through the sacrifice of his own Flesh and Humanity, which was a veil to cover and hide his Divinity. And seeing He is now the great* High-Priest *over the Church of God, invested with all authority and power, and having* all *in substance, which His Type prefigured; therefore,* (1.) *They should draw near to Jesus with a sincere heart, and with fulness of faith, that so they might have their souls sprinkled with his blood, and delivered from the accusation of an evil condemning Conscience (and so furnished with a good answer to all challenges), and* their bodies washed with pure water, *that is, sanctified by the Spirit of Christ, which was signified by the legal washings.* (2.) *They should hold fast the profession of their faith or hope in Christ, without wavering or warping in time trial: for the promises which God hath made to those who constantly* believe in, and adhere to his Son, *shall certainly be performed.* (3.) *He exhorts them to maintain Christian communion, as an help to their stedfastness and perseverance in the faith; observing* (c) *one another, and exciting and provoking one another to* love *and all good works; and to maintain this communion both* publikely (*f*) *and* privately; *and the rather, because the* day (*g*) of vengeance *on the obdurate Jews drew nigh.* From Ver. 19, to 26.

* V. 24. Observemus alii aliorum actus, ut, si qui languescant, eos excitemus ad dilectionem, & pia facta. *Grot.*

(f) *Deserere conventus* est initium quoddam Defectionis Contra, in Ecclesiis Deus auget sua dona. *Idem.*

(g) Dies judicii Judaici, qui typus erat ultimi judicii.

He further presseth his Exhortation to stedfastness in the faith, *by divers arguments:* 1. *From the fearful case of* wilful Apostates, *who after illumination and profession of faith in Christ, make defection from him, and wilfully reject him and the benefit of his Sacrifice. For such persons, he tells them, there remains no other sacrifice for sin, nor other way of remission, nor any other means to help them; But, having* knowingly *and* wilfully *rejected Christ, and* maliciously *betaken themselves to the side of his Adversaries, there remains nothing for them but a dreadful expectation of the fiery indignation of God, which shall devour all such enemies of His. He shews, that the Contemner of* Moses's *Law (legally convicted under two or three witnesses) was adjudged to* capital punishment *without mercy; therefore much surer punishment is due to the Contemners of Christ, who tread under foot (as it were) the Son of God, counting him as a* vile person, *and as one that dyed as a Malefactor; and count the blood of the Covenant, by which Christ*

Christ was sanctified * (*that is, consecrated to God as a* Sacred Victim) *an unholy thing, and do* despight to the Spirit of Grace, *as if he were a* lyar, *who convinceth them of the Deity and Divine Power of Christ. He further shews, That God professeth himself an Avenger of all sin and injuries done to his people* [Deut. 32. 36. Psal. 135. 14.]; *and much more will he shew himself an Avenger of so horrible a sin and injury against his Son. And 'tis a fearful thing to fall into the hands of the living God, when, as an angry Judge, he taketh vengeance on his enemies.* From Ver. 26, to 32.

* Filius Dei per sanguinem suum fuit *sanctificatus*, h.e. Deo in sanctum victimam consecratus, ut ait Joh. 17. 19. *Pro iis ego me sanctifico, ut & ipsi sanctificati sint in veritate.* Gomar.

There is a sanctification by *consecration*, when any thing is devoted or dedicated unto God; and a sanctification by *an inhabitation of the holy Spirit.*

2. *He urgeth them to persevere; setting before them their former profession of the faith, and their sufferings for it,* partly *whilst they themselves were openly reproached and oppressed by the enemies of the Gospel; and* partly, *whilst they out of Christian sympathy join'd themselves as companions to those that were so used. And particularly, he acknowledges how they had shewed compassion to him in his bonds, in mourning for him, and relieving of him. He also takes notice, how they took joyfully the spoiling of their goods, moved thereto from their assurance of a better inheritance in Heaven. Having therefore endured so much, he advises them not to desist or shrink from a bold and courageous profession * of Christ and his Doctrine, which would be crown'd with a great recompence of reward. He further tells them, they have* need of patience, *that they may be enabled to do and suffer whatever Christ shall call them unto; that* so persevering, *they may attain the promised reward. For 'tis but a little while ere He will come to take vengeance on the obdurate Jews. In the mean time he shews them, that (as the Prophet* Habbakkuk *advises,* ch. 24.) the just must live by faith; *but if any* apostatize *from their profession, God will abhor those persons. But he tells them, he hopes better things of them (see* chap. 6. v. 9.), *namely, that they are not of the number of those that will apostatize, but such as will persevere in the faith, to the saving of their souls.* From Ver. 32, to the end.

* V. 35. παρρησίαν] ita hic appellat liberam Christi professionem, ut Marc. 8. 32. Act. 4. 13, 29, 31. *Grot.*

He proceeds to press his former Exhortation to perseverance in the faith, **Chap. 11.** *with divers arguments drawn from the* nature, properties, effects, *and* excellency *of Faith, and illustrated from the manifold experiences of the Saints of old.*

And, 1. *he gives a* description *of Faith* (a), *declaring it to be the substance or subsistence of things hoped for; that is (firmly resting on God's Truth and faithfulness, and that he will infallibly perform what he hath promised), it gives, as it were, a present* being *and* subsistence (*in the mind of the believer*) *to things* future, *and which are not yet enjoyed, but only hoped-for and expected; and it evidently represents to the eye of the soul* things *that cannot be seen with our bodily eyes.* 2. *By* faith, *he shews it was, that the* Elders *and* Saints *that lived in former ages, obtained the honourable testimony of God's approving of them. Thus God testified of* Noah, *That he was a* just and upright man, and one that walked with him. Abraham *also received this testimony, That he was* the friend of God; *and* David, *That he was* a man after God's own heart. 3. Faith *fully rests in what God hath revealed concerning his making* the worlds (*that is, all manner of Creatures, above and below, visible and invisible*) out of nothing, (*that is, out of no pre-existent*

(a) Fides divina ab Apostolo definitur ὑπόστασις τῶν μὴ βλεπομένων *subsistentia* (h. e. assensus firmus, & subsistens, licet inevidens) *eorum, quæ non videntur*, h. e. quæ non sciuntur per causam proximam. ἐλπιζομένων ὑπόστασις *eorum quæ sperantur, fiducia*, quâ quis stat, & confisit, contranitens adversis sperata in dubium trahentibus vid. 2 Cor. 9. 4. & 11. 17. Heb. 3. 14. vel, Fides *est firma expectatio rerum sperandarum, & certa probatio* [ἔλεγχος] *rerum quæ non videntur*, id est, certa confidentia, ea quæ non videntur, fore, imo ita certa, ac si jam viderentur: est enim ἔλεγχος demonstratio sive argumentum ita certum, ut refelli non possit.

existent matter), by the word of his power. And if faith *be assured of such an Almighty Power in God, whereby he made this excellent structure of the world; how can it doubt of His power and ability to perform any of his promises made to his people?* Ver. 3.

He now produces the examples of those ancient Worthies *who gave eminent proof of their* faith. *And,*

1. *He shews, that* Abel *by faith offered a more excellent Sacrifice than* Cain. *For* Abel *not only offered of the best and fattest of his Flock, whilst* Cain *in probability offered only some slight fruits; but* Abel *in his offering looked to* the seed of the woman which should tread upon the Serpent's head; *that is, unto Christ, who by his death should destroy the Devil,* Heb. 2. 14. *By which faith (applying to himself the righteousness of the Messias) he obtained a testimony from God, that he was righteous,* Mat. 23. 35. *For nothing can make a sinner righteous before God, but the righteousness of Christ laid hold on by faith,* 2 Cor. 5. 21. *And God had respect unto* Abel's *person, and to his offering; manifesting his acceptation of them, either by* * *fire from Heaven, or some other way discernable by* Cain. *And his* faith, *and the fruits thereof, being registred in the holy Scriptures; he thereby speaketh as evidently to us, as if we heard his voice.*

* Igne cælitus demisso, ut Levit. 9. 24. *Grot.*
At ignis hic sacrificium Caini reliquit intactum. *Menoch.*

2. *He instances in* Enoch, *who by faith pleased God, and had the testimony thereof, by an inward witness of the Spirit, testifying to his Conscience that God approved him. Insomuch that he was translated from Earth to Heaven (not* seeing, *that is, not* suffering *or* tasting *death), and was not found any more on earth, among the living, though possibly those who lived at that time, missing of him, did search for him, as the Children of the Prophets did for* Elijah *after he was taken up into Heaven,* 2 King. 2. 17. *And that it was* Enoch's Faith *with which God was so singularly pleased, he proves by this Maxim,* Without faith (*b*) it is impossible to please him, *seeing no man* out of Christ *can please him so, as to obtain eternal salvation.* Joh. 14. 6. *For he that comes to God either in* prayer *or* thanksgiving, *must believe that he is the only* true God *(such a God as he hath revealed himself to be), and that he is the* Rewarder (c) *of those that diligently seek his favour (in the way he hath revealed in the Gospel), and that his* Mercy *is no other way obtainable.*

(b) Opera irregenitorum non sunt bona opera quoad formam & finem. Fides est mater & radix bonorum operum.

(c) *Et quod sit mercedis dator iis qui Ipsum requirunt*] quæ metaphora invocationem & cultum Dei notat, ut Act. 15. 17. Rom. 3. 11. id quod solum sit recte per veram in Christum fidem, Rom. 10. 13, 14. Eph. 3. 12. *Gomar.*

3. *He instances in* Noah, *who being warn'd of God concerning the coming of the Flood (a hundred and twenty years after), believed and feared, and by the command of God prepared an Ark* (d) *to the saving of his Family; by which he bore his testimony against the disobedient and unbelieving world,* 2 Pet. 2. 5, *and became* heir of the righteousness which is by faith [*see* Gal. 5. 5.], *that is, an heir* (e) *of that eternal inheritance which is obtained by the* righteousness of faith, *viz. the Righteousness of Christ, whom he eyed in his preservation by the Ark, which was a type of Him,* v. 7.

(d) The Ark was a *type* and a *sacrament* of their deliverance from eternal damnation. And in this respect *Baptism* is stiled, in reference to the Ark, *a like figure,* 1 Pet. 3. 21. When two types resembling one thing, are compared together, they are set out by the Greek word translated *a like figure.*

(e) Factus est vitæ cœlestis hæres per eam justitiam quæ est secundum fidem. *Capel.*
Patrum fides habuit objecta duplicia; nempe *promissa bona spiritualia ac communia reliquis fidelibus, & bona peculiaria corporalia,* spiritualium adjuncta, & typos. Hinc fides utraq; amplexa est, etiam quando temporalium tantum fit mentio. *Gom.* Justifying faith receiveth the things of this world from God as a Father in Christ; it extends it self to cœlestial and temporal blessings. Dr. *Gouge.*
The Apostle useth this word *righteousness by faith*, synecdochically, for that which follows upon it, viz. Eternal life. *Idem.*
Justitiæ] & vitæ eternæ ex justitiâ illâ fluentis: synecdoche membri metonymica. *Pisc.*

4. *He*

4. *A Fourth* Worthy *he mentions, is* Abraham * *who by faith followed God, calling him to leave his own Country, and go whithersoever he should direct him, not knowing whither it was; only receiving a promise from God, that his posterity should be possessors of that place whither he was appointed to go, but no way assured that himself should ever be owner of any part of it. And being come into the Land of Promise, he sojourned in it as a stranger, living in* Tents *erected for a transitory passage, and not in houses, as places of a fixed abode. And so likewise did* Isaac *and* Jacob *after him, who were heirs with him of the same Promise* (f). *And that which mov'd him not to go back again in a discontented mood, but patiently to bear this Pilgrim's life, was, because he had his eye on* Heaven *(which he expected God would give him as a reward of his faith and obedience), which is a City that hath* foundations *(whereas the* Tents *in which he dwelt, had none, but only were fastned to posts or stakes set in the ground), that is, the state of Heaven is unchangeable and unalterable; and whilst other Cities are built by men, God himself is the Builder and Maker of this City. He hath made it the place wherein he intends to manifest and reveal his own glory, and make it most apparent to Angels and Men; and by shewing them his glory, to glorifie them.* Ver. 8, 9, 10.

* Whose faith he more largely describes, than any of the other Worthies. For it continueth to the 20 verse; only two verses are inserted, viz. 11 and 12, concerning *Sarah's* Faith, which also tends to the amplification of *Abraham's.*
Though instances of sundry temporal things be brought in as evidences of his faith, yet many of them were types of spiritual and heavenly matters, v. 10, 16; and withall, the temporal things noted, were appendices to spiritual and heavenly. G.

(f) Of the Promise made to *Abraham*, read *Gen.* 12. v. 2, 3, 7. Of the like Promise to *Isaac*, read *Gen.* 26. 3. Of the same to *Jacob*, read *Gen.* 28. 13, 14.

5. Sarah *also, though aged and barren, by* faith *leaning on the promise* (g) *of God, conceived by* Abraham, *when his body, as to the begetting of children, was as it were dead; and so the promise of God touching his innumerable off-spring took place.* Ver. 11, 12.

(g) V. 11. *Because she judged him faithful who had promised.*] At first she doubted, and laughed at it; but afterwards being reprehended by God, and better instructed by her Husband, and considering in her mind that it was *God Almighty* who had promised it, she believed it.

6. *He shews, that all those last mention'd,* viz. Abraham, Isaac, Jacob, *and* Sarah, *died in the faith, that is, in assured expectation that the* Promises *made to them,* viz. *of a* numerous off-spring, *and the* Land of Canaan, &c. *should be performed in God's due time, though they never enjoyed those good things promised themselves, but only by the eye of their minds saw them, and were confident of the accomplishment of them; and so saluted and embraced them by the arms of their faith, though afar off, rejoycing in them, and thinking it enough that their posterity should enjoy them. In the mean time they professed themselves to be* pilgrims (*b*) *and* strangers *in the earth. And this language of theirs,* calling themselves sojourners in the Land of Canaan, and not possessors of it, *signified, that they did not think themselves at home, but that they had another Country in their desires, which was not their own Country of* Chaldæa, *from whence* Abraham *first went out upon God's call; for he and his posterity had many opportunities to have gone back thither, if* that *had been the Country they looked after. But 'tis plain, the Country they had in their desires, was an* heavenly, *whereof* Canaan *was only a type; wherefore God is not ashamed to be called* their God *(even after their death,* Exod. 3. 6. Mat. 22. 32.) *who by their faith gave glory to him in this life, acknowledging his power and faithfulness. And when they dyed, he prepared for them a* City, *an heavenly City, which is a superabundant recompence for their earthly Country which they left at his command.* Ver. 13, 14, 15, 16.

(b) This we read only of *Jacob* before *Pharaoh*; but the mind of one of the faithful in the main matters, maketh evident what is the mind of the rest.

* Fides radix operis fuit, & principium internum.

By faith * Abraham *when he was tried, and required by God to give a clear evidence of his obedience,* Gen. 22, *was ready, and did really intend to offer up* Isaac, *his only begotten Son of* Sarah *his lawful Wife, though he had received, embraced, and firmly believed the Promises of God, that a* numerous seed should spring from him, *Gen.* 13. 15; *Nay more, that the Messias himself (in whom all the Nations of the Earth were to be blessed) should come of him; for so the promise ran,* In Isaac (i) shall thy seed be called; *that is, that posterity thou shalt have by* Isaac, *shall be very eminent, and shall propagate thy name, and shall possess the Land of* Canaan, *and the Messias according to the flesh shall spring from his loins. And that which strengthned and supported his faith, was this; he reasoned and* * *considered with himself, that though he should sacrifice this his Son, God was able to raise him up again from the dead, and would undoubtedly work such a miracle, rather than fail of his promise. And accordingly* Abraham *received him again in a* similitude (k) *or* likeness, *and* after a sort, *even as if he had been raised from the dead; for his nearness to death was a type, figure, and similitude of death* [*and accordingly called death,* 2 Cor. 1. 10.], *and he was as a dead man in his father's account.* Ver. 17, 18, 19.

(i) In *Isaac*, i. e. *per Isaacum* vocabitur, h. e. Existet tibi semen nempe, illud numerosissimum, quod tibi promisi, & præcipue Christus. *Piscat.* vide Rom. 9. 7. vide Amos 7. 16.

* A due consideration of the grounds of faith, doth much strengthen faith.

(k) *Recepit in similitudine*], h. e. non secus atque si Deus eum ex mortuis suscitâsset. *Paræus.*
Nomen παραβολῆς pro similitudinis notâ accipitur. *Calv.*

8. *By faith* Isaac *having revelations from the Lord concerning future things, setled in his heart an assurance of the accomplishment of them; and accordingly with a prophetical spirit he blessed his sons. And though through his fatherly affection he had a mind to have conferred the main blessing on his eldest son,* Gen. 27; *yet God so over-ruled the matter by his Providence, that the younger had the greater blessing.* Esau *was blessed with temporal blessings, but* Jacob *with temporal and spiritual also.* Jacob's *posterity were to be* Lords *over* Esau's; *which continued from* David's *time* (2 Sam. 8. 14.) *till the reign of* Jehoram (2 Kings 8. 20.), *when the posterity of* Esau *broke the yoke from off their neck, as* Isaac *had foretold* [Gen. 27. 40.] Ver. 20.

9. *By faith* Jacob *when he was near unto death, blessed the two sons of* Joseph, *adopting them into his family, preferring* Ephraim *the younger before* Manasseh *the elder, by God's appointment; and making them Heads of two distinct Tribes, he gave them portions in the Land of* Canaan *as if he had been present at the distribution of it,* Gen. 48. 22. *And inclining upon his Pillow at his beds-head, being weak and feeble, he held his staff in his hand too; and leaning on it, he worshipped* (l) *God, devoutly praising of him, that he should be buried with his Fathers, as* Joseph *had promis'd him; and that his bones should be carried into* Canaan, *which was a token and pledg that his posterity should inherit that Land, and that God would bring them thither.* Ver. 21.

(l) Et adoravit] sunt verba Mosis, Gen. 47. 31. spectantia non benedictionem filiorum Josephi quæ sequenti demum capite refertur, sed mandatum Jacobi quo se vetuit in Ægypto sepeliri. Paulus videlicet hâc connectione testatum voluit utrumque profectum à fide. *Jacob. Capellus.*

10. *By faith* Joseph *when he was near unto death, made mention of the departure of the Children of* Israel *out of* Egypt, *Gen.* 15. 24, *and commanded that his bones should be carried along with them, and buried in* Canaan, *which he was assured God in his due time would give them for an inheritance.* Ver. 22.

11. *By*

11. *By faith* (m) *it was that* Moses's *Parents,* Amram *and* Jochebed *(both of the Tribe of* Levi*) having received a revelation from God (as some think +) that from them should spring* one *who should be the procurer of liberty to that people; and a Child being born to them of more than ordinary beauty and comelineſs, they believed, and concluded that this was* He *whom God intended for the Deliverer of his people; and therefore notwithstanding the cruel Edict of* Pharaoh [Gen. 1. 26.], *they hid him three Months; and possibly by reason of some discovery that was made of him, durst hide him no longer* [Exod. 2. 3.]. Ver. 23.

(m) Fide permotos fuisse Mosis Parentes, vidit ὁ παρθιογνώστης Deus, & id Apostolo nostro revelavit. *Cap.*
* Oraculo prius accepto, ex ipsis oriturum qui populo libertatis auctor esset. Quare cum in fans ipsis natus esset, mirum in modum pulcher, non dubitarunt quin is ipse esset ad quem id oraculum pertineret. *Grot.*

12. *By faith* Moses *when he was forty years old* [Acts 7. 23.] *refused to be called the adopted Son of* Pharaoh's *Daughter* (n), *preferring the afflicted condition of the people of God, and esteeming the reproaches* (o) *that the Members of Christ's Mystical Body unjustly suffer, greater riches than the Treasures of* Egypt. *For, such reproaches he knew would be recompenced with an exceeding great reward* *; *and to this he had an eye.* Ver. 24, 25, 26.

(n) Hujus generosi animi præsagium dedit Moses infans, cum diadema sibi per jocum a Rege impositum in terram abjecit.

(o) Probrum Christi] h. e. Causâ Christi ut Eph. 3. 1. Paulus dicitur *vinctus Christi*, h. e. propter Christum, & Col. 1. 24. *afflictiones Christi in carne meâ*, quod eas propter Christum in carne sua perferret. Vel notari potest hic subjectum. Nam Ecclesiæ afflictiones in utroq; Testamento Christi etiam sunt, propter unionem mysticam Capitis & membrorum. Vid. Act. 9. 4. *Gom.*
* Mat. 5. 11, 12. & 19. 29.

13. *By faith he led the people out of* Egypt [Exod. 10. 29.], *notwithstanding the King's threatnings; and was constant and courageous in doing his duty, as having the eye of his faith fix'd on him who is Invisible, and who is a ready help in time of trouble.* Ver. 27.

14. *By faith he kept the* Passover, *and sprinkled the blood* (p) *of the Paschal-Lamb on the thresholds and posts of the doors of the Children of* Israel [Exod. 12. 21. &c.] *that the destroying-Angel that was sent to destroy the first-born of the* Egyptians *that night, might not hurt them. The King of* Egypt *had commanded the* Midwives *to kill all the Male-children of the* Israelites *in the birth; which cruel Edict, because it took not effect, he made another more cruel, That all his people should cast every Son that was born of an* Israelite, *into the water,* Exod. 1. 16, 22. *God therefore destroyeth* all their first-born, *and thus suiteth his Judgment unto their Sin.* Ver. 26.

(p) The rite of *sprinkling blood*, was used only the first time of celebrating the Passover, because it was a sign of that particular deliverance which then only was given. There was not the like occasion for it at other Passovers; for such a Destroyer was only sent at that time.

15. *By faith the* Israelites (q) *passed through the* Red-Sea (r), Moses *being their Leader; which the* Egyptians *essaying to do, were drowned.*

(q) All of them had not a true and found faith. There were many Unbelievers among them, 1 Cor. 10. 5. yet the fact hath its denomination from the better part. For the *faithful*'s sake, the unfaithful were kept from drowning. The *wicked*, in temporal blessings, fare the better for the Godly.
(r) 'Twas call'd the *Red Sea*, because the sand on the shores thereof were *red*, and the Mountains bordering thereon were reddish.

16. *By the faith of* Joshua, *and the other* Israelites (*who trusted in God that he would accomplish all his Promises*), *the Walls of* Jericho (*a strong and well-fenced City, and a Frontier-Town that kept them from entring far into* Canaan) *fell down when they had encompassed it seven*

(s) There be- *seven (s) days: They went round about it* once a day *for six days together*; ing seven *and on the seventh day they went round it seven times, and then giving a* days spent in *great shout, all the Walls, over against which the* Israelites *marched* *, *fell* the Army's *flat to the ground, and the Army entred into the City, and destroyed it.* march about *Jericho*, one of Ver. 30.
them must
needs be the Sabbath. In some cases some servile work may be done on the Sabbath.

* That all the Wall about the City did not fall, may appear by this, else *Rahab's* House would have fallen together with the Wall.

17. Rahab, *who, as it seems, kept an Inn or Victualling-house in* Jericho, *and probably had formerly been of an infamous life* (t), *as many among the Gentiles of that profession were* [*see* Jam. 2. 25.]; *having heard of God's wonderful works,* Jos. 2. 9. &c. *was thereby brought to believe and acknowledg the God of* Israel *for the* true God; *and understanding that He had given the* Israelites *the Land of* Canaan *for a possession, she desired communion with them as the true and only people of God, and was resolv'd to live and dye with them. And as a testimony of her faith, she peaceably and courteously entertain'd the* Israelitish Spies, *and protected them, and dismiss'd them in safety; and thereupon was saved from perishing with her unbelieving and disobedient fellow Citizens; and afterwards she was married among the* Israelites, *to* Salmon *the Father of* Boaz, *one of the fore-fathers of* David, *and consequently of Christ* [Mat. 1. 5.]. Ver. 31.

(t) Certè quærebatur *Rahab* ab exploratoribus, non ut meretrix, sed ut hospita. Quævis caupona *meretrix* audiebat, etiamsi forte castè viveret. In eo censu potuit esse *Rahab*, etiamsi Scriptura passim ex usu loquendi recepto, vocet eam זוֹנָה.

Her *seeking to hide the Spies*, was an act of faith very pleasing to God; but her doing it with a lye, is that which cannot be excused, or any way defended; the *work* she did was good, though she fail'd in the manner of doing it.

Quod huic charitatis officio mendacium admiscuit, id non pertinet ad mendacii, sed ad infirmitatis humanæ notationem. *Capel.*

18. *The Apostle having thus instanc'd in divers worthy Examples of faith; he shews, that besides these there are many more that might be nam'd, and that a* long time *would not be sufficient to write of them. He mentions* Gideon *and* Barac, Sampson *and* Jephta, David *and* Samuel, *and some of the ancient Prophets. These being extraordinarily raised up by God for the special good of his Church, and the Commonwealth of the* Jews, *and firmly depending on his power, they fearlessly discharged their duty in governing the* Israelites, *fighting their battels, and making conquests;* Gideon *over the* Midianites, Barac *over the* Canaanites, Sampson * *over the* Philistines, Jephta *over the* Ammonites, David *over the* Amalekites, Jebusites, Moabites, Philistines, Idumæans, *and* Syrians. *'Twas their* faith *that gave them courage to fight those battels, and make those conquests. 'Twas by their* faith *that they not only lived godly and righteous lives themselves, but were eminent also in administring righteousness and Justice among the men of their times. see* 2 Sam. 8. 15. *'Twas by their* faith *that they obtained the performance of some special and particular Promises made unto themselves, as* David *of a Kingdom.* &c. *'Twas by* faith *that the Prophets who lived after* Samuel *and* David, *obtain'd of God that such memorable things should be done for them. As particularly,* Daniel *obtained that miracle of mercy and deliverance from God; that the* Lions, *when he was thrown into their Dens, did him no hurt. Others were so favoured by God, that the* fire *did them no harm when they were cast into it, as* Daniel's *three Companions. Others escaped present danger of being killed by the Sword, as* David *by* Saul, Elijah *and* Michajah *by* Ahab. *Others out of weakness were made strong, that is,*

* *Sampson's* pulling down the House upon himself, and the Enemies of the Church (which were in, and upon it), was a lawful act, because he did it by a *special warrant*, which was the immediate and extraordinary motion of God's Spirit, and did it in compliance with his function, to which he was deputed from his Mother's womb, *Judg.* 13. 5, which was to deliver *Israel* out of the hands of the *Philistines*. Dr. *Gouge.*

The Apostle here doth not observe the order of *time*, but of *dignity*; for *Gideon* had a more excellent spirit than *Barak*, and *Sampson* than *Jephthah. Samuel* is put after King *David*, immediately before the Prophets, because he was a *prime Prophet.*

is recovered out of desperate Diseases, as King Hezekiah. *Others became wonderfully valiant in battel, as* Jonathan, 1 Sam. 13, *and* 14; *and* David's *Captains,* 2 Sam. 23, *and routed the Armies of the Heathen-*Canaanites, *and such-like aliens and strangers from the Covenant of God.*

Another effect of the vigour of Faith, was this, That some women thereby received their dead children raised to life again, as the Widow of Sarepta *that entertained* Elijah, 1 King. 17; *and the* Shunamite *that lodged* Elisha, 2 King. 4. *And by faith it was that other* Worthies *of the Old Testament when rack'd and tormented for acknowledging and professing the truth, refus'd to be deliver'd to the prejudice of their Piety, and their Consciences, when they might; believing that though they were put to death, they should have a glorious resurrection to life eternal after death; and looking upon that as much more desirable than a present freedom from their torments. For if they would have denied God, and broken his Commandments, they might have had a kind of* resurrection *from the sentence of death pronounced against them, and have lived longer in the world. But they refused* that *far a far better resurrection, which they assuredly expected. Here some think the Apostle hath reference to the Case of* Eleazer, *and those torturings which were exercis'd under the Tyrant* Antiochus, 2 Mac. 6. 18: *But we need not go so far: If the* three Children *would have fallen down and worshipped* Nebuchadnezzar's *Golden Image, they might have been delivered. If* Daniel *would have prayed to King* Darius, *he might have escaped the Lyons Den. The Apostle goes on to shew how other Worthies were tried by* mockings *and reproaches, as* Micajah, 1 King. 22. 24; *and* scourgings, *as* Jeremiah, Jer. 20. 2, *and* 37. 15; *and* bonds *and* imprisonments, *as* Joseph *in* Egypt, *and* Jeremy: *Some were stoned, as* Zacharias *the son of* Jehojada, 2 *Chron.* 24. 21 *Some were* sawn *in* asunder, *as the ancient Jewish Histories testifie of* Isaiah *under the tyranny of* Manasseh. *Others being tempted with fair promises, and remaining resolute, were slain with the sword, as it happened to many in* Ahab's *time,* 1 King. 19. 10; *as also in* Manasseh's, 2 *King.* 21. 16. *Others were driven from their own homes, and forc'd to wander about in sheep-skins and goat-skins, destitute of all things needful, and many ways perplexed and afflicted. And yet such excellent persons as these, whose company the world was not worthy to enjoy, were forc'd to wander about in deserts and mountains, and to hide themselves in dens and caves of the earth.* From Ver. 31, to 39.

(u) Hanc Judæorum traditionem sequuntur Hieronymus & Epiphanius, & fuisse hoc supplicium non incognitum vicinis Judææ locis, apparet. Amos 1. 3. 2 Sam. 12. 31. 1 Chron. 20. 3.

The Apostle having thus set forth the vigour of Faith by the admirable effects of it in doing and suffering: He concludes this discourse, declaring, That all these Saints, though they obtained testimony *, *that* through their faith they pleased God; *yet they obtained not the accomplishment of the great promise* (a) *of the exhibition of the Messias, God having reserved that great mercy to the times of the New Testament, that they should not be perfected* (b), *that is,* justified *and* saved *by any thing done in their time, but by*

* Adepti testimonium] scil approbationis quod scil Deo placuerint.

(b) *Non consequuti sunt promissionem*]

h. e. (per Meton. adjuncti pro subjecti) rem promissam, nempe Christum exhibitum in carne, & pro nobis mortuum & suscitatum.

(b) *Ne absq; nobis consummarentur*] Id intelligendum, ratione *meriti* Christi, non ratione *applicationis*: nam posteriore modo Patres fideles absq; nobis fuerunt consummati, utpote justificati (Rom. 4. 3 & 6. 23, 24.) & vitâ æternâ donati propter Christum venturum, & meritum solvendum, fide apprehensum. Priori verò modo nequaquam, quia redemptor nondum advenerat, ideoq; promissum redemptionis pretium nondum solverat. *Gomar.*

Ut non sine nobis consummarentur] h. e. Ut eorum salus ex hoc ipso, nobis exhibito, *Messiâ* (nostroq; demum tempore peracto ipsius sacrificio) pendêret, per quem & nos unà cum eis justificaremur, & servaremur. *Illyr.*

* Ita ut ab eo, quod noſtris demum temporibus exhibendum ac præſtandum erat, ſalus ipſorum penderet. *Bez.*

*looking to our time, and Chriſt's ſatisfaction made therein *, whereby both* they *and* we *are perfected; God not intending that the Infant-condition of the Church ſhould be made perfect before the exhibition of Chriſt, nor without the more compleat condition of the Church after Chriſt.* From Ver. 39, to the end.

Chap. 12. *The Apoſtle having preſſed theſe* Chriſtian Hebrews *to* perſeverance in the faith, *and to* patience *under the croſs, and the afflictions they might meet with for the ſake of Chriſt, from the many inſtances* (a) *of the former Saints mentioned in the foregoing Chapter (who have witneſſed to them the power and efficacy of their faith): He comes now further to encourage them to follow their example. And in order hereunto he tells them, they ſhould lay aſide* every weight, *that is, the inordinate love of the world, and the immoderate cares and ſollicitudes about it (which are ſo apt to preſs down the ſoul),* and the ſin (b) that doth ſo eaſily beſet us, *that is, doth ſo uſually incumber and entangle us (viz. the ſlaviſh fear of men, and of loſs of our wordly comforts or life) and ſhould run with patience the race that is ſet before them, and is appointed for them by God,* perſevering therein, *whatſoever difficulties or afflictions they may meet with, as they that hope for a glorious reward when they come at the end of their courſe.*

(a) *νέφος μαρτύρων*] Metaphora ducta eſt ab avibus magnâ multitudine volantibus, quæ aliis ſuis umbram inſtar nubis, faciunt; cujus locutionis exemplum extat Eſa. 60. 8. *Lud. Cappel.*

(b) *Peccatum quod nos facilè circumſtat*] involvit, & implicat multo facilius, quam ulla erga pedes & crura currentis ad remorandum illius curſum. *Cap.*

And that they may be enabled comfortably to run their Chriſtian courſe, and to perſevere in the faith, he adviſes them to look up to Jeſus, *who by his word and ſpirit firſt works* (c) *the grace of* Faith *in us, and afterwards carries it on, preſerves and encreaſes it. He adviſeth them, not only to look up to him for help, but to eye him as their* Captain *and* Leader, *who for the joy that was ſet before him (unto which by his ſufferings he was not only to come himſelf, but alſo to bring all that truly believe in him,* Luke 24. 26. 1 Pet. 1. 11.) *patiently endured the croſs, and deſpiſed the ſhame (which was cait upon him by ſinners both in his life, and at his death), and after his ſufferings was advanc'd to the higheſt pitch of glory, dignity, and power (far above all creatures), next unto God himſelf; and will reward all the Members of his Myſtical Body for whatſoever they* do *or* ſuffer *for him. And he ſhews them, that it will be requiſite they duly conſider and often meditate on Chriſt's* Patience, *and how great oppoſition and contradiction from ſinners he endured, leſt they grow weary and be diſcouraged under the Croſs, and faint in their minds. But they might poſſibly object, That they had ſuffered much already; ſee* ch. 10. 32, 33, 34. *He anſwers, They had indeed ſuffered* much, *but not ſo much as they muſt be ready and prepared to ſuffer. They had not ſuffered as their* Lord *and* Maſter *had done, to the effuſion of his blood, ſtriving againſt, and oppoſing the wickedneſs and infidelity of the enemies of the Goſpel, who by cruel and bloody courſes endeavoured to force men from the faith, as they had dealt with* Stephen *and* James, *Acts* 7, *and* 12. *And therefore every ſuffering leſs than* that, *ought to ſeem tolerable in their eyes.* From Ver. 1, to 5.

(c) Eph. 2 8. Phil. 1.6,29. 1 Cor. 1. 8.

And that he may further ſtir them up to patience and perſeverance in the faith, he tells them, they ſhould conſider, that all their ſufferings *are but* fatherly chaſtiſements. *Which conſideration that he might imprint the more upon their minds, he asks them whether they have forgotten * the exhortation and divine counſel of* Wiſdom to her children, *Prov.* 3. 11, *That they ſhould neither* deſpiſe *nor* diſregard *the chaſtnings of the Lord, nor* faint

* V. 5. Obliti eſtis?] legenda hæc interrogativè. *Grot.*

faint, nor ſink under them. For God chaſtens (d) in love *every one whom he acknowledges for his ſon, and receives into his eſpecial care. And therefore in that they are chaſtiſed in order to their amendment, they are to reckon themſelves to be dealt with by God as* children. *For what ſon is there whom a* wiſe father *doth not correct, when he ſees him ſtand in need of it? If any be totally freed and exempted from chaſtiſement (to which all true and genuine children are obnoxious, and which every prudent Parent inflicts upon his deareſt children when he ſees there is cauſe), 'tis an argument, that though they be in the father's family, yet they are not* owned *and acknowledged by him (and ſo have no title to, or juſt expectation of the inheritance), but indeed are* baſtards *and not ſons; of which this is a ſhrew'd token, that God ſuffers them to go on without* diſcipline, *and to follow their own evil ways. Furthermore he tells them, they ſhould conſider, that our Parents who begat us, and were inſtruments (under God) of our bodily and earthly being, did in our childhood chaſtiſe and correct us, yet we have not been incited thereby to reverence them the leſs, or to forſake or renounce them. And ſhall we not much rather be in ſubjection to the* Father of Spirits (e) [Eccleſ. 12. 7.] *when he corrects us in order to our ſpiritual amendment, and that we may at laſt obtain of him* eternal life, *as a reward of our patience and obedience. And 'tis further to be conſider'd, that earthly Parents chaſtiſe their children only whilſt they are children* (f), *and no longer; and many times by the rules of their own judgment and will (which very often are corrupt and depraved), but our heavenly Father's* chaſtiſements *are all managed with infinite wiſdom, and he purely intendeth our profit therein, that he may thereby form and faſhion us unto holineſs, and bring us to a participation of his own Divine Nature.* 'Tis true indeed, he tells them, Afflictions *are no pleaſing things in themſelves, nor joyous for the preſent; but the fruit of ſanctified affliction is* righteouſneſs *and* holineſs, *which bring peace to the conſcience, after we have been ſome time exercis'd, and our corruptions ſubdued with this diſcipline. From all the foregoing conſiderations, he exhorts them to* courage *and* conſtancy *in the ways of Chriſt, alluding to the words of the Prophet* Eſay, *chap.* 35. 3. Strengthen ye the weak hands, and confirm the feeble knees; *as if he ſhould have ſaid, Seeing ſo glorious fruits ſpring from ſanctifi'd afflictions, be not dejected in mind, nor ſuffer fear to ſeize upon you (which weakens the hands, and infeebles the knees, and cauſeth them to ſmite one againſt another); but be courageous in your ſouls, and in caſe your ſpirits begin to fail, quicken them up again, and endeavour to renew your ſpiritual ſtrength and courage;* and make ſtraight paths with your feet *; *that is, manifeſt the courſe wherein you walk, to be the right way that leadeth to life, that others may ſee it, and follow you therein, and look to it, that* the lame be not turned out of the way (g), but that they rather be healed, *that is, that the* weak *be not diſheartned, or turned out of the right way, but rather cured of their fears, and confirmed in their Chriſtian courſe.* From Ver. 5, to 14.

(d) Licet ab Hebræo aliquantulum diſcrepat hæc verſio, Paulus tamen eam ut quæ ſola eſſet in uſu non dubitat uſurpare, quia, rem ipſam quod attinet, utrobiq; ſenſus eſt idem. Vide Prov. 3. 12. *Capel.*

(e) *Patri Spirituum*] h. e. Patri Spirituali & cœleſti.

(f) Perpetua quidem eſt Patrum, quamdiu vivunt, in liberos ſuos auctoritas, & poteſtas, ſed non eadem perpetuò. Caſtigatoriam enim illam juriſdictionem non perpetuam obtinent, ſed ad paucos dies, i. e. annos. V. 10.

* *Rectas orbitas facere pedibus*] eſt rectum vitæ curſum tenere, idque ita, ut etiam quaſi veſtigia quædam ſanctæ vitæ veſtræ appareant, ad gloriam Dei & aliorum imitationem. *Illyr.*

(g) *Ne quod claudum eſt luxetur* (amplius), q. d. Ne forte ſiquis jam claudus eſt ex pedum infirmitate, amplius novo offendiculo periclitetur ut ſalutis jacturam faciat. *Capel.*

The Apoſtle having thus endeavoured to ſtrengthen them in the Faith, *and in a courageous profeſſion thereof, he comes now to give them many wholeſome precepts for the right ordering their life and converſation, that thereby they may adorn their profeſſion.*

1. That

1. *That they endeavour as much as in them lies, to be at peace with all men* * [Rom. 15. 18.]; *yet whilst they endeavour after* peace, *they must be sure they neglect not* holiness. *For without peace with men, they may obtain eternal salvation; but without holiness no man shall ever see God to his comfort.* Ver. 14.

* Quantum id salvâ conscientiâ fieri potest.

2. *That they be not only careful as to their own particulars, but also watchful one over another; that they look to it diligently, and take what care they can that none among them fail or fall short of the* grace of God; *that is, fail of the grace of God offered in the Gospel, or fall from the pure doctrine of grace; and that no* root of bitterness *spring up among them,* viz. *no dangerous* error, heresie, *or* schism; *no* envy, *or* malice, *to the troubling, polluting, and infecting of them. See* Deut. 29. 18.

3. *That they take care there be no* fornicators *or* prophane *persons found among them, such as* Esau *was, who through the impatience of his hunger, for* one mess of meat *sold his* birth-right (*h*) *with all the priviledges thereunto belonging (whereof the Priesthood was one); which was so provoking a sin in the sight of God, that afterwards when he would fain have recover'd this blessing, he found no place for* repentance *or* alteration of mind, *in his Father* Isaac; *neither could he move him to reverse or recall the blessing, which as a* Prophet *of God, and as* His Instrument *(though with mistake as to his apprehension) he had conferred on* Jacob, *though he sought it with tears. And as* Esau *was rejected from the blessings of the birth-right (which before,* Gen. 25. 34, *he had so vilely contemned); So prophane contemners of the grace offered in the Gospel (whereby we become Priests unto God, to offer up spiritual sacrifices acceptable through Christ) ought to fear being excluded from the mercy of God; and that though they earnestly seek it when it is too late, God will not repent or alter his righteous sentence upon them.*

(h) The priviledges belonging to the *first born*, were: 1. He succeeded to his Father in *dignity* and *superiority* over the Family. 2. He was to have a *double portion* of his father's goods, *Deut.* 21. 17. Thus the birth-right being translated to *Joseph* the first-born of *Rachel*, his seed made two Tribes, *Ephraim* and *Manasseh*. 3. He sustained the Office of a *Prophet* to instruct the Family, and of a *Priest* to pray with them, at least till God set the Tribe of *Levi* apart for that Function. For the *Levites* were taken instead of the first-born, *Numb.* 3. 41.
Primogenitura complectebatur non tantum primatum, & duplicem portionem, quæ civilia orderi possunt, sed & *jus* sacerdotii, eóq; *sacro sanctum* filiis debebat esse jus illud: postquam Levi ticæ Tribui alligatum fuit sacerdotium, ex illo *jus Primogenituræ* minoris fuit venerationis & momenti. *Capel.*

4. *That he may further set out what a heinous sin it is, and how high a degree of prophaness, to neglect or despise the grace of God offered in the Gospel, he shews them the difference betwixt the* Law *and* Gospel (*i*), *and to how much better a state and condition they were advanced under the* Gospel, *than the Jews were in under the* Law *and old Administration of the Covenant of Grace, notwithstanding all their boasting of their great priviledges. That therefore he may shew the excellency of* Christianity *above* Judaism, *he tells these Christian-Hebrews, that they were not called to hear the promulgation of the Law given on Mount* Sinai (k), *a* material Mountain, *that was in it self touchable and palpable by the hands of men (though in respect of God's charge it might not at that time be touched* (l)*), a* Mountain *burning with fire, and cover'd with blackness, and darkness, and tempest, the trumpet sounding, and the voice of God in a dreadful manner promulgating the Law; which voice was so terrible, that the people were not able to bear it, but requested that God would not speak to them any more,* Exod. 20. 19. *And so formidable was the aspect of all things that appeared there at that time, that* Moses *himself said,* I exceedingly fear and tremble. *The Apostle having thus set out with how much terror the* Law, *and the* old Administration *was delivered, which was enough to keep these* Hebrews *from any desire*

(i) Quanto lex Evangelica cum suis promissis, præstat legi Mosis, tanto damnabilior est ejus contemptus. *Grot.*

(k) *Non accessistis*] i. e. non estis vocati, & adducti per Evangelium ad montem Sinai, ut terrificam legis promulgationem audiatis, sicut populus Israeliticus; sed vocati estis ad montem Sion, &c.

(l) Nay, that command had so much terror in it, that they must not approach the border of the Mountain, *Exod.* 19. 12, &c. If so much as a Beast touched the Mountain, it must be stoned, or shot through with an arrow.

to return to Judaism, *he comes now to set before them the happy condition to which they were advanced under the Gospel. He tells them, that by the* Gospel *they have been* called, *and by faith* received *into the communion of the* Christian Church, *figured by Mount* Sion (Psal. 2. 6, *opposite to Mount* Sinai, Gal. 4. 26.), *which he calls* the Heavenly Jerusalem, *the* City of the living God, *because it is set up, and especially governed by God. And hereby also they come to have* communion *with the* holy Angels *, *who are* Ministers *of Christ, and* fellow-servants *of believers* [Rev. 19. 10.], *and make a part of the* Catholick (*l*) *or* universal Church, *the great assembly of the* first-born (m), *that is, of the* Elect, *who by the special grace of God have received many heavenly priviledges above other men, as the* first-born *among the* Jews *had above his brethren; and whose names are inrolled in Heaven, and* they *reckoned by God as* free Denizens *of his heavenly City, though they be not actually possess'd of the glory thereof* (n.) *Nay further, hereby they come to have spiritual communion with God himself, the* Judg of all, *and with the* Saints in bliss, *the spirits of just men made perfect, they being all Children of the same* Father, *and all united to the same* Head, *all Members of the same* Body, *and having all a spiritual animation by the same* Spirit. *Yea, by the Gospel they are brought to* Jesus *the* Mediator of the New Covenant (*not to* Moses *the typical Mediator of the old*) *who hath established it with his own blood. And to* faith in this blood (*wherewith their consciences must be sprinkled before they can be admitted into Heaven*), *they are brought by the Gospel; which blood speaks better things than the blood of* Abel. *For* that *cried for vengeance on* Cain, *but* this *for mercy on penitent believers* *. *Therefore he advises them to take heed they despise not Christ speaking to them in the Gospel. For if* they *were destroyed that contemned* Moses, *who received his message on earth, and delivered the Law only from Mount* Sinai, *then much severer destruction is to be expected for them who despise* Him *who came down from Heaven, and received his message in the bosome of his Father,* Joh. 1. 18, *and doth now speak to us from Heaven by his Spirit in his Apostles and other faithful Ministers. And that he might further set out unto them the excellency of Christ's Person, and the dignity of his Gospel, he shews them, that the* voice (o) *of Christ in promulgating the Law,* shook the earth, *that is, Mount* Sinai; *but he promised by the Prophet* Haggai, *ch.* 2. *v.* 7, *That he would shake not only the* earth, *but* heaven *also; which prophesie was partly fulfilled at his first coming in the flesh* (p). *For then at his* birth *an extraordinary* light *shined about the Shepherds,* Luk. 2. 9; *and an extraordinary Star appeared in the heavens,* Mat. 2. 29; *and at his* Baptism *the heavens opened,* Mat. 3. 17; *and at his* Transfiguration *a voice came out of the cloud,* Mat. 17. 5; *and at his* Passion *the Sun was darkned, the Earth shook, and the Graves opened, and many dead Saints came out and appeared: And at the* feast of Pentecost *there came from Heaven a sound, as of a rushing mighty wind, and the Holy Ghost in the shape of cloven fiery tongues resting on the Apostles, and miraculously inabling them to speak all languages, all Nations were shaken with the preaching of the Gospel. But this prophecy shall be more perfectly fulfilled when Christ shall come to judgment, when heaven and earth*

* Who are an innumerable company as to us, though not as to God.

(*l*) The Catholick Church is diffused through the whole world, extendeth it self to all *times* and ages; hath two parts, one *Militant* here on earth, the other *Triumphant* in heaven.

(m) *Primogenitorum*] h. e. *Electorum*, ut qui supra reliquos homines eas habent prærogativas, quas olim *primogeniti* supra reliquos fratres; nempe, 1. Potiorem partem hæreditatis. 2. Principatum. 3. Sacerdotium. *Capel.*

(n) Jam tum Deus illos habebat pro civibus cœlestibus jure, etsi nondum possessione. *Grot.* Vide Luc. 10. 20, Phil. 4. 3. Apoc. 13. 8.

* Or *to the blood of sprinkling* that hath much more efficacy in it to obtain God's acceptance, than had the blood of *Abel*'s Sacrifice, which was the first type of the blood of Christ; of which we read, and of which it is said, *That God had respect unto it*, Gen. 4. 4.

(o) Christ, as God, gave the Law by the ministry of Angels, Gal. 3. 19. Cum lex est promulgata terrefecit terram, non *Moses* non *Angelus* aliquis sed, Dei filius.

(p) Quæ Christi adventu in terras aliquatenus impleta diximus ad Aggæum; multo autem perfectius implebuntur in adventu ejus ad Judicium. *Grot.*

ſhall be burnt with fire; and whatſoever corruptibility they have, ſhall be abo-liſhed, 2 Pet. 3. 7, *that a* new Heaven *and a* new Earth *may ſucceed, wherein ſhall dwell righteouſneſs; that is, wherein the Saints being made immortal, and perfectly righteous, ſhall dwell and abide. The Apoſtle further commenteth upon theſe words of* Haggai *(following the Tranſlation of the* LXX, *in his quotation of them), and ſhews, that this word* once more (p), *doth intimate, that heaven and earth ſhall paſs away, and ſhall be wonderfully changed and altered* (q), *in reſpect of their preſent ſtate; that* they being removed, *he may make a* new Heaven *and a* new Earth, *wherein his ſubjects may for ever abide under his Rule and Government. He concludes this matter with this ſerious exhortation, That ſeeing they had by faith in Chriſt obtained* (r) *a* right *to this glorious and immutable Kingdom* [2 Pet. 1. 11.], *he adviſes them to hold faſt and improve the grace they had already received, that thereby they might be enabled to ſerve God acceptably, reverencing him in their hearts as their heavenly Father, and fearing to offend him. ſeeing he is to be their Judg. For he will be a conſuming-fire to all diſobedient impenitent ſinners, and will execute his wrath very ſeverely againſt all Apoſtates.* From Ver. 14, to the end.

(p) In Hebræo eſt אזת מעט adhuc *unum modicum eſt*, ſed videntur Græci legiſſe מעת אזת *ſemel poſt hac.*

(q) Non mirum hoc Nam in id facta eſt hæc quam videmus machina, ut olim alteri meliori, & non immutandæ locum faciat. Vide 2 Pet. 3. 13. & Apoc. 21. 1.

Novis iſtis cœlis & novæ terræ perpetuitatem immutabilem pollicetur Deus Eſa. 66. 22. ad conſummationem ſcil. ſæculorum. *Capel.*

Per τὰ σαλευόμενα concutienda ſeu inſtabilia, intelligo cœli & terræ machinam, ut nunc eſt, corruptioni & vanitati obnoxia; quæ vocat factitia quia creata a Deo: per μετάθεσιν intelligo illam horribilem conflagrationem futuram in fine mundi, quam aliquatenus repræſentavit illa montis concuſſio in Legis promulgatione: per τὰ μὴ σαλευόμενα cœlum novum & terram novam, cum novis ſuis incolis, i. e. ut verbo dicam, regnum gloriæ. Hæc mihi videtur genuina hujus loci interpretatio. *Paræus in loc.*

(r) V. 28. παραλαμβάνοντες] i. e. cum habeamus cum obtineamus *regnum*, i. e. *jus* ad regnum illud. ἔχωμεν χάριν] ἔχωμεν pro κατέχωμεν retineamus gratiam. Ut Ro. 15. v. 4. *Spem illam teneamus.* Per *gratiam*, intellige *fidem* ex gratiâ Dei profectam. Meton. efficientis. *Piſc.*

Chap. 13. *The Apoſtle having thus inſtructed theſe Chriſtian-*Hebrews *concerning perſeverance in the faith; he now comes, towards the cloſe of his Epiſtle, to exhort them to ſundry other duties.*

1. *That* brotherly love *and* Chriſtian charity *ſhould abide and continue among them, and that they conſtantly perſevere therein. See* Heb. 6. 10, *and* Eph. 4. 3, &c.

2. *That they ſhould exerciſe* Hoſpitality, *and kindly entertain ſtrangers and baniſhed Chriſtians, who were oftentimes conſtrained to forſake their own Countrey, and knew not where to turn in; ſee* Rom. 12. 18. 1 Pet. 4. 9. *And to encourage them the more hereunto, he tells them, that ſome have hereby* unawares *entertained Angels (who at firſt did not diſcover themſelves), as* Abraham (a) Gen. 18. 1; *and* Lot, Gen. 19. 1.

(a) Abraham & Lôt, cum primum exciperent Angelos. Arabes eos putarunt, quos quanquam ignotos multo cum honore exceperunt poſtea è nuntio quem adlerebant, cognoverunt eſſe Angelos.

3. *That they ſhould* ſympathize with, *and ſhew compaſſion to thoſe that are in bonds and adverſity, remembring that they themſelves alſo are* in the body, *and ſo ſubject to the like calamities; and are alſo members of the ſame myſtical body of Chriſt, with other pious ſuffering-Chriſtians,* 1 Cor. 12. 26.

4. *Having in the former part of the Chapter commended* Charity, Hoſpitality, *and* Compaſſion; *in this verſe he commends* Chaſtity; *ſhewing the means whereby they may keep themſelves chaſt, which is by* lawful Wedlock, *which God allows to all* ſorts *and* degrees *of perſons, of what eſtate and calling ſoever they be* [1 Tim. 4. 1, 3.], *and pronounces it an* honourable

rable condition *of life; but declares, that* Whoremongers *and* Adulterers *God will judg* (a).

(a) Κριτὴς ὁ Θεὸς] Recte: Dei judicio reſervat illa flagitia, quæ ſolent hominibus aliis eſſe abſcondita. *Grot.*

Cubile impollutum] h. e. Sua natura purum eſt & licitum atq; conceſſum, ita ut legitimo ejus uſu non polluatur conſcientia. *Piſc.*

5. *He adviſes them to take heed of* Covetouſneſs, *leſt that vice corrupt their manners; and he preſcribes* contentation *with their preſent condition, and ſuch things as they have* (b), *as a prime remedy againſt it. And to perſwade them thereunto, he tells them, that God hath promiſed, That he will never leave or forſake thoſe that truſt in him. For though this promiſe was made to* Joſhua *in particular* [Joſ. 1. 5.]; *yet any of God's faithful ones may apply it to themſelves; and whoſoever truſteth in God, as* Joſhua *did, and repoſeth himſelf on his good Providence, ſhall find God to be with him, and that he will not fail or forſake him. So that having ſo gracious a promiſe, believers may boldly ſay as* David *ſaid of himſelf*, Pſal. 118. 6. The Lord is my helper, I will not fear what man can do unto me. *From Ver.* 1, *to* 7.

(b) That which is paſt, cannot be recovered, and it is a folly to grieve for it: that which is to come, is uncertain; uncertain whether we ſhall get it, or how long we ſhall keep it. Therefore be content with thoſe things you at preſent have. Dr. *Jones.*

His verbis excludit Apoſtolus, non ſedulam induſtriam, non providam ſagacitatem; ſed ſollicitam diffidentiam, cupeditatem inexpletam, ſemperq; querulum faſtidium rerum præſentium aut tædium. *Capel.*

6. *He commends to them the example of their* Church-Rulers *and* Inſtructors *(ſome of whom it ſeems were dead); adviſing them to imitate them in the* ſtedfaſtneſs *of their faith, and ſo ſets before them the* holineſs *of their converſation, and the happy iſſue* of it*, viz. *how after they had perſevered in the faith to the end, they dyed happily in the Lord, with evident proofs of his love and favour. And he ſhews them, they may fetch a ſtrong argument for their ſtedfaſtneſs in the faith, from the* object *of their faith, which is Jeſus Chriſt, who remains ſtill the* ſame object *of faith, the* ſame means *of ſalvation, the* ſame foundation *of his Church* [1 Cor. 3. 11.], *the* ſame *in all his Offices, and the* ſame *in efficacy to all that believe in him, in all ages of the world*, Rev. 13. 8. *And this being ſo, they had great reaſon to continue firm and conſtant in the faith of Chriſt, and to take heed of being carried away with new and ſtrange doctrines, which were very different from the Goſpel. And he further tells them, that 'tis good and profitable for them, that their hearts ſhould be eſtabliſhed with the true doctrine of the* grace *and* mercy *of God to us in Chriſt (which gives true reſt and quiet to the conſcience), and not think that the mingling the obſervation of ſome of the legal ceremonies (as the diſtinction of meats,* &c.) *with the Goſpel, is the right way to get peace and eſtabliſhment. For ſuch carnal rites and obſervances, as the diſtinction of meats* (c), *he ſhews hath nothing profited, as to* righteouſneſs *and* juſtification, *thoſe that have moſt buſied themſelves about them, and have walked moſt ſtrictly in the obſervance of them. See* Rom. 14. 17. Col. 2. 16.

* Ἔκβασιν τῆς ἀναστροφῆς contemplantes quis fuerit exitus converſationis ipſorum.

Adfert rationem, cur eos imitari debeant à felici eorum exitu, beataq; morte, quam contemplari eos jubet, eâq; ut Deo valde probatâ, moveri ad imitandam eorum vitam. *Illyr.*

(c) The obſervation of the diſtinction of meats, cannot ſettle or eſtabliſh the heart in true and ſolid peace; but the grace of God in Chriſt, is the true Cordial that can ſtrengthen the heart; therefore he adviſes them to ſtick to *that*, and not to be carried away with other doctrines.

And beſides the unprofitableneſs of theſe legal rites, he ſhews they bring great damage *to the obſervers of them. For thereby they deprive themſelves of all benefit which they might otherwiſe receive from Chriſt. For, ſays he, (to ſpeak in terms agreeable to the Old Teſtament)* We Chriſtians have an Altar,

Altar, *that is, a Sacrifice upon an Altar*, viz. *Jeſus Chriſt, that was ſacrificed on the Altar of his Croſs*; *of which ſacrifice* they have no right to eat, *that is, have no part in it, who* ſerve the Tabercle (*d*), *that is, addict themſelves to the legal rites which were uſed in the Tabernacle, and belonged to the Ceremonial Law. The Tabernacle and Chriſt cannot ſtand together. If they will needs retain the* ſhadow *ſtill, they have no right to the* body. *And as the* High-Prieſt, *who ſerved in the Tabernacle, might not eat of the bodies of thoſe beaſts whoſe blood he brought once a year into the* moſt holy place, *to make atonement for ſin* (Lev. 16. 6, 24, 27.], *they being to be burnt without the Camp* *: *ſo they, who ſince Chriſt was exhibited, ſerve the Tabernacle, and adhere to the Levitical Ceremonies, cannot partake of Chriſt. For* He, *that he might fulfil the Type, and might* ſanctifie (*e*) his people with his own blood; *that is, make a real atonement and expiation of their ſins by his own blood (which the* High-Prieſt *did only typically by the blood of beaſts), and that he might confer grace upon them, ſuffered death without the gates of* Jeruſalem. *And from Chriſt's going forth to ſuffer without the gates, and bearing his Croſs, he deduces this* tropological *or practical uſe, that thoſe that profeſs themſelves Chriſtians, ſhould forſake the legal ceremonies, which were adminiſtred within the Camp; and withdraw their hearts and affections from the world, and ſhould go forth to Chriſt; that is, cleave faſt to him and his doctrine, being ready to take up his Croſs, and bear reproach for his ſake. And he ſhews, their hearts ſhould be the more diſpoſed hereunto, becauſe of the uncertainty and inſtability of all things here below. Here we have no abiding City, but we ſeek and expect one to come (if we be ſuch as truly believe the Goſpel), which hath firm foundations, and is eternal in heaven*, ſee Heb. 11. 10, 16. *And ſeeing Chriſt not only bore his Croſs, but offered up Himſelf a ſacrifice for our ſins, he exhorts theſe believing-*Hebrews, *and all Chriſtians, to offer up to God,* in *and* through *his mediation, the ſpiritual ſacrifices* (f) *of* prayer *and* praiſe [1 Pet. 2. 5.] *and that continually* *, *all the days of their lives; which ſacrifices are the calves or fruits* (g) *of their lips* [Hoſ. 14. 3.], *whereby they confeſs and magnifie his bleſſed Name* (h). *And another ſacrifice which they muſt offer up to God, and which he will graciouſly accept* (in and through Chriſt) *is*, beneficence *and* liberality *to thoſe that are poor and neceſſitous* [*ſee* Gal. 6. 10. Phil. 4. 18. Mat. 25. 34, *&c.*]. From Ver. 7, to 17.

(*d*) Quia Tabernaculum cum toto cultu erat umbratile, Chriſtum venturum præfigurans, ut docuit ſuprà cap. 9, deſervire igitur Tabernaculo, h. e. Ceremoniàs obſervare poſt Chriſtum exhibitum, erat Chriſtum abnegare, & victimam ejus evertere. *Paræus.*

Dum figuram tenent, à veritate ſe faciunt alienos. *Cluv*

Qui exhibito Chriſto adhuc deſerviunt tabernaculo, h. e. adhærent ceremoniis legis atq; in illis ſuam coram Deo juſtitiam quærunt; illi non poſſunt edere de hoc altari ſpirituali, h. e. Non poſſunt reddi participes ſacrificii, & beneficiorum per Chriſti mortem partorum. *Glaſs.*

Cum dicit Apoſtolus, *comburuntur extra caſtra* non ſuum ſeculum propriè reſpicit, ſed Moſaicum, quo populus in deſerto mòre militantium caſtrametabantur.

(*e*) Chriſtus ut ſanguine ſuo *ſanctificaret*, h. e. à peccatorum ſordibus ſanctos nos & puros redderet, &c. *Zeger.*

(*f*) Non *expiatoria*, & *meriti*, quale Chriſti ſolius eſt, ſed *Euchariſtica* & gratitudinis. Ea ſunt precum Eleemoſynæ.

* *Jugiter*] Ne putemus unquam nos ita perfunctos hoc officio ut deinceps non teneamur amplius eo fungi. Vid. Theſ. 5. 17.

(g) *Fructum labiorum noſtrorum*] Sic vocat preces, laudes, gratiarum actiones, quas labiis noſtris Deo offerimus confitentes nomini ejus, h. e. Deum pro acceptis beneficiis celebrantes: Sub ſpecie *gratiarum actionis*, non dubium quin totum genus invocationis, & precum comprehendat. Metaphoricè, preces & gratiarum actiones appellat *vitulos labiorum*, Hoſ. c. 14. v. 3.

(*h*) Nomen Dei paſſim ſumitur pro Deo. Vid. Rom. 15. 9.

He begins now to draw to a concluſion of his Epiſtle; and having before, at v. 7, *adviſed them to follow the example of their ſpiritual Guides and Inſtructors that were dead, and to imitate them in the ſtedfaſtneſs of their faith, and holineſs of their converſation; He exhorts them now to* ſubmit *themſelves, and to be* obedient *to their Paſtors and Teachers that were living, in* all things *they ſhould enjoin them according to the word of God. For he tells them, Such as they, watch and take care for the good of their ſouls, as thoſe that*

that muſt give account to God of the people committed to their charge [*ſee* Ezek. 3. 18, 19. 1 Tim. 4. 16. Iſa. 49. 4.] *He adviſes them therefore to be obedient to* their *directions, that ſo* they *may do their work with joy and comfort, and not with* ſighing *and complaining to God againſt the ſtubbornneſs and ſtiff-neckedneſs of their people; for thereby (beſides that they will diſhearten and diſcourage their Miniſters in their work) they will highly provoke God againſt themſelves for this their refractorineſs.* Ver. 18.

He entreats them to remember him in their prayers. For whatever calumnies falſe Teachers *might ſpread about of him concerning his rejecting the* Levitical *Ceremonies*, &c, *he hoped that he did endeavour to keep a good conſcience* *, *and was willing in all things to walk uprightly according to God's will and command. And he beſeeches them the rather to pray for him, that the impediments of his coming to them being removed by their prayers, he might come the ſooner, and they might the ſooner enjoy the benefit of his preſence and company. He concludes his Epiſtle with a ſolemn prayer; humbly beſeeching God, the God of peace (who is both the Author and lover of peace and concord among Chriſtians*, Rom. 15. 33. *and* 16. 20.) *who raiſed Jeſus Chriſt from the dead, the great Shepherd of the ſheep (whom he redeemed by his own blood, whereby he ratified and confirmed the everlaſting* (a) *Covenant that ſhall never be altered), that he would pleaſe to frame and fit* * *them for every good work, and would accompliſh that in them which was yet wanting; and would work in them by his Spirit what ever was pleaſing in his ſight. And this he begs for them through the merit and mediation of Jeſus Chriſt; to whom, as to true God* (b), *he ſhews all honour and glory ought for ever to be aſcribed. Laſt of all, he exhorts them to take kindly, and to make a right uſe of the exhortations and advice he had given them in this ſhort Epiſtle, wherein he had handled many weighty matters in few words, and had not dilated and enlarged upon them as he might have done. He ſends them the good news, That* Timothy *was now ſet at liberty, and gone forth, as 'tis probable, to preach the Goſpel; with whom (if he ſhortly return'd unto him) he hoped he ſhould come to them, being very deſirous to ſee them. And ſo with ſalutations to them all, but eſpecially to their Church-governours, not only from himſelf, but from ſeveral Chriſtians of* Italy (*who often viſited him at* Rome *in his impriſonment*); *and wiſhing unto them an encreaſe of grace, and an abundant ſenſe of the love and favour of God in Chriſt, he ſhuts up his Epiſtle.* From Ver. 18, to the end.

* Conſcience is a function of the underſtanding, whereby we apply the *general knowledg* that is in us, to our particular *thoughts, words*, and *actions*. The School men ſay, 'tis *Applicatio ſcientiæ ad factum ſeu faciendum* Neoterici, *Eſt practicæ ſyllogiſmum hominem excuſans aut accuſans.*

(a) Fœdus æternum eſt æterna reconciliatio cum Deo ſanguine Chriſti ſancita, de quâ ſupra cap. 9. v. 12. dixerat Chriſtum ſemel per proprium ſanguinem in ſacrarium cœleſte ingreſſum æternam nobis redemptionem parâſſe

* καταρτίσαι] Aptos vos reddat.

(b) This Praiſe in the Scripture is never aſcribed to any but to the true and eternal God.

SECT. XII.

THE Apoſtle *Peter* being now at *Babylon*, ſeems about this time to have written his *firſt Epiſtle* to the Jews, diſperſed through *Pontus*, *Galatia*, *Cappadocia*, *Aſia*, and *Bithynia*, of whom he had an eſpecial charge, and of whoſe converſion he had been a prime Inſtrument, *Act.* 2. 9. The occaſion of his writing to them, ſeems to be, that he might *confirm them in the faith*, that he might *ſtir them up to conſtancy and cheerfulneſs under the afflictions and ſufferings they met with for the profeſſion of the Goſpel*; and that he might *exhort them to adorn their profeſſion by a holy walking in their ſeveral relations.*

The Firſt Epiſtle of Peter.

In the Epiſtle there are theſe three parts,

1. The *Preface.*
2. The *Body* of the Epiſtle.
3. The *Concluſion.*

1. THE Preface *contains a deſcription of the* Penman (*whoſe Apoſtolick Office is mentioned, to give the greater authority to his Epiſtle*) *and of the* Parties *to whom the Epiſtle is directed*, viz. *the* Chriſtian Jews *ſcattered through ſeveral Regions, whom he minds of their excellent ſpiritual condition, to comfort them under their outward afflictions and tribulations. For by the judgment of charity, he judges them* elect *according to God's decree and gracious predeſtination, and effectually* called, *that they ſhould be ſanctified* * *by the Spirit, ſhould obey the truth, and ſhould by faith be ſprinkled with the blood of Chriſt, and ſo brought into a ſtate of peace and reconciliation with God. To all theſe he wiſhes an abundant encreaſe of grace and peace.* V. 1, 2.

* Eph. 1. 4. *In ſanctificationem Spiritûs*] i.e. Ut ſanctificentur Spiritu, ut obediant fidei, & aſpergantur ſanguine, &c. *Vatab.*

2. *He comes to the* Body of the Epiſtle. *And firſt, he begins with* ſolemn gratulation, *humbly and heartily bleſſing* (a) *God for all ſpiritual bleſſings which he vouchſafes to* believers, *who are by regeneration and the renewing of his Spirit, raiſed to a* lively hope (*by the reſurrection of Jeſus Chriſt from the dead*) *of an* inheritance (b) *which is incorruptible* (*the beauty and glory whereof can never be ſtained, and which is ſafely kept for them in heaven*, Col. 1. 5.); *they being in the mean time kept and preſerved by the power of God through faith in Chriſt, againſt the temptations of the* Devil, *the* World, *and the* Fleſh, *ſo that they ſhall not fail of*

(a) Nos Deo benedicimus cum ejus beneficia & gloriam celebramus.

(b) This the Apoſtle ſaith, becauſe many Jews looked for an earthly kingdom under the Meſſias.

of attaining that ſalvation (c), *which is prepared for them, and ſhall be openly given and beſtowed on them at the laſt day. In the hopes of which ſalvation he ſhews, they had great matter of rejoycing, though now a little while* * (*if need be, and God ſee it good for them*) *they be permitted to be in heavineſs through manifold afflictions and temptations. And as their afflictions are ſhort, ſo are they neceſſary for the trial and purifying of their faith, that it may be more pure, like Gold that is tried. Yet there is this difference in this matter:* Gold *being never ſo well purified, will ſoon* periſh; *but* faith (d) (*which is more precious than gold*), *being purified by afflictions and trials, will* abide, *and will be highly eſteemed, commended, and gloriouſly rewarded by Jeſus Chriſt at his appearing; which bleſſed Saviour, though they never knew by face, yet they dearly love; and though they have not ſeen him here on earth, yet they believe on him, and* in ſo doing *have ſo great and glorious matter of rejoycing in their ſouls, that it cannot be expreſſed by themſelves, nor ſufficiently valued by others. Yea, by* believing in him, *they ſhall certainly receive* (e) *the* fruit, reward, *and* end *of their faith, which is the ſalvation of their ſouls. This is that* ſalvation (*through faith in Chriſt incarnate*) *of which the* ancient Prophets *ſo diligently enquired and ſearched after a fuller knowledg of, who* (*being inſpired by the Spirit of God*) *propheſied of* that grace *by which this ſalvation is offered, as* that *which ſhould be more clearly revealed and manifeſted in the days of the Goſpel. Yea, they diligently enquired to what* time *or* ſeaſon *the Spirit of Chriſt that was in them, did point, when it moved them to propheſie and teſtifie ſo long beforehand* His ſufferings *and* humiliation, *which were to precede his exaltation and glory. And they received this* revelation, *that the things of which they propheſied, were not to be fulfilled in their* own, *but in* after-times. *The manifeſtation of the* Meſſias *in the fleſh, they themſelves were not to ſee* [Luk. 10. 24.], *nor his ſufferings, nor his aſcenſion. But theſe things* (*he tells them*) *are now reported and clearly manifeſted unto them by the Apoſtles, who were endued with an extraordinary meaſure of the Holy Spirit, ſent down upon them on the day of Pentecoſt*, Act. 2. *And* this way of ſalvation, *as 'tis now clearly manifeſted, is a matter ſo raviſhing and wonderful, that the* Holy Angels *themſelves delight to look* (f) *into it. And if ſo, ſurely* Believers *ought highly to prize this Goſpel-revelation, and ſtedfaſtly to adhere to it, whatever they may ſuffer for ſo doing.* From Ver. 1, to 13.

(c) *Salutis* nomine intelligit non *initium* quod in hac vita habemus, per ſanctificationis, juſtificationis, ac pacis conſcientiæ gratiam: Sed *complementum illius* per glorificationem, quod in altera expectamus, conſtans perfectâ animi & corporis, ab omni miſeriâ, liberatione, & æternâ gloriâ, quæ ut jam latent, ſic ultimo die patefient, 1 Joh. 3. 2. *Gomar.*

* Nempe dum brevis hæc vita durat.

(d) Aurum uſu, & attritu conſumitur; *fides* verò durat uſque augetur.

Ut *exploratio fidei*, h. e. Ut explorata fides veſtra.

(e) V. 9. Κομιζόμενοι] i. e. Certò reportaturi. Enallage temporis Hebraica.

Mercedem τὸ τέλος] Meton. adjuncti. Nam merces datur in fine operis, unde Hebræi mercedem appellant אחרית i.e. finem. Prov. 23. 18. *Piſc.*

(f) Alludi ad *Cherubim*, qui erant ſuper Propitiatorio. *Piſcator* ſtatuit.

Fuit enim propitiatorium typus Chriſti. Rom 3.25.

2. *He comes now to give them ſeveral* exhortations *to the practice of* ſuch duties of holineſs *as their* excellent eſtate *did oblige them unto. And,*

1. *He exhorts them to vigilancy, to* gird up the loins of their mind (*as ſervants that wait for their Lord*), *to be* ſober *and* watchful, *and to* hope *ſtedfaſtly and perſeveringly for* that grace * *and* ſalvation, *for* that perfection in holineſs and glory, *which God of his free grace will give them at the appearing of his Son Jeſus Chriſt to judg the world.* Ver. 13.

* Per gratiam quæ defertur, *ſalutem* intelligit, quæ ratione complementi nobis obtinget ultimo die, quo Chriſtus ſecundò patefiet. *Gomar.*

2. *From*

2. *From their* right of adoption, *he exhorts them to be obedient to their heavenly Father, not faſhioning themſelves according to the inſtigation of their former luſts (which ruled in them in their ignorance), but to endeavour to anſwer their holy vocation: For there ſhould be a conformity between the holy Lord, and all his Children* (g). Ver. 14, 15, 16.

(g) See Lev. 11. 44. and ch. 19. 2. and ch. 20. 7.

3. *He tells them, the* Father *(whom they call upon, and who will judg every man impartially according to his work) ſtrictly requires holineſs from all thoſe that draw nigh to him, and call him Father. Therefore they ought to paſs the time of their ſojourning here in this world, in the fear of God, walking awfully as in his ſight.* Ver. 17.

4. *He preſſes them to the ſtudy of holineſs, by a* motive *taken from their* Redemption. *He tells them, they cannot be inſenſible that they were redeemed from their vain converſation, and former ſinful courſe of life (to which they had been captivated by the example of their fathers, and by tradition), not with ſilver and gold (which yet will ranſom a King), but by the precious blood of Chriſt (whom the Paſchal-Lamb typified), and who was* from eternity *fore-ordained unto the Office of the* Mediator, *though he was not manifeſted in the fleſh till theſe* laſt days, *and that with a ſpecial reſpect to the good and benefit of thoſe loſt ſheep of the houſe of* Iſrael *who truſt in God and firmly expect his pardoning mercy in and through his Son's Mediation: Unto which they are the more encouraged ſeeing the Father is ſo fully ſatisfied with the ranſom paid by his Son, that he hath raiſed him from the dead, and gloriouſly exalted him to his right hand in Heaven; upon which account their faith may now ſafely and comfortably reſt on God* (h), *as a reconciled Father to all that truly believe in him* in *and* through *his Son Jeſus Chriſt.* From Ver. 18, to 22.

(h) Fides in Deum Patrem non excludit fidem in Chriſtum & Spiritum ſanctum, ſed includit; quia, unus ſunt Deus. *Gomar.*

5. *He comes now to exhort them to* brotherly love: *That ſeeing by the power of Chriſt's Spirit enabling them to obey the Goſpel, they had got their inward corruptions of* pride *and* ſelf-love, *ſo far purged out, as to attain unto ſome degrees of ſincere affection to the people of God; therefore they ſhould labour to grow in* that grace, *and to have ſuch a love to them, as is not only* fervent, *but floweth from a ſincere deſire of their good, and doth prove it ſelf to be* ſuch, *by real effects.* Ver. 22.

6. *Seeing they were regenerate, and born again, as he charitably judged; and had a* new life *and* nature *wrought in them, not by ſo fading a cauſe or principle as* that *which is the inſtrument of producing their natural ſubſtance; but by the* word *of God, which (in its effects upon the regenerate) liveth and abideth for ever: therefore the excellency of their* new nature, *and permanency of their ſpiritual eſtate, ſhould move them to walk ſuitably to it; and particularly, to live in love with the reſt of the people of God, who are children alſo of their heavenly Father.* Ver. 23.

Laſtly, He ſets before them the excellency of their ſpiritual eſtate, *by comparing the ſame with the* beſt eſtate *of men naturally conſidered, with all their ornaments of* Wit, Wealth, *and* Honour, *wherein they uſe to glory, which are all (to allude to that of the Prophet* Eſay, *ch. 40. v. 6.) like to the withering graſs or fading flowers; but the* word *of the Lord (which by the Goſpel is preached to them), as to its* truth, *and as to its* effects *upon the regenerate, abides for ever; and conſequently ſo doth* their eſtate *who are begotten again by it.* Ver. 24, 25.

Chap. 2. *Seeing therefore they were* born again, *they ſhould lay aſide all malice, and guile, and hypocriſie, and envy, and detraction, which are ſo contrary to* brotherly love *(before preſt as an evidence of their regeneration), and as* new-

new-born babes, *with great deſire and appetite ſhould receive the ſound doctrine of the Goſpel, that* ſpiritual, rational (a), ſincere, pure milk *(free from all error; which can deceive no man, but is moſt convenient for the feeding of the ſoul), that they may make progreſs and growth in piety, and advance to a higher pitch of Chriſtianity thereby. And this, he is confident, they will do, if they have taſted, and really perceived and felt in their minds, by the preaching of the Goſpel, the tender love of Chriſt to poor ſinners. To whom, ſays he,* coming by faith (b), *as to a* living-ſtone *(that is, a lively and firm, not a dead foundation; having* life in himſelf *eſſentially* (c), *and communicating life* ſpiritual *and* eternal *to every ſoul that effectually cloſes with Him;* choſen of God, *and in his eyes precious and honourable, though diſallowed and rejected of the carnal Jews and their Rulers),* be ye (d) *as* lively ſtones, *built up a ſpiritual Houſe or Church; and an holy* Prieſthood, *to offer up (not typical or expiatory, but) gratulatory ſacrifices, viz.* Prayers *and* Praiſes *unto God, which are ſacrifices very acceptable to him, through the interceſſion of his Son. Wherefore the Scripture ſaith* *, Iſa. 28. 16. *(taking the words not in the literal, but the* ſublime (e) *ſenſe) Chriſt is laid in the Church as the* foundation, *or* chief corner-ſtone *thereof (which ſupports and holds the Edifice together), being choſen of God, and very precious in his ſight, and was firſt to be manifeſted in* Sion (f), *or the Church of the Jews* [that from Sion might go forth the Law, and the word of the Lord from Jeruſalem, *Iſa.* 2. 3. *Mic.* 4. 2.], *from whom the news of him was to go forth to the reſt of the world. And they might aſſure themſelves, that he that truly believes in* Him, *ſhall not be aſhamed, or confounded, or deceived in his expectation. To them therefore that believe in Him, he ſhews Chriſt is very* precious (g), *or an honour, and they have a very high eſteem of him. But as for others who ſlight and neglect him, they ſhould conſider, that* that ſtone *whom the* Rulers (h) *of his time ſet at nought, is now highly exalted by the Father (according to the* Pſalmiſt's *words,* Pſal. 118. 22.), *to be the glorious* Head (i) of the Church; *but he will prove a* ſtone *at which* thoſe perſons *will ſtumble* * *to their hurt; and a* Rock, *againſt which* they *will ſplit to their utter confuſion; whoſe blind and carnal hearts do ſtill find out ſomething in the Goſpel whence they take occaſion to quarrel at this Saviour, and ſo they will bring ruin upon themſelves, as a mad man does that daſhes himſelf againſt a ſtone in his way; God having in his juſt Decree appointed, That deſtruction and eternal perdition ſhould be the puniſhment of ſuch obſtinate and diſobedient perſons. But though this be the woful ſtate of thoſe that ſlight Chriſt; yet he ſhews,* true believers *are highly bleſſed: for to them thoſe* honourable titles *belong, and may juſtly be given, which the Lord vouchſafed of old unto the viſible Church of the Jews,* Exod. 9. 6. *and* Deut. 7. 6, 7. viz. *they are,* 1. A choſen generation, *by effectual vocation ſeparated from the world for his ſervice.* 2. *A* Royal (k) Prieſthood, *being Kings and*

(a) τὸ λογικὸν γάλα, h.e. τὸ νοητὸν, q.d. Non corporis ſed animæ lac.

(b) Joh. 6. 35.

(c) Joh. 5. 26.

(d) οἰκοδομεῖσθε verbum hoc tam Imperativi quam Indicativi modi eſſe poteſt. *Calv.*

* Ver. 6. πεσεῖχει pro πεσεῖχεται. *Piſc.*

(e) Senſus κατὰ πόδας apud Prophetam eſt: Si qui ſalvi eſſe vellent ex decem Tribubus, illis confugiendum Hieroſolymam, velut ad arcem; ſublimior verò ſenſus in *Chriſto*, ad quem confugere debent omnes qui in æternum ſervari cupiunt. *Grot.*

Vix alius eſt V. T. locus, toties in N. T. citatus, & Chriſto adaptatus. Vide Mar. 12. 10. Act. 4. 11. Rom. 9. 32. Eph. 2. 20. 1 Pet. 2. 4, 6.

(f) In Sione lapis ille poſitus eſt ubi inchoari oportuit ſpirituale Dei templum, quemadmodum & Eſaias ait Eſai. 2. v. 3.

(g) τιμὴ pro ἔντιμος, abſtractum pro concreto.

(h) Sacerdotes, Scribæ, & Phariſæi, appellantur *ædificantes*; quia eorum erat, populum in fide & moribus ædificare.

(i) Caput ponitur pro ſummitate alicujus rei conſpicuâ, & pro eo quod in re quaq; præcipuum eſt.

* *Qui impingant in ſermonem rebelles ad quod & poſiti ſunt*] Horum verborum *prius* deſignat proprie pœnam, *poſterius* culpam. Pronomen autem *ad quod* refertur ad *prius*, non ad *poſterius*. Improbos enim deſtinavit Deus ad *pœnam*, non ad *culpam*. *Capel.*

In hoc increduli à Deo deſtinati ſunt ut graviſſimè *impingant*, h.e. Duriſſimas ferant incredulitatis ſuæ pœnas. *Grot.*

Sicut qui in lapidem impingit læditur, & dolorem ſentit; ſic qui ad Chriſtum *lapidem ſalutis*, incredulitate impingit, læditur inſignitèr, & dolores æternos incurrit. Et notetur benè quod verſu 7 præcedenti, τὸ ἀπειθεῖν ut *antecedens* à περισκόμματι ut conſequente, ſejungatur. Ad *hoc* igitur *judicium*, & *pœnas*, propriâ contumaciâ promeritas, *increduli* ſunt poſiti a Deo, juſtiſſimo omnis ἀπειθείας vindice, & judice, non *antecedentis* ſed *conſequentis*, & *judiciariæ voluntatis* reſpectu. *Glaſs.*

(k) Reges appellantur, 1. Quia vitioſis imperant affectibus, nec peccatis permittunt dominium. 2. Sunt membra Chriſti *Regis*, proinde in capite ſuo meritò *Reges* conſentur. 3. Quia unguntur ut Reges oleo, non quidem externo, ſed Spiritu Sancto, qui eſt oleum lætitiæ. Pſal. 45. 7. *Fridlib.*

and Prieſts unto God, Rev. 1. 6, *and having a new nature in ſome meaſure reſembling the Divine Nature*, 2 Pet. 1. 4; *being* co-heirs with Chriſt, *Rom.* 8. 17; *of a Kingdom that cannot be moved.* Heb. 12. 28; *and being* Prieſts *to offer up ſpiritual ſacrifices acceptable to God through Jeſus Chriſt.* 3. *A* holy Nation, *for they were all* federally *holy: but the true believers among them were endued with true ſanctification.* 4. *A* peculiar people; *that is, a people that Chriſt had purchaſed to himſelf by his own blood; and all for this end, that they might publiſh the* Wiſdom, Power, Juſtice, Grace, *and* Mercy *of* Him, *who called them out of darkneſs to light; and out of a ſtate of ſin, ignorance, and wrath, to a ſtate of holineſs, and the true knowledg of God, and of favour and reconciliation with him. So that he might ſay, that* Hoſea's *prophecy*, chap. 2. 28 (k) *concerning the reſtoring the Jewiſh Nation to the favour of God again, after their rejection for a time, had now a begun-accompliſhment in them.* From Ver. 1, to 11.

(k) This place *Peter* applies to the ſcatter'd Jews, who were converted unto Chriſt: And *Rom.* 9. 25, *Paul* applies to the converted Gentiles, who are now both *one* in Chriſt, *Eph.* 2. 13.

He further exhorts them, that remembring they were but pilgrims *and* ſtrangers *here in this world, they ſhould abſtain from fulfilling thoſe fleſhly luſts which warr againſt, and are directly oppoſite to the good of their ſouls*, Rom. 7. 23. *And that their converſation ſhould be ſo holy and honeſt among the* Gentiles (*among whom they lived*) *that whereas they were ready to reproach them as* evil-doers, *they might by their good works which they ſhall behold, be brought to change their minds concerning them, and ſo their good converſation might be a preparative to their converſion, and occaſion them to praiſe and glorifie God for it, when it ſhall pleaſe him to viſit them by his Grace, and to draw them by his Goſpel to believe in his Son* [Luc. 19. 44.] Ver. 11, 12.

1. *He comes now to ſhew them how they ſhould carry themſelves with reſpect and ſubmiſſion to any form of lawful Government eſtabliſhed in the ſeveral Countreys where they were ſcattered whether the ſame were exerciſed by a* King, *or other Governours; which ſeveral* forms *of Civil Government, he calleth an* human Ordinance. *For though all Power in general is the Ordinance of God; yet the particular* form *of Government is not determined by him, but left to the choice of human prudence directed by the general rules of the word. And he tells them, they muſt ſubmit to the Magiſtracy they are under*, for the Lord's ſake; *that is, that they may bring honour to God thereby, who hath enjoined them that ſubjection.* 2. *Becauſe thoſe Magiſtrates are appointed by God, and ſent by him, that they may puniſh and ſuppreſs* evil doers, *and commend, praiſe, and encourage thoſe that* do well. *Rom.* 13. 3, 4, 5. *For this, he tells them, is the will of God, that* by well-doing *they ſhould confute the calumnies of unreaſonable men, who out of ignorance reproach Chriſtianity. But it may be ſome might object*, Are not Chriſtians free? *He anſwers, they are; yet ſo, as they are obliged to carry themſelves as thoſe that are made free* by Chriſt *from the dominion of ſin, but not from a due ſubjection to lawful Magiſtrates; and therefore muſt not uſe their Chriſtian liberty as a cloak or covering to any wickedneſs or maliciouſneſs whatſoever; but, as the true ſervants of God, muſt make conſcience of all duties required of them, both towards God and man. And that they may perform this, he enjoins them to deſpiſe no man, but to give that reſpect to all men which is due to them, according to the ſtation wherein God hath ſet them; That they bear an eſpecial love to thoſe who are of the houſhold of faith; and, That they fear God, and honour the King.* From Ver. 13, to 18.

In the next place he exhorts ſervants *to give ſubjection and obedience to their own* Maſters, *fearing to give them any juſt occaſion of offence; and that they carry themſelves ſo, not only to thoſe who are* good *and* gentle, *but to thoſe*

thoſe alſo who are auſtere *and* moroſe. *For this is acceptable to God, if any man, upon account that he may pleaſe him, patiently ſuffers wrongs and injuries. But what great matter is it, ſays he, if men endure ſubmiſſively thoſe puniſhments which their own faults have juſtly brought upon them? But when they have done no* ill, *and are then abuſed and contumeliouſly uſed, if this be born patiently and humbly, this is that Chriſtian vertue of meekneſs which God will certainly reward: and this, he tells them, is* that *which all Chriſtians are called unto, and whereof Chriſt himſelf hath given us an eminent example to be imitated by us; who though he was perfectly* innocent, *yet he met with many bitter contumelies from men; but being reviled, he reviled not again; and when they put him to death, he neither threaten'd nor menac'd; but, praying for his perſecutors, committed himſelf and his cauſe to God, who judgeth righteouſly. And many excellent benefits accrue to us by his ſufferings. For,* 1. *He bare the puniſhment of our ſins in his* human nature *on the Croſs, and ſo made expiation of them.* 2. *By his death he purchaſed vertue for the ſlaying of ſin in us, and for the quickning of us to the duties of holineſs; that we being dead unto ſin, might live unto righteouſneſs. And therefore Chriſtian-ſervants ſhould conſider not ſo much* what *they ſuffer for Chriſt, as the* benefits *they receive by him. For though they may receive ſtripes and wounds unjuſtly from their Maſters in their bodies; yet let them remember what healing* (l) *they have for their ſouls by the wounds* * *and ſtripes of Chriſt. Laſtly, He remembers them of the woful eſtate they were in before their converſion; wandring like* ſtraying ſheep, *in ignorance and ſinful ways; but now by the powerful grace of Chriſt they were brought home to* Him *the good Shepherd, and to his Fold; who will take care for the ſalvation of their ſouls, though their bodies and outward man may oftentimes here meet with hard uſage from their unjuſt Maſters.* From Ver. 18, to the end.

(l) *Sanati eſtis*] h.e. Remiſſis peccatis, Deo reconciliati. *Gom.*

* Alludit ad vibices & livores ſervorum. *Fridlib.*

Chap. 3.

He now gives Precepts to Wives, *directing them how they ſhould carry themſelves towards their* Husbands, *if it ſhould ſo happen that they ſhould be* unbelievers. *He enjoins them to carry themſelves with ſo winning a kindneſs and humility towards them, that if they be not converted to Chriſtianity by the Goſpel preached to them, they may by the ſweet, obliging, and dutiful behaviour of their Wives (which they ſee the Chriſtian Religion inſtructs them in) be without any further preaching wrought on, and converted to the faith; eſpecially they ſeeing nothing but chaſtity and holineſs, joined with the fear of God, and reverence towards themſelves, ſhining in the converſation of their Wives. And for their Attire, he enjoyns they ſhould not be too curious in adorning their outward perſons with plaited hair, gold chains, or gay clothes; but ſhould eſpecially take care of their hearts and ſpirits, that thoſe be adorned with the graces of* meekneſs *and* quietneſs (*which ornaments will not wax old as the others do*), *and are in the ſight of God himſelf, of high value and eſteem. For after this manner, he tells them,* viz. *with outward modeſt attire, and inward meekneſs, the holy women of ancient times (that were eminent for their piety and faith in God), did ſet out themſelves, living in obedience to their own Husbands. He inſtances in* Sarah, *who eminently teſtified her obedience to* Abraham *her Husband, calling him by a title of* honour, *not of equality. To whom, he tells them, they will ſhew themſelves to be like, as Children to a Mother, if they labour to diſcharge a good conſcience in all the duties required of them; and if they be not by any fear, or terror, or oppoſition of their unbelieving Husbands, or any others, driven out of the way of their duty.* From Ver. 1, to 7.

In the next place, he exhorts believing Husbands *to dwell with their* believing Wives *as* men of knowledg (*and as ſuch as are well acquainted with their duty*), *carrying themſelves* wiſely *and* diſcreetly *towards them, giving*

ving them meet and due respect; taking care of them, and bearing with them in their weaknesses (a), *and behaving themselves with tenderness towards them, as being* fellow-heirs *of eternal life (which is freely given of grace to all true believers, whether male or female); that so, through* brawling *and* strife, *their prayers and other religious exercises be not hindred.* Ver. 7.

(a) *Vas seu organon infirmius* vocat mulierem, quia tametsi uxor est naturâ viro infirmior; tamen insigne ejus organum est ad usus longè præstantissimos conditum. Igitur non id circo negligenda est, quoniam sit imbecillis, sed è contrario tanto magis solicitè habenda. *Glass.*

He comes now to exhort all Christians in general, to concord *and unity of judgment and affection among themselves, to* sympathy *and a fellow-feeling of one anothers afflictions, to* brotherly love, *to* mercifulness, *to* affability, *to* courtesie, *to* patience, *not rendring evil for evil, or railing for railing, unto them that injure them; but contrariwise, blessing and praying for them, and wishing all good unto them. And he urges his exhortation with these reasons:* 1. *Because Christians are called to the practise of these Vertues, especially Patience; that they may, by the exercise of them, attain the glorious inheritance of everlasting bliss and happiness.* 2. *Because to be patient, and peaceable, and watchful over their tongues, is the best way to make their lives comfortable.* 3. *'Tis the best way to have the watchful Providence of God over them for* good, *and to have their* prayers heard; *whereas the face of God is against them that do evil, and he sets himself as an enemy against them, according to* Psal. 34. 12, 13, 14, 15. 4. *'Tis the probablest way to scape trouble and harm from evil men, to shew themselves constant pursuers of that which is good. But if (as sometimes it will fall out) they do suffer for righteousness sake, they should count this no other than a blessing; and therefore whatsoever danger they are threatned with by the power of their persecutors, they should not be afraid or disturbed at it, but should* sanctifie the Lord *in that dispensation towards them* [Isa. 8. 12, 13.], *and should furnish themselves with such a clear knowledg of the truth of the Gospel, that when they are asked, they may be able to shew the grounds and reasons of the* faith *they profess, and consequently of the hope of eternal life wrought in them thereby; and that with* meekness *of spirit, and a holy fear of miscarrying in giving their testimony. Lastly, They should labour to get their Consciences cleared from all guilt, by faith in the blood of Christ, and so guided by the light of his word, that they that accuse them as* Malefactors, *may be convinc'd that their lives are very honest and inoffensive, being ordered according to Christ's doctrine and command. But if it please God to permit them to suffer for well-doing, they should remember, there is no matter of sorrow in* that; *but if a man, to avoid suffering, fall into sin, and then suffer for it, they should consider, that* that *will be a sad thing indeed, without any allay or matter of comfort to him. And seeing the* innocent Son of God, *who was perfectly righteous, dyed for* our *sins (who are unrighteous) that he might reconcile* (b) *us (who were enemies) unto God, being put to death in his* humanity (c), *but raised up again by the power of his* Spirit, *or* Godhead; *it doth therefore well become his followers (for the purchasing of whose redemption he dyed) to undergo those sufferings chearfully for his sake, which they meet with in following their duty to him. And since there are many souls of men and women to whom Christ did once, by his Spirit, in the Ministry of* Noah, *and other of his servants, make known the way to life and salvation* *, *who are now imprisoned* (d) *in Hell for evermore, because of their slighting so much patience*

(b) περισάγειν, hic, est idem quod καταλλάσσειν, Rom 5. 10.

(c) *Caro* designat humanam Christi naturam; *Spiritus*, divinam, ut Rom. 1. 3, 4. & 9. 5.

* Gen. 6 3.

(d) τοῖς ἐν φυλακῇ] Iis qui *nunc* in carcere inferorum sunt, *tunc* autem vivebant. *Scaliger.*

Petrus ostendit Christum *Spiritu*, h. e. Divinâ suâ naturâ hominibus primi mundi prædicâsse per os *Noachi* resipiscentiam, & ad eandem lenitate sua, & arcæ constructione invitâsse. Qui tamen exceptis paucis, immorigeri per manserunt: Unde corporibus submersi, spiritibus verò, h. e. animabus in infernum detrusi, nunc in eo carcere, justo judicio asservantur. *Gom.*

as the Lord did exercise towards them, especially during the time of Noah's *preparing the Ark, wherein a few only escaped destruction (the water bearing up the Ark); therefore it doth concern those who have the Gospel more clearly preached to them, to give obedience thereunto, whatever they may suffer for it. And since* Believers *have a spiritual priviledg answering to the* Ark, *sealing their safety from the deluge of God's wrath, namely,* their Baptism *(by which we mean not the* external *part of it alone, which can only remove the filth of the body; but the* internal, *viz. the application of Christ's blood to the conscience, which thereupon comfortably answers and witnesses for them before God, and answers all challenges to the contrary upon this ground, that* our Surety *is absolved from our debt which he took on himself, whereof his* Resurrection *is an evidence); therefore they have no reason to faint in doing their duty, or to fear in the midst of their sufferings. And lastly, Since their* Mediator *and* Head *is gone in their* nature *and* name *to possess Heaven, since he is in highest dignity and power with God the Father, since he hath all the Heavenly Host of Angels at his command, therefore none of his followers need fear* suffering *in following their duty to him.* From Ver. 8, to the end.

Chap. 4. *He now returns to his former argument, to press them to the study of* holiness. *He tells them, that forasmuch as Christ hath suffered for the expiation of our sins* in his humane nature, *they ought therefore to arm themselves with the same mind, and to be ready to imitate him in the mortifying of the flesh. For he that hath mortified* (a) *his* corrupt nature *(in* imitation *of Christ's dying for our sins, and by* grace *received from him), that person hath ceased from* living unto sin, *or serving sin any longer,* Rom. 6. 7. *And surely he doth arm himself with this consideration, That he ought not to give any of the remaining part of his time (that he is to live in this mortal life) to the obedience of those lusts, or to comply with those sinful appetites that ordinarily are stirring in men, but must endeavour in all things to live according to the will of God. And he tells them, they* (b) *had spent too much of their time past in the days of their ignorance and unregeneracy, in the service of their lusts, wallowing in all sorts of vilenss against both Tables of the Law, after the manner, and according to the lusts of the* Heathens *among whom they were scattered; and 'twas now more than time* (c) *to break off that course, and to consecrate the remainder of their days to the practise of holiness. And though those Heathen unbelievers may think strange, and be offended at their abstaining from their former vices, and that they run not headlong with them into all dissoluteness and debauchery, and may reproach them and their Religion upon that account; yet they ought not to be thereby moved; for those prophane persons shall be brought (will they, nill they) to give an account to Christ of these their reproaches, who shall judg* (d) *the quick and dead. For, for this cause was the* Gospel *preached (viz. by* Noah, 2 Pet. 2. 5. *) to the men of the old world, who are now dead, that those among them might be* (e) judged *and* condemned *by Christ; who notwithstanding the light thereof, walked according to* men in

(a) Usurpatur hic potius vox παθῶν, quàm ἀποθανῶν quæ extat Rom. 6. v. 2. quia Apostolus nos vult ad Christum Archetypum revocare, ac docere quod per mortificationem carnis passioni Christi conformes reddamur. In voce σαρκὶ est ἀνταναάκλασις. Ea enim in priori membro accipiebatur *substantialiter* pro naturâ humanâ Christi, peccati labis experte. Hic verò *accidentaliter* pro carnali concupiscentiâ & vitiositate naturæ ex Adamo derivatâ. *Fridlib.*

(b) Legendum hic videtur ὑμῖν. Cui lectioni favet collatio versiculi sequentis. *Pisc.*

(c) Sufficere vobis debet præteritum tempus quo vos *quamquam Judæi* vixistis Gentium more corrupti à pravis doctoribus. Est idololatriæ quædam species adesse Sodalitiorum συνεστίοις, de quibus profecta falsis Diis dantur. Et in hac maximè re credibile est Judæos illos antequam Christiani essent, accommodasse se Gentium moribus. *Grot.*

(d) V. 5. *Qui paratus est judicare*] potest reddi *qui judicaturus est* ὁ μελλων κρίνειν. *Drusius.*

(e) V. 6. *Ad hoc enim & mortuis Evangelizatum est, ut damnarentur secundum homines in carne vivant autem secundum Deum in spiritu*, i. e. πεπορευμένοι, quæ vox præcessit versu tertio, & hoc loco resumenda, *ut damnarentur qui incedunt secundum homines in carne; viverent vero qui incedunt secundum Deum in spiritu.* Neq; aliter video quomodo potuit expediri sensus. *Knatchul.*

the fleſh, *being led away by their own carnal luſts; and that thoſe of them might* live, *and be eternally happy, who walked* according to God in the ſpirit, *that is, according to the* will of God, *being led and guided by his holy Spirit. Therefore Chriſt will judg not only thoſe who ſhall be found alive at his coming, but the dead alſo.* From Ver. 1, to 7.

Another argument whereby he preſſes the ſtudy of holineſs, is, becauſe the end of all things was at hand; *that is, the end of the* Jewiſh State *and* Polity. *For that great fatal deſtruction threatned to the obdurate* Jews, *and often mentioned by Chriſt and his Apoſtles, drew nigh; ſee* Mat. 24. Jam. 5. 3, 9. *Therefore he exhorts them,* 1. *To be ſober, and moderate, and to be much in prayer with God; and to add to their prayers watchfulneſs, that* that day *do not ſurprize them unawares.* 2. *He preſſeth them to exerciſe a* fervent love *and charity one towards another, as the* ſum *and chief of all the duties we owe to our Neighbour: For* Love *or* Charity, *he tells them, will cover a multitude of ſins and failings among Chriſtians* [Prov. 10. 12.], *and will hide them from the knowledg of the prophane.* 3. *They ſhould be cheerfully hoſpitable to their poor brethren, without grudging or murmuring at the charge.* 4. *They ſhould endeavour rightly to employ their ſpiritual gifts for the good of others, which they had received according to their reſpective places in the Church, as counting themſelves ſtewards of thoſe various gifts beſtowed on them through the free grace and favour of God. He inſtances in two,* 1. Preaching of the word; *ſhewing, that he that teacheth and inſtructeth the people, ought to do it with that uprightneſs and reverence, as becomes one that is a ſteward or diſpenſer of the Oracles of God.* 2. Miniſtration to the poor; *which office the Deacons were faithfully to diſcharge; and private Chriſtians were alſo to exerciſe their liberality according to the ability God had given them; that in the right uſe of all theſe gifts, God might receive glory (both by the* Steward *and* diſpenſer *of them, and by thoſe alſo who are* profited *by them) through Jeſus Chriſt, in whoſe* ſtrength *only theſe gifts are rightly employed* [Joh. 15. 5.], *and through whoſe merits and mediation, the* intention *to glorifie God by them is accepted* [Heb. 13. 5.]; *to whom, as to God bleſſed for ever, all honour and dominion ought for ever to be aſcribed.* From Ver. 7, to 12.

Moreover, he exhorts them not to be troubled or amazed at the ſharpeſt perſecutions or hotteſt trials they ſhould meet with for the ſake of Chriſt. For conſidering that in that furnace *their graces will be tried, and their corruptions purged away, they ſhould count it matter of joy to them, becauſe hereby they are made partakers of the afflictions appointed for the members of Chriſt, and are made like unto him in ſuffering, and ſhall ſhare with him in his glory, and have matter of incomparable exultation and joy at his ſecond coming. In the mean time, if they be reproached for the Name of Chriſt, and for their Chriſtian profeſſion, they ſhould eſteem it the happieſt thing that could befall them. For the glorious* Spirit *of God delighteth with his comfortable and ſupporting-operations, to reſide in the hearts of ſuch as ſuffer for righteouſneſs ſake; which bleſſed Spirit, though he be blaſphemed by perſecutors, yet he is glorified by thoſe who boldly confeſs the truth, which he teacheth and imparts unto them. But he adviſes them by all means to be careful, that not any of them ſuffer as an* evil-doer *in any kind; but if he ſuffer for Chriſt's ſake, or becauſe he is a Chriſtian, he ſhews that he ought to rejoyce in it, and to glorifie God, who hath made him* willing, *and hath enabled him to ſuffer in ſo good a cauſe, and hath thereby honoured him with a certain degree of Martyrdom. He tells them, the time is at hand when the Chriſtians muſt expect great ſufferings.* Judgment *will begin at the Houſe and Family of God, for the correction and trial of his own children. And if God thus begin with his own children, who embrace the Goſpel of his Son,*

Son, what a dreadful end (c) *will he make with thoſe that wilfully reject and deſpiſe it? And if the* righteous *in this life do ſmart for their ſins, and meet with ſo many afflictions, that they cannot but with great difficulty (conſidering their own weakneſs) enter into the Kingdom of God. Surely the* wicked, *who give up themſelves to work iniquity with greedineſs, ſhall be wonderfully puniſhed, ſometimes here in this life, but moſt certainly hereafter: neither ſhall they find any place to ſhelter themſelves from the everlaſting wrath of God. Therefore there is no reaſon why the* godly, *to ſhun ſufferings from them, ſhould join with them in their evil ways, ſeeing their* end *will be ſo terrible. From all which he inferrs, that thoſe who* ſuffer according to the will of God, *ſhould hold on in their duty, and commit the keeping of themſelves to him, exerciſing faith on his* Omnipotence, *who created the World, and ſo is able to preſerve them from the fury and rage of men, if he pleaſe; and on his* Faithfulneſs, *who will certainly perform all his promiſes to every faithful ſervant of his, and therefore will certainly preſerve them, if it be beſt for them; and if he do not, he will make their very ſufferings tend to the enhaunſement and encreaſe of their glory.* From Ver. 12, to the end.

(c) De Judæis agit & ejus gentis excidium prædicit: τὸ τέλος pari ſenſu habes Mat. 24. 14. Reſpicitur Danielis locus 9. 27. ubi eſt כלה συντέλεια. *Grot.*

He now comes to exhort the Presbyters, *the* Paſtors, *and* Spiritual Guides *of the Church, to diſcharge their duty faithfully in feeding the flock of God which was among them. And that he may preſs this exhortation the more effectually upon them, he tells them, he himſelf was an* Elder (a), *and one that had been a witneſs of the ſufferings * of Chriſt* [Mat. 26. 37. Mat. 27. 29. Act. 3. 15.], *and hoped to be a partaker* (b) *of that glory which ſhould hereafter be revealed and communicated to all true and ſincere Paſtors at Chriſt's ſecond coming. He preſſes them therefore to feed the Lord's people with his* truth, *and to rule them according to his* diſcipline *(both which may be comprehended in the word ποιμάνατε), and that they diligently attend the overſight of their flocks; not doing it by conſtraint, like* Mercenaries; *nor meerly for filthy lucre's ſake; but with a free and ready mind, deſigning faithfully to ſerve their Lord and Maſter, and to profit his people thereby; and further, that they ſhould not impiouſly* lord it over the Church *(which is God's* heritage *and peculiar lot, choſen out of the common multitude for his own propriety), but be enſamples to the flock in all holy walking; that when the* chief Shepherd *ſhall appear, they may receive an eminent degree of bliſs, a never-fading Crown of Glory.* From Ver. 1, to 5.

(a) **Peter** therefore doth not exalt himſelf above all, and as the *Head* of all Teachers.

* Vidit eum Petrus vinctum; deinde, quod hiſtoria non docet, ſed credibile eſt audiens crucifixum iri, ejus quoq; rei ſpectator eſſe voluit, ſed eminus & in turba. *Grot.*

(b) κοινωνὸς ſupple futurus. *Grot.*

Chap. 5.

He then points out the duties of the flock, whom he calls the younger, *either becauſe they were generally younger in years than their* ſpiritual guides, *or becauſe they ought to ſhew that reverence and obedience to them which is ſuitable in* young ones *towards their* elders. *He exhorts thoſe* younger ones *to ſubmit themſelves to the guidance of their* Elders *and* Teachers, *enjoining and commanding them things* right *and* juſt *in the name of God. Next, as* fellow-members *in the Church, he enjoins them* mutual ſubjection *one to another, in all duties of* love, *and particularly in receiving* private admonitions. *And in order hereunto, he adviſes them to adorn themſelves with* humility, *and a mean and low eſteem of themſelves. For, as* Solomon *ſaith, Prov.* 3. 24, * God oppoſeth himſelf againſt them that are high and haughty, and manifeſteth his grace and favour to them that are humble. *He adviſes them therefore to ſubmit themſelves with humility of mind to the guidance of God, and the directions of* thoſe *he hath ſet over them, remembring his Almighty Power, and how eaſily he can cruſh them, if they be* disobedient.

* See Luk. i. 51, 52. Mat. 23. 12. Luk. 14. 11. and 18. 14. Jam. 4. 6.

obedient; *but if they be obedient, they should consider, that he is able to exalt them, and will certainly do it, either in this life (if he see it good for them), or at the day of judgment. And if they walked in ways of obedidience to him, they need not be disquieted at any difficulties that they may meet with; but should, with serenity of mind, cast* all their cares *on him; for they might assure themselves, he hath a peculiar care of them, and of what concerns them, that no hurt shall accrue unto them.* From Ver. 5, to 8.

He further exhorts them, to be sober, *and* vigilant, *and* stedfast, *in adhering to the truth, and the profession of the faith of Christ; and so to resist the* Devil *and his* temptations *(who is our cruel and restless Enemy), especially* those *soliciting them to Apostacy by reason of their sufferings; remembring, they had all the rest of the Lord's people in the world for their* fellow-soldiers *in this warfare, who have their several shares of affliction to suffer, and their several measures of hardship to endure, as well as they. And therefore they should not expect a better condition in the world than the rest of their brethren.* Ver. 8, 9.

In conclusion, He solemnly prays for these suffering-Christians, that God (who is the Author of all Grace, and is freely ready to communicate the same to all humble and penitent sinners; and who hath call'd them, by the Gospel, to the possession of his everlasting glory, through the merits and mediation of his Son) would please, after they have suffered a little while here in this world, to perfect the work of grace he hath begun in them, to establish, and strengthen, and settle them in the truth, *that their union with Christ* the Foundation, *might be made more firm and strong. To this infinitely gracious God he desires glory and dominion should be for ever ascribed.* Ver. 10, 11.

He tells them, he had written this short Epistle to them (by Silvanus, *whom he took for a very faithful friend unto them), wherein he had exhorted them to their duty, and had born his testimony to the* Gospel; *assuring them, that* that *contains the* true Doctrine of Salvation, *and a true manifestation of God's grace to all penitent sinners who by faith lay hold on Christ: Which Doctrine, as they had been taught, they did hitherto profess, and stand fast in* (c); *and they would do well to do so to the end. For 'tis a Doctrine that would deceive none that embrace it. He sends them salutations from the Christians at* Babylon (d), *whom the Lord had chosen out of the world to be a Church to himself, and to share with others of his people in spiritual and eternal mercies. He salutes them also from* Mark, *whom (being instructed by him in the Gospel) he calls* his Son. *Lastly, He exhorts them to express their hearty affection one to another by the* kiss of Charity *(which was the ordinary sign thereof in those times and those Countreys), and so wishing peace and all manner of prosperity to all among them that were converted to Christ, and professed faith in him, he shuts up his Epistle.* From Ver. 12, to the end.

(c) V. 12. εἰς ἣν pro ἐν ᾗ. Græc.

(d) The Church at *Babylon* seems to be made up of the posterity of those *Jews* who stayed there after the expiration of the seventy years captivity, whom this Apostle (being a Minister to the Circumcision) went to visit, having planted, as it seems, a Church there.

SECT.

SECT. XIII.

THE Apostle *Peter*, not long after this, seems to have receiv'd a revelation from the Lord of his approaching departure out of this life; and therefore writes this his second Epistle to the dispersed *Jews*, intimating the same unto them, *Chap.* 1. 14. Our Saviour had long before given him an intimation that he should dye a *Martyr*, Joh. 21. 18, 19. ***Verily I say unto thee, when thou wast young thou girdedst thy self, and walkedst whither thou wouldst; but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldst not. This he spake, signifying by what death he should glorifie God.*** Our Saviour further told him, That this should be before *His coming in judgment against Jerusalem*, which *John* should live to see, *Joh.* 21. v. 22. It seems the Apostle was now more particularly warn'd thereof, and accordingly sends this his Epistle as his *last farewel* to the believing-Jews scattered at that time through many Nations. And this is the last we find in the Scripture of this *great Apostle*.

In the Epistle there are these three parts,

1. The *Preface.*
2. The *Body* of the Epistle.
3. The *Conclusion.*

The Second Epistle of Peter.

1. THE Preface; *which shews us to whom the Epistle is directed,* viz. *to the* believing-Jews *scattered up and down in the* Roman Empire, *who had obtained* like precious faith, *for* quality *and* nature, *with the Apostle himself, and which interessed* them all *in the same precious promises and priviledges which he himself had interest in, and whose* object *is the* righteousness of Christ (a) *our God and Saviour. To* all these *he heartily wishes an* abundance of grace, *and of* that peace *which does accompany it, together with all kind of prosperity; and that, in order hereunto, they may daily grow up in larger measures of the* knowledg *of God, and of Jesus Christ whom he hath sent.* Ver. 1, 2.

(a) ἐν δικαιοσύνῃ τοῦ Θεοῦ καὶ σωτῆρος] Ex Græco apparet, hæc de *uno* & *eodem* dici, non autem de *duobus diversis*, vid. Tit. 2. 13. ***Justitia illa*** quam fides in actu justificationis amplectitur, non est ***justitia Dei essentialis***, sed justitia ***activâ & passivâ*** obedientiâ Christi parta. *Fridlib.*

2. *He comes to the* Body of the Epistle, *wherein he expresses the ground of his confidence, that God would* encrease grace in them,

because

* V. 3. ὡς infervit illationi; & ſignificat idem, quod ἐπεὶ poſtquam vel ſiquidem. *Fridlib.*

(a) διὰ δόξης καὶ ἀρετῆς διὰ hic aliqui poſitum putant pro ἃς vid. Bez. & Piſcat. Alii per *gloriam & virtutem* intelligunt gloriotam virtutem & potentiam Chriſti.

(b) δι' ὃν (not δι' ὧν) as ſome Greek Copies read it. Sic Vatablus *per quem.*

becauſe * *he had of his own goodneſs, and the free exerciſe of his divine power, afforded them all the helps needful for the attaining of* eternal life *hereafter, and for the making them truly* pious *here; having brought them to a ſaving-knowledg of Chriſt, who had called them* by his own glory and vertue (*a*), *that is, by his Goſpel* [*which is the great power of God,* Rom. 1. 16.], *to* glory *and eternal felicity, as the* end; *and to the practiſe of vertue* (*that is, of grace and holineſs*), *as the* means. *By which Saviour* (b) *he tells them, are given unto us* great *and* precious promiſes, *as of juſtification, ſanctification, and eternal life. The fulfilling of which promiſes to believers, doth make them* partakers (*not of the infinite Eſſence of God, which can neither be divided nor communicated to any creature; but*) *of ſuch* heavenly qualities *as make them in ſome meaſure to reſemble their heavenly Father, they having eſcaped hereby the corrupt manners and debauchedneſs which the generality of the world run into, by following the ſinful inclinations and luſts of their own hearts. And this ſame* * V. 4. καὶ αὐτὸ τοῦτο.] *thing, that they have received ſuch great benefits from God, ſhould mind and excite them to give all diligence to* grow in grace, *and to add* one vertue to another; *particularly, to* faith *to add the Chriſtian vertue of* fortitude (d) *or courage; to Chriſtian-*courage, *a greater meaſure of* knowledg; *to knowledg,* temperance; *to that,* patience; *to that,* godlineſs, *or religiouſneſs* (*which conſiſts in a due care rightly to worſhip God*); *to* that, *brotherly* kindneſs, *and an eſpecial* love *to the* houſhold of faith; *and to that* charity, *or* good-will *to all ſorts of perſons. He tells them, that if theſe* vertues *and* graces *be in them* (*eſpecially in any eminent degree*), *they will produce excellent fruits and effects* (e); *ſo that their knowledg of Chriſt and the Goſpel, will neither be unprofitable to themſelves, nor uſeleſs to others. But that Chriſtian-profeſſor who lacks theſe graces, whatever illuminacion he may pretend to, is indeed* blind *as to* ſpirituals, *and cannot have any true ſight or knowledg of the things of the other life, and hath forgotten* (*as it ſeems*) *the purification* (f) *of himſelf from his former ſins, which he profeſſed and obliged himſelf to in his* Baptiſm. *He exhorts them therefore earneſtly to endeavour after theſe graces and vertues, that ſo they may prove and demonſtrate themſelves to be effectually* called *and* elected, *and may make their* calling *and* election *ſure and evident to themſelves, and by this means they ſhall be kept from apoſtaſie, and a total and final falling away; and God will with a larger and more copious affection, receive them into the everlaſting kingdom of his Son, and eternal life will* (*as it were*) *more largely open it ſelf to receive them, and they ſhall have the ſenſe and firſt-fruits of it in a more abundant meaſure. And ſeeing the hazzard of negligence, and the advantage of diligence, was ſo great, therefore he tells them, he would not be negligent to ſtir them to their duty, and to mind them of theſe things, though many of them he apprehended were both diſcerning and ſolid Chriſtians. And he judged it meet ſo to do, whilſt he was in the tabernacle of this body, knowing that ſhortly he muſt end his life by a glorious Martyrdom, as Chriſt had told him,* Joh. 21. 18, 19. *And this exhortation which he had written, would be profitable to mind them of their duty after his departure.* From Ver. 3, to 16.

(d) Per ἀρετὴν hic recte puto poſſe accipi *fortitudinem* in fide. *Grot.*

(e) V. 8. Iſta efficiunt ut cognitio Chriſti & Evangelii quam adepti eſtis neq; inutilis ſit aliis neq; vobis infructuoſa. *Grot.*

(f) λήθην λαβὼν τοῦ καθαρισμοῦ τῶν πάλαι αὐτοῦ ἁμαρτιῶν.
Non meminit inquit baptiſmi in quo profeſſus fuit ſe vitiis omnia velle deſerere. Vid. Eph. 5. 26. *Idem.*

He comes now to exhort them to conſtancy in the faith, and ſtedfaſtly to adhere to the doctrine taught by himſelf and the other Apoſtles. And to aſſure them of the truth and certainty thereof, he tells them, that himſelf and his fellow-

fellow-Apoſtles had not followed artificially-deviſed fables, *when they made known and teſtified unto them the* firſt coming *of Chriſt in the fleſh, and how by his* Doctrine *and* Miracles *he powerfully ſhewed himſelf to be the true promiſed Meſſias. For* himſelf, James, *and* John, *had been with him in his tranſfiguration on* Mount Tabor (g) Mat. 17, *and had there ſeen the Majeſty that was then inſtated on him, and heard the voice that came from the* excellent Glory (*that is, from the Majeſty of God the Father out of the ſhining-Cloud*), *ſaying,* This is my beloved Son in whom I am well pleaſed. *But beſides this, he tells them they had the Prophecies of the Old Teſtament, which fore-told theſe very things concerning the* Meſſiah, *which have been fulfill'd and accompliſhed in the Perſon of* Jeſus *of* Nazareth; *which prophecies were a* more ſure *word to them than the voice from Heaven. Not that there was any uncertainty in the Lord's voice uttered from Heaven, but becauſe a* tranſient voice *is more eaſily miſtaken or forgotten, than a ſtanding authentick Record. Therefore ſeeing the* written word *was ſo ſure a ground for their faith to reſt upon, they did well to* attend unto it, *as to a light that ſhined in the* dark *and* ſhadowy *time of the Old Teſtament* [*ſee* Rom. 13. v. 12.]. *And they ſhould continue ſo to do, till* (h) *by conſidering theſe ancient prophecies, and comparing them with what Chriſt hath really* done *and* ſuffer'd, *they might find the* day dawning upon them, *and* the morning-ſtar ariſing in their hearts, *that is, the* Spirit *of Chriſt himſelf* (*who is the* Sun of Righteouſneſs, *and the* Morning-ſtar *of the Church,* Rev. 22. 16.), *ſo enlightning their minds, and ſo fully convincing their conſciences, that no more doubts or ſcruples ſhould be left in them concerning this great Truth atteſted by the* voice from Heaven, *and confirmed by the writings of the Prophets* [Acts 10. 43.], *namely, that* Jeſus is true Meſſias, the Son of God. *This alſo he ſhews, they muſt hold as a* firſt principle, *and a thing eſpecially to be believed,* That none of the writings of the Prophets were of any private impulſe (*i*) or incitation, *or ſprang meerly out of their own brains; neither did* prophecy *come upon them* according to the will of man; *that is, they did not propheſie* when *they would, or* what *they would* [*ſee* 2 King. 4. 27.], *but they ſpake by the inſtinct and impulſe of the Holy Ghoſt.* From Ver. 16, to the end.

(g) Called here the *holy Mountain*, becauſe it was hallowed by the evident preſence of God, and the glorious appearing of Chriſt upon it; as the City of *Jeruſalem* is called the *holy City*, Mat. 4. 5, becauſe *there* God hath planted his Worſhip and Sanctuary.

(h) Vox *donec* antecedens tempus ſemper includit, ſed conſequens non neceſſariò excludit, ut Mat. 28. 20, & alibi. *Gomar.*

(i) Omnino aſſentior iis qui hic legendum putant ἰδίας ἐπιλύσεως, *Non eſt prophetia res noſtri impetus.* Grot. *Hammondus* noſter vocem ἐπιλύσεως retinendam cenſet & ſic interpretatur. No prophecy of Scripture is of their own incitation, motion, or letting looſe; that is, is not without particular miſſion and appointment of God.
Amiraut ſic: Qu' aucune des propheties qui ſont continues en l' Eſcriture, n' eſt de l' inſtinct particulièr d' aucun homme, ni ne doit ſa revelation aux lumieres de ſon eſprit. See his Paraphraſe on this Epiſtle.

He now forewarns them of falſe Teachers (*a*), *and* Heretical Seducers **Chap. 2.** *that ſhould ariſe among them. He tells them, that as there were* true *Prophets among the people of* Iſrael *of old* (*who ſpake by the inſtinct and impulſe of the Spirit of God*); *ſo there were ſome alſo* falſe, *and ſuch as were meer* Cheats *and* Deceivers, *who ſlily crept in: And thus they muſt expect it will be with them now; there will ariſe ſome* falſe Teachers *among them, who*

(a) Hinc diſcamus Satanam ſemper veritati, Eccleſiæq; inſidiatum & inſidiaturum eſſe. Diſcamus etiam non propterea deſinere aliquem cætum eſſe Eccleſiam, quia in eo tumultuentur aliqui ſeductores. Nam Satan ſua Zizania potiſſimùm in ipſo culto agro Domini intec bonum triticum ſpargit, non in Sylveſtribus ac ſaxoſis ſpinetis. Et ſicut Deus ipſe olim tentavit populum ſuum an in ſemel acceptâ puritate religionis perſeverare velint Deut. 13. Sic etiam Chriſtus & Apoſtoli, conſtitutâ ſemel doctrinâ, juſſerunt Chriſtianos in eâ conſtantiſſimè perſeverare, quià ſint venturi pſeudo-prophetæ facientes magna miracula & ſigna Mat. 24. Hoc idem etiam hic Petrus agit. *Fl. Illyricus.*

will

* *Dominum suum à quo sunt redempti negabunt*] Si non ipsis verbis expressè, tamen ipso facto; si non directe, tamen per ea quæ ex impiâ eorum doctrinâ consequuntur. *Fridlib.*

(a) Mors Christi sufficiens *remedium* pro omnibus sed non sufficiens *medium*, sine Fide. Vid. Heb. 2.9.

will privily bring in damnable Heresies, *and by their false doctrines (either* directly *or* implicitly*) deny* * *the Lord Christ and his benefits, who by his precious blood shed on the Cross, paid a sufficient* (a) *price for them (which would have been available for them, if they had truly believed in him), and so will bring upon themselves speedy destruction. And* many, *he foretells them, will be led away with their destructive carnal doctrines, whereby the* glorious, pure Gospel *of Christ will be evil-spoken of, whilst the very Gentiles shall take notice, that some that profess themselves Christians, teach impure doctrines, and live wicked lives.*

He further tells them, that these Deceivers *being acted by covetousness, will, with their* cunning words *and* discourses, *seek to circumvent them, and make advantage of them. However he suggests to them, they should not fear the being long expos'd to their temptations. For the judgment to which such* Impostors *were long since adjudged by God, is now approaching, and will certainly surprize them. And that he might the more clearly convince them of this, he sets before them a threefold instance:* 1. *Of the* Angels *that sinned, whom God did not spare, but upon their rebellion against him, cast them presently out of Heaven, and condemning them to the pains of Hell* (b), *reserved them under the restraints of his irresistible power in a state of misery and horror (as condemned Malefactors are reserved in chains and darkness) to the day of judgment, the time of their execution, when they shall be cast into* everlasting torments, *Mat.* 8. 29. *And if God spared not the Angels that sinned, they might easily imagine, he will not spare* false prophets *and their followers.* 2. *He instances in the people of the old world, on whom God brought the* Flood, *and drowned them, only preserving* Noah *(with seven more of his Family) who often warned them to repent and amend their lives. Lastly, He instances in the wicked Cities of* Sodom *and* Gomorrha, *and their neighbouring villages or suburbs, which he adjudged to utter destruction, and consum'd them by fire from heaven, and made them an exemplary spectacle and document to all that should ever live in the like sins. Yet at that time when he manifested so much severity towards those wicked Cities, he delivered* Righteous Lot, *and his Family, whose pious soul was daily vext with the unrighteous deeds of these impure* Sodomites.

(b) ταρταρώσας] ad pœnas tartareas damnavit. *Mede.*

From all these examples he inferrs, That God knows how to preserve his own faithful servants from the temptations and troubles wherewith they are here exercised, and he can reserve the wicked to the day of judgment, to be punished according to their deserts. From Ver. 1, to 10.

Now among these wicked ones, *he shews these* Hereticks *and* Seducers *are chiefly to be reckoned; whom he thus characterizeth.* 1. *They are impure and unclean persons.* 2. *They despise government, and speak evil of dignities.* 3. *They are presumptuous, audacious, and self-will'd. Their sin in despising lawful authority, he aggravates by setting before them the contrary example of* good Angels [*See* Jude v. 9.], *who are greater in power and might than any Magistrates here on earth; yet even these, though God employs them to protect his Church, and sometimes to withstand and punish the tyranny and rage of wicked Rulers* *; *yet they bring not a railing-accusation against them before the Lord (that we can find in all the Scripture); neither do they set out, with* reviling words, *what they have to say against them, that bear upon them a lawful authority. But the temper of these* Seducers *is far different from this: For as brute-beasts, following the brutish* impetus *and force of their appetites, pursue after their prey till they run themselves into the net (and so seem made* (c) *to be taken and destroyed of men); so these* false Teachers

* Ut apparuit in Ægypto & Sennacheribo

(c) *Quæ ad interitum facta sunt*] h. e. dum escam bruto impetu persequuntur, ultro in retia & exitium suum ruunt.

speaking

speaking vilely and reproachfully of Magistrates *(the use and benefit of whom they understand not), shall perish by the destruction* (d) *which they justly bring upon themselves, and shall receive the reward of their wickedness and unrighteousness. He further shews them, That these are* they *who count daily* (e) *voluptuousness their Heaven, and in the* day-time *take pleasure in those villanies which are wont to need the* night *to cover their shame. He tells them, They are* spots *and* blemishes *to the Christian name. They are such as deliciously* (f) *please themselves in the cunning* artifices *and fair pretences whereby they deceive others, insinuating themselves into them, both at their religious and ordinary Feasts. And whereas at such Assemblies nothing but* modesty *and* charity *should be expressed; these* Deceivers *come thither with eyes full of adultery, and by their lascivious glances are continually soliciting others to sin. They also ensnare with their errors and vile practises, such as are not well settled and grounded in Christianity. He further adds, That their hearts are a shop full of avaritious and covetous inventions and designs of extortion, whereby they manifest themselves children of perdition, and such as having forsaken the pure Christian Doctrine, are gone astray from the right path, following the example of the false* (g) *prophet* Balaam, *the son of* Bozor (h), *who instead of obeying the commandment of the Lord, was so tempted by that great reward which* Balak *King of* Moab *promised him, that he would for the hope of it (even against his Conscience) have cursed* Israel: *but the madness of this* Soothsayer *was miraculously rebuked by an Ass speaking with Man's voice. He further shews, that these* Deceivers *pretend to be deep* Fountains *of saving-knowledg; but they have no such thing in them. They pretend to be* Clouds (i) *that drop down the saving-doctrine, as rain, to make the Church fruitful; whereas they are only Clouds driven impetuously by every wind and tempest, from one vicious doctrine and practise to another; never affording the rain they promised, but only darkning the skie; to whom is reserved, by the just judgment of God,* eternal darkness (k) *and blackness. He shews, that with a lofty and an affected stile they propound their vain and false doctrines, and thereby amuse the simple* [Jude v. 16.], *and allure to their party (by indulging a liberty to the lusts of the flesh, and to much wantonness) such Novice-Christians who had left the heathenish beastiality, and had embraced the Christian profession; which they might do, and yet not be really regenerate. He tells them, They promise indeed to bring them into a state of liberty, when alas they draw them into the bondage of sin, and they themselves are the basest slaves to lust and corruption in the world. For those lusts by which they have been conquered and brought into bondage, they must needs be slaves unto. And they had need take heed of being thus inveagled by these* Seducers, *lest they prove flat* Apostates *from Christ, and their condition will be far worse than that of ignorant unconverted Heathens. For they that have been converted from their Heathenism, and the Paganish sin wherein they lived, by being brought to the knowledg of Christ and his Gospel, and then relapse and return to them again; this later estate of theirs, this* Christian-Heathenism *(as I may so call it) is far worse than their bare Heathenism at first was. For it had been better for them never to have known the way of* righteousness *and* justification *revealed in the Gospel, than having*

(d) ἐν τῇ φθορᾷ καταῤῥαφήσονται] Præpositio ἐν redundat: suo interitu interibunt. *Pisc.*

(e) ἡν ἡμέρᾳ pro καθ' ἡμέραν in die delicias, i.e. quotidianas delicias. *Glass.*

(f) ἐντρυφῶντες ἐν ταῖς ἀπάταις αὐτῶν] legendum videtur ἀγάπαις ὑμῶν qui deliciantur in agapis vestris. vide Ep. Judæ v. 12. *Pisc.*

Ἀγάπαι dicebantur convivia illa in quibus Christiani divites, & pauperes pari victu utebantur. Divitum enim sumptu pauperes isto quasi refrigerio juvabantur. Ea convivia claudi solebant sacramento Dominicæ passionis. *Grot.*

(g) Yet by the inspiration of God he prophesied the truth concerning the Messiah, *Numb.* 24.17.

(h) Beor fuit pater ejus Num. 22, unde *binominis* censendus est. *Fridlib.*

(i) Nubes quæ à procellâ feruntur. Loquitur de falsis Doctoribus, qui in doctrinâ & confessione suâ fluctuant; nec salutaris doctrinæ & consolationis pluviam præbent. *Jud.* v. 12.

(k) Pœnæ alterius seculi modò sub incendii, modò sub tenebrarum figurâ describuntur, ut Mat, 8. 12, & 22. 13. Augetur significatio cum non ζόφος tantum dicitur sed ζόφος σκότους, ut & Judæ v. 13.

ving

ving known it, to turn away from the holy Doctrine thereof, and the pure precepts it enjoins, and to fall back again into their former vicious and heathenish courses. But such as do so, plainly shew, that they were never truly *and* inwardly *renewed by the Spirit, as the sheep of Christ are; but were only* outwardly *washed in Baptism; and by an* external *profession of Christianity only, had renounced that vileness whereunto now they are return'd; so that the old Proverb mentioned* Prov. 26. 11, *is verified of them;* The dog is turned to lick up his vomit, which before, when it troubled his stomach, he vomited up; and the sow that was washed, is returned to her wallowing in the mire. *From Ver.* 10 *to the end.*

Chap. 3. *The Apostle having thus prest* growth in grace and holiness, *in the first part of his Epistle; and cautioned them against* error *in the second: He comes now, in this last, to clear up and defend the Doctrine of the* last Judgment, *and to shew what use* believers *should make of it. He shews, the end intended by him in both his Epistles, was to be their* Remembrancer, *and to awaken and stir up the sincere-hearted among them, to obey the instructions which had been given them by the writings of the* Prophets, *and by the teaching of the* Apostles. *And in the first place he would have them to consider this (and to arm themselves accordingly against it), That in these* last days *, viz. the times of the Messias, which were now arrived; certain* scoffers *will arise, who walking according to their own lusts, and desiring to sin securely, will question the second-coming of Christ, and plead that this present world shall always continue as it is; and they shall* scoffingly *say, How long will it be ere that* promise (a) *and* prediction *be fulfill'd, That* Christ shall come to judg the quick and dead [*see* Mal. 2. 17.]? *We find this indeed long ago foretold in the prophecy of* Enoch [Jude *v.* 14, 15.]; *but yet we see no appearance of its accomplishment: for from the time* (b) *that the* first men, *that were known in the world, dyed, and their children after them; there has been no* resurrection, *or* summoning men to judgment. *And excepting this, that people have dyed in all ages, there has been no considerable change (say they) since the creation, but all things have gone on in a setled constant course.*

The Apostle replies to these scoffers, *shewing them the ground of their vain reasoning to be their own voluntary and affected ignorance. For* first, *they seem'd not to understand how God* created the world *at first by his word; and how the* earth, *being the lowest and heaviest of the Elements, was yet by his power kept from being totally overflowed by the* waters (c) *that go about it, and cover it in many places. By which miracle they might have perceived, that* Nature *is governed by the will of God; and from the whole they might have argued, That if* all things *were* made *by God, they might also easily be destroyed by Him.* 2. *He shews, they seemed ignorant how God brought the* Flood *upon the old world in the days of* Noah, *and drowned them for their wickedness;* Heaven (d) *and* Earth, *both contributing at His command their waters thereunto. And if they had known this, they might have clearly seen, that all things have not continued since the Creation as they were at first. And he that made so great an alteration in the world then, can easily do so again if it please him. 'Tis true, he acknowledges the* world that now is (*by the word and promise of God,* Gen. 9. 11.) *is secured from being drowned again, it being reserv'd to be destroy'd by* fire (e) *at the day of judgment, that day that will be so terrible to the ungodly, when they shall receive a full reward of all their wickedness. But these prophane scoffers will perhaps again reply, If Christ intend to*

* The *last days* are to be reckoned from the time that Christ began to execute his Ministerial function, to the end of the world.

(a) Promissio per Metonym. pro complemento promissionis, vel promissio adventûs, i. e. adventus promissus. Intelligitur autem adventus Christi secundus, gloriosus & majesticus. *Fridlib.*

(b) ἀφ' ἧς subintellige ἡμέρας: & ἡμέραν lume pro tempore. *Grot.*

(c) V. 5. δι' ὕδατος pro ἐν ὕδατι ut 1 Pet. 3. v. 20. scil. tanquam natans in illa, vel *per aquam* scil. tanquam per fundamentum cui incumbit. vid. Psal. 24. 2. *Pisc.*

(d) V. 6. δι' ὧν per quæ intelligit οὐρανὸς καὶ γῆν.

(e) Seneca Natural. *Ignis, exitus mundi est.*

to come to judgment, why does he so long defer his coming? The Apostle answers, That this delay *ought not to be judged according to our sense and apprehension. For God doth not measure times as we do; but unto him (in regard of his Eternity and Omniscience, comprehending all things past, present, and to come), these periods of time which seem so long to us, are but* a moment, *Psal.* 90. 4. 2. *This delay doth not proceed from slackness in God, as some may imagine. For that person cannot be said to be* slack *who is* long *ere he comes; but* he is slack *that comes not at his due and appointed time. Now God will not put off his coming one hour beyond his own set and determin'd time* [*see.* Heb. 10. 37,]. *And they ought to consider, that God's deferring his coming, proceeds not from any other reason than the abundance of his* patience *and long-suffering towards poor sinners, not willing* (d) (*as far forth as may consist with his Justice and Goodness*) *that any should perish, but that all should come to repentance; and accordingly, that time should be given them for that purpose. But though* this great day *of the Lord* (e) *seem slow in coming, yet it* will come, *and that suddenly, as a thief in the night, and will surprize many secure and unprepared sinners, who shall then be found on the face of the earth. And when it shall come, there will be a great change and dissolution of the whole frame of Nature,* the Heavens will pass away with a great noise, and the elements shall melt with fervent heat; and the earth, and all the works therein, shall be burnt up (f); *yet so, as possibly out of this conflagration God will bring forth a* new edition *of Heaven and Earth, and of all or most of the Creatures in them contained, to be lasting monuments of His own Power and Glory, and objects of the Saints delightful contemplation.* From Ver. 1, to 11.

(d) Vult autem hoc non planè & absolutè, sed quantum justitiæ & bonitati ejus sufficit. Confer Ezek. 18. 32. & 33. 11. 1 Tim. 2. 4. *Grot.* See *Harm. of the Four Evang.* ch. 5. pag. 163.

(e) Dies illa ultima qua Christus homines judicabit: cujus arrhabo sunt judicia illa in Judæos, Luc. 17. 24.

The day of the Lord] that is, of Christ, when he shall come to judg the world; or of God the Father, who shall the world by him, *Act.* 17. 31.

(f) Non quidem in nihilum redacta sed in novam formam transmutata. Confer Psal. 102. v. 26. Rom 8. v. 19. *Pisc.*

The Apostle comes now to make a practical improvement of this Doctrine, exhorting them, from the certain, sudden, *and* terrible *coming of Christ, to the practise of sundry duties.* 1. *If the whole Systeme and Frame of Heaven and Earth must be so wonderfully alter'd to make it a fit habitation for the* Saints, *then they should consider how holy they ought to be, and how great a degree of purity they should labour to attain, who profess themselves the people of the Lord, and hope to live in this new world.* 2. *Such persons, he tells them, ought not only to expect* that day, *and to look for it; but to* hasten to it *in their longing-desires; and by their prayers and other endeavours (in their places), to further, what they can, those works which must be done, before it come; and so, as much as lies in them,* hastning that day, *which will be so full of terror and majesty, and wherein (as he said before) the* Heavens, being on fire, shall be dissolved, and the elements shall melt with fervent heat. *Yet this great change, he tells them, will not tend to the utter ruin and annihilation, but to the refining* (g) *of the world. For according to the promise (says he) which God hath made unto us by his Prophet* Isa. 65. 17, *and* 66. 22. (h) *we look for* new heavens *and a* new earth (*not for substance, but renewed in qualities*) *wherein only* righteous *and* holy *persons* * *shall dwell,* Rev. 21. 7. 3. *From the consideration of that comfortable estate and everlasting blessedness which* believers *have ground to expect hereafter, he exhorts them to give all diligence, that they may be without spot, and blameless* (i), *being washed in the blood of Christ, and sanctified*

(g) Ex reliquiis molis antiquæ resurget melior. *Grot.*

(h) Ista promissio Isa. 65. 17, agit de regno gratiæ, seu statu Ecclesiæ Christianæ in Novo Testamento. Solenne est Prophetis à descriptione regni *gratiæ* transitum facere ad descriptionem regni *gloriæ*, à statu regni Christi in hoc mundo, ad statum ipsius in altero seculo; quia regnum Christi hic duntaxat inchoatur, in futuro seculo consummabitur. *Fridlib.*

* See Mat. 13. 43. and Mat. 25. 34. (i) Eph. 5. 27. Jude v. 24. Col. 1. 22.

by

by his Spirit; and if it ſhall ſo happen that any of them ſhould live to that day, that then they may be found of him (when he comes to judgment) in a ſtate of peace and reconciliation with God, and in peace of mind and conſcience, not being affrighted at the coming of it. 4. *He exhorts them to interpret and account the Lord's* delay *in coming to judgment, and his patience and long-ſuffering exercis'd towards ſinners, as intended by him (not as a connivance at their ſins, but) to bring them to* repentance, *and ſo to* ſalvation, *if they will make a right uſe of it. And agreeably hereunto, he tells them, his Brother and fellow-Apoſtle* Paul *(according to the great wiſdom given him by God) had written unto them in his Epiſtle to the* Romans *(wherein there are many things that properly concern the* Jews*), and in his Epiſtle to the* Hebrews, *and ſo in ſeveral of his other Epiſtles. In which he acknowledges, there are ſome things* hard to be underſtood, *which unlearned and unſtable-minded-men do often-times wreſt (as they do alſo other Scriptures) to their own ruin and deſtruction. And therefore they had need to labour after a clear underſtanding of thoſe Scriptures, that they may not miſtake about them.* From Ver. 11, to 17.

He comes now to the Concluſion *of his Epiſtle; wherein he tells them, That ſeeing they were fore-warned of their danger, and acquainted how to prevent it, they ſhould be more wary, leſt they be drawn aſide by the* ſeduction *of wicked men, from the way of* Truth *and* Holineſs *wherein they had been in ſome meaſure eſtabliſhed, and which they had hitherto profeſſed. But on the contrary, they ſhould labour daily to* grow more and more in grace, *and in a clear and diſtinct knowledg of our Lord and Saviour, and his Doctrine. To this bleſſed Saviour he deſires humbly and affectionately, that all honour and glory may be for ever aſcribed.* Amen. From Ver. 17, to the end.

SECT.

SECT. XIV.

THE Epiſtle of *Jude* was written probably about this this time, being very near of kin in *ſtyle* and *matter* to the ſecond Epiſtle of *Peter*. This *Jude*, or *Judas*, was ſon of *Alpheus* and *Mary* (ſiſter to the bleſſed Virgin), and brother to *James* the Leſs [ſee *pag.* 309.], and Couſin-german to our Saviour, Mat. 13.55. He was called alſo *Lebbæus* and *Thaddæus* (a) [Mat.10.3.], to diſtinguiſh him (as ſome think) from *Judas Iſcariot*, whoſe very Name was now grown odious. Of this *Jude*'s *converſion* and *call* to be an Apoſtle, the Scripture ſpeaks not particularly. We find little more mentioned of him, beſides his being numbred among the Twelve Apoſtles, and his writing this Epiſtle, ſave only this, That he propounded that Queſtion to our Saviour, Joh. 14. 22, *Lord, how is it that thou wilt manifeſt thy ſelf to us, and not unto the world?* This Apoſtle is reported by the *Eccleſiaſtick Hiſtorians* (b) to have preached the Goſpel afterwards in many parts of the world, as particularly in *Idumæa*, *Arabia*, *Syria*, and a long time in *Meſopotamia*, as alſo in *Pontus*, and *Egypt*, and at laſt in *Perſia*; where 'tis ſaid, he was ſlain by the *Magi* for his free and faithful reproof of their Superſtitions.

(a) *Thaddæus* ſignifies in *Syriac* the ſame thing which *Judah* doth in *Hebrew*, viz. *praiſe* and *confeſſion*. *Lebbæus* ſignifies a *wiſe* and an *underſtanding man*.

(b) See Niceph. Hiſt. Eccleſ. lib. 2. c. 40, & 44. Hiſt. Eccleſ. Magd. Cent. 1. lib. 2. c. 10.

In the Epiſtle there are theſe three parts, The Epiſtle of Ju

1. The *Preface*.
2. The *Body* of the Epiſtle.
3. The *Concluſion*.

1. THE Preface; *wherein is declared*, 1. *Who was the* Penman *of the Epiſtle*, viz. Jude *the ſervant of Chriſt, and brother of* James. 2. *Who were the* perſons *to whom it was directed*, viz. *to all the Chriſtian*-Hebrews, *who were effectually called* *, *and ſanctified by the Spirit of God the Father, and kept* (a) *and preſerved* in * *and* by *Chriſt, in their ſtate of grace and holineſs, unto ſalvation. To all whom he wiſhes that the* mercy, favour, *and* good-will *of God, may be more and more manifeſted, and that* inward peace *of conſcience, and* love *to God, and to one another, may be daily more and more encreaſed in them.* Ver. 1, 2.

* That word (*called*) both in the conſtruction of the words, and the order of nature, is to be read firſt. See *Junius*, *Paræus*, and others. (a) τετηρημένοις] eſt participium præteritum pro præſenti. *Grot.* * See 1 Joh. 2, 27, 28.

2. *He comes now to the Body of the Epistle, wherein he tells them, That seeing he gave himself with all diligence to write unto them of the* common salvation *(which he and they, and all the Saints, have interest in), he found it needful, in the first place, to exhort them, that they should earnestly contend for the* faith *, that is, the* sound doctrine *of the Gospel, which is necessary to be owned and believed, in order to the obtaining salvation, and was* once (c) *and* perfectly *(never after to be altered) delivered to the* Saints, *that is, to the* holy Apostles, *to be propagated; and to* particular believers, *to be faithfully kept and preserved by them, and transmitted unto posterity. He inforces his exhortation with these reasons:* 1. *He tells them, certain wicked* Seducers *were slily crept into the Church*, men *long before* written (d) of, *and* prophesied of [*see* v. 14, 15. *and* 17, 18.], *as those that would by their great sins and impieties fall into that condemnation which God hath ordain'd as a just reward to such transgressions. These* wicked *and* ungodly men, *he shews, will pervert the doctrine of the* free-grace *of God, and of* justification by faith in Christ, *and make it patronize loosness and lasciviousness* (e) *(as the* Nicolaitans, Gnosticks, *and other impure Heretick did) and will either* openly *or* covertly *deny Jesus Christ our only Master, God, and Lord, lessening the dignity of his Person, and invalidating (as much as lies in them) the benefits of his death and sufferings. That therefore* those *unto whom he wrote, might take heed of following their pernicious ways, he sets before them the examples of Gods vengeance inflicted in former times upon persons guilty of such transgressions as these Seducers were guilty of. And,* 1. *He tells them, that he will once more be their* Remembrancer *while he is in this Tabernacle (though they knew this already) how God destroyed* (g) *the* Israelits *in the Wilderness for their* unbelief, *after they were brought out of* Egypt. *And so those now that fall into the* like sin, *are to expect the like destruction.* 2. *He sets before them the example of the* Angels *who kept not that* first estate *of blessedness in which they were created; but being for their sins and rebellion against God, thrown down from Heaven (where the good Angels have still their habitation,* Mat. 24. 36. Mar. 12. 25.*), they are now reserved under the restraint of his irresistible Power, in an estate of misery and horror (as condemned Malefactors are reserved in chains and darkness) to the judgment of the great day, when their condition shall be made much more miserable than now it is; see* 2 Pet. 2. 4. *And if God spared not* Apostate Angels, *surely he will not spare* Apostatizing Seducers. 3. *He shews them how* Sodom *and* Gomorrah, *and the neighbouring-Cities* Adma *and* Zeboim, *giving themselves up to prodigious lusts and uncleanness, were then most notoriously punished with utter destruction by fire and brimstone from heaven; yet that was but as a fore-runner of those eternal flames of Hell which they now suffer, and so may well be a* terrifying-example *and* warning *to all that fall into the same sins at this time. And yet for all these dreadful examples, he shews, that in like manner did* these Seducers *(who vent* (h) *their own* dreams *and* phantasies *instead of Gods truth,* Jer. 23. 25.*) pollute and defile themselves with filthy libidinous practices. Nay further, they* despise dominion, *and shew themselves adversaries to Civil Government, and revile and speak contameliously of those that are in Authority, see* 2 Pet. 2. 10. *Now this their sin in despising lawful Authority, he aggravates, by setting before them the*

* Eadem intelligit hic quæ creditur, i. e. doctrinam fidei Act. 6, 7.

(c) Dicit *semel* quia de eâ doctrina nihil immutandum. *Grot.*
Semel tradita, h. e. perfectè. *Fridlib.*

(d) περιγεγραμμένοι h. e. jamolim in sacris literis a Prophetis & Apostolis prædicti, ut apparet ex v. 14, 15, & 18. Non ergo dicit quod Deus illos ab æterno in damnationem præordinaverit, & descripserit aut prædestinaverit, sed quod jam pridem in scriptura prædicti sint, sicut & Rom. 15. v. 4. hæc ipsa vox usurpatur. *Illyric.* in loc.

(e) Revera Evangelium transformabant in doctrinam libidinosam. *Grot.*

(f) Duæ illæ voces ἅπαξ τοῦτο cum verbo præcedente ὑπομνῆσαι congruè cohærent, tanquam si hoc modo legeretur; ὑπομνῆσαι δὲ ὑμᾶς θέλομαι ἅπαξ τοῦτο καίπερ εἰδότας ὑμᾶς, q.d. Etsi scio vos hæc tenere: cognita tamen semel adhuc (dum scil. in hoc tabernaculo sum) vos de eo commonefaciam. *Fridlib.*

(g) Perdidit, nempe per serpentes, per morbos, per Angelum, per manus Levitarum. Vid. 1 Cor. 10. 5, 8, 9.

(h) Stulta imaginantes; ut ii qui somniant. *Grot.*

the contrary example of good Angels. *He tells them, that* Michael *the Arch-Angel, though excellent in nature and high in office when he contended with the Devil about the* Body of Moses *(which God, knowing* Israel's *proneness to Idolatry, had buried no man knows where, lest they should commit Idolatry with it, as they did with the brazen Serpent), and when he withstood him because he endeavoured to discover it, that he might thereby tempt the people to Idolatry; yet his holy nature would not permit him to deal with this impure Spirit in an indecent and contumelious manner; but he made his attempts fruitless by an holy and modest address to God, desiring the Lord to* rebuke him *(i)* [*see* Zach. 3. 2.], *and referr'd the whole judgment of the cause to him. But these* Seducers, *he shews, belch out their reproaches against* Dignities *and* Magistrates *(the usefulness of whom they know not), and possibly against the mysteries of the Christian faith it self, which they understand not, though they call themselves* Gnosticks, *and pretend to a greater and larger knowledg than others; see* 2 Pet. 2. 12. *Nay, what they know* naturally *by the very light of Nature to be unlawful, in those things, as* brute beasts, *they corrupt and defile themselves. The Apostle also chargeth them with other sins; as,* 1. *With* Envy, Malice, *and* Hatred *against their Brethren and fellow-Christians.* Wo * unto them *(saith he), they have gone in the way of* Cain, *who was a Murtherer, and slew his Brother, and* they *in like manner, by reason of their hatred to their brethren, are no less than Murtherers,* 1 Joh. 3. 12, 15. 2. *They have adulterated the truth for base gain, and so have followed greedily the error of* Balaam (*k*), *who to get a reward, ensnared the* Israelites *in a great villany,* Rev. 2. 14. 3. *He chargeth them with* seditiousness *against* Magistracy *and* Ministry, *and imitating* Corah *and* his Accomplices, *who rose up against* Moses *and* Aaron, *Numb.* 16. 31; *and this he tells them will certainly bring ruin upon them, as it did upon* Corah, Dathan, *and* Abiram. *He further sets out their wickedness, by sundry resemblances:* 1. *He says they are* spots *and* blemishes *in their* Love-feasts, 2 Pet. 2. 12. *(the infamy of their lives being a scandal to their Christian-Assemblies); and coming thither, they feed luxuriously, without any fear of offending either God or Man.* 2. *They are* Clouds *without water, promising rain, but giving none* (2 Pet. 2. 17.); *making a shew of learning and knowledg, but not having any such thing really in them; they are indeed no more but empty Clouds, impetuously driven by winds and tempests from one vicious doctrine and practice to another; and being unstable, come to nothing in the end.* 3. *They are* Trees *that bring forth no good and wholsome fruit, but only such as presently withers and rots; they are* twice dead *(l),* 1. *In respect of their natural estate, upon which account they* are dead in trespasses and sins: *And then in respect of their apostacy, and falling off from their Christian profession: And thus having to their* natural, *drawn upon themselves a* judicial *hardness, if they so continue, as they are fit for nothing else, so they shall certainly be plucked up by the roots* (m), *and cast into the fire.* 4. *They are* raging *and* furious waves *of the sea* [Isa. 57. 20.], *always turbulent, foaming out and discovering the filthiness of their hearts, which they ought to be ashamed of.* 5. *They are* wandring-starrs; *they take upon them the name of* illuminated *persons, but are indeed uncertain, unstable Teachers, wandring and departing from the true faith once delivered to them: but though they profess themselves* Starrs, *yet to them* blackness of darkness *(that is, exceeding great darkness, call'd* outward darkness, *Mat.* 8. 12, *as being furthest off from that region of light and glory wherein the Saints shall dwell)* is

(i) **These circumstances the Apostle might receive by divine revelation; and here they are authorised and made authentick.**

* **He speaks it by way of prophesie, not execration.**

(k) **Numb. 22. see his end, Numb. 31. 8.**

(l) *Bis mortuæ*] **Sumpta Metaphora ab arboribus, quæ bis moriuntur, primum cum deficiunt ferre fructus, secundò cum excisæ traduntur ignibus. Zeger.**

(m) ἐκριζωθέντα] **Est hic Aoristus pro Futuro.**

is reserved as their just reward and punishment. He further shews that to these men *the Prophecy of* Enoch *belongs, who at the beginning of the world (being the seventh from* Adam*), by the spirit of prophecy, foretold the sins of such persons, and their condemnation at the day of judgment, when Christ shall come in a glorious manner attended with Myriads of Saints and Angels to execute judgment upon all the ungodly, and especially upon such as have spoken contumeliously against Himself and his holy Truth. And that* these men *are some of those* ungodly *ones whom this prophecy concerns, may appear by this; They are* murmurers *and* complainers, *never contented, but always quarrelling and complaining of their present condition; they love to walk after the lusts of their own hearts, without being restrained by any laws: their mouths are full of haughty* (n) *and insolent speeches, when they have to do with those whom they judg themselves superior unto; but they flatter, cajole, and seem to* admire *the persons and the actions of* others *from whom they expect any benefit or advantage. And besides this* ancient Prophecy *for the fortifying of them against these* Seducers, *he advises them to remember and consider the* warnings * *and* advertisements *given them by the Apostles* Paul *and* Peter [*see* 2 Pet. 3. 2.], *who expressly speak of these wicked* scoffers, *sons of* Belial, *that shou'd arise in the Church in the* last times (o), *which were now come. These* mockers *and* scoffers, *he shews, were* such, *as without any just cause or warrant, separated themselves from the communion and society of faithful Christians, and sought to draw others also into the like separation, pretending to be more holy, and spiritual, and perfect, than they; whereas indeed they themselves were meer* Sensualists, *such in whom* sense *and the* flesh *do reign with full vogue and sway, and have nothing of that* enlightning, sanctifying, quickning, comforting-Spirit, *which Christ communicates to his faithful ones.* From Ver. 2, to 20.

(n) Qui ont la bouche pléne de paroles enflées, hautanes, & insolentes, qu'and ils ont afaire à ceux à qui ils s' estiment superieurs, mais qui flattent & cajolent, qui estiment & qui admirent les personnes dont ils attendent quelque avantage, ou dont ils esperent quelque profit? *Amirant* in his paraphrase on the place.

(o) Called here the *last days*, either with respect to the approaching judgment on the Jews; or because from the preaching of the Gospel, the *last dispensation* was begun, which God intended to continue without change to the end of the world.

He comes now in the close of his Epistle to give them some hortatory Directions, by way of Antidote, *against these* Seducers, *and their Seductions.*

1. *That they should labour to build up one another in holiness, being setled on that holy and pure Doctrine of Faith (as on a firm foundation) which they had learned from the Apostles.*

2. *They should be earnest in prayer unto God, That by his Divine Grace and Power he would strengthem them therein; labouring to pray by the assistance of the Holy Ghost* *; *and exciting in themselves the gifts and graces he hath given them.*

* He prayeth *in us*, by exciting the gifts and graces he hath given us. We pray *in him* by his assistance, when he helpeth us to stir up and exercise those gifts and graces.

3. *That they should keep themselves continually in the exercise of* love *to God, labouring to encrease therein more and more; chearfully expecting and looking for that* merciful (p) *sentence of Christ at the Day of Judgment, whereby he will bestow eternal life on them.*

(p) V. 21. *Mercy*] the Cause is put for the Effect.

4. *He gives them directions how to deal with those that are any way corrupted by these* Seducers, *viz. That they should deal with them after a* different manner, *according as their particular condition required; such as were weak and simple, and had been easily seduced, he advises they should deal with them with great tenderness and compassion: But as for those who were further*

further intangled, and corrupted, and hardned in their errors by these Seducers; *they should endeavour to* save them with fear, *that is, they should terrifie them with the fear of God's judgments and wrath, if they went on in these ways; and by sharp admonitions, and a due and solemn use of Church-censures (as occasion required) snatch them, as it were, out of the fire which will destroy them if they continue in it. And thus they would shew and declare their great detestation of holding any co-partnership or fellowship with them in their errors; and that they not only hated all impiety and wickedness of life, but all erroneous Doctrines that might infect men, or draw them into it; as when a man would avoid the infection of the Pestilence, he will flye from, and not dare to touch any garment* (q) *of an infected person.*

(q) **By the *garment spotted with the flesh***, the Apostle intends that which seems to have any *affinity* or *nearness* to the vices of those sinners which were among them. See Mr. *Jenkins* learned Commentary on this Epistle.

He shuts up his Epistle, commending them to the Divine Grace of Christ, who is able to keep them from apostacy *and* falling away *after the example of these Seducers, and to cause to stand before his own most glorious Throne,* such *as shall be accounted blameless* * *in his sight, to their exceeding great joy and triumph. To this only wise God, who is our Saviour, be desires all Glory, Majesty, Dominion, and Power, may for ever be ascrib'd.* Amen.

* Eph. 5. 27.

SECT. XV.

ABOUT this time *Paul* ſeems to have written his *Second Epiſtle* to *Timothy* (now, as 'tis probable, at *Epheſus*) who had been impriſoned with him at *Rome*, but was at this preſent ſet at liberty: ſee *Heb.* 13. 23.

Second Epiſtle to Timothy:

In the Epiſtle there are theſe three parts:

1. *The Preface.*
2. *The Body of the Epiſtle.*
3. *The Concluſion.*

1. THE Preface, *in which he declares himſelf an* Apoſtle *of Jeſus Chriſt, by the will and appointment of God the Father, that he might declare and make known the Goſpel or* Promiſe (a) of eternal life, *which is made to all who truly believe in Chriſt. He directs his Epiſtle to* Timothy, *calling him his dearly beloved ſon (becauſe by him converted to the faith), to whom he wiſhes an encreaſe of grace, an abundant ſenſe of the* mercy *of God towards him, and much inward* peace *from* God the Father, *the Fountain of all bleſſings; and from* Jeſus Chriſt *the Mediator, who is the Conduit-pipe by whom they are conveyed. And in the firſt place he tells him, that he ſolemnly gave thanks* (b) *to the Lord for the gifts and graces he had beſtowed on him. And God (whom he ſerved after the example of the holy Patriarchs of old, with an upright conſcience) was his witneſs, how he was continually mindful of him in his prayers night and day. He tells him, he deſired earneſtly to ſee him again. For he remembred how paſſionately he wept at their parting, and he ſhould be glad (if it ſo pleaſed God) that their meeting again might be as full of joy as their parting was of ſorrow. He further tells him, how much he pleaſ'd himſelf with the contemplation of that* ſincere faith *which he believed was in him; which* grace *eminently manifeſted it ſelf before in his Grandmother* Lois, *and Mother* Eunice: *And as it dwelt and continued in them unto the end; ſo he was confident it would do in him alſo.* From Ver. 1, to 6.

(a) *Secundum promiſſionem*] i.e. Ad annunciandum hominibus promiſſionem illam Dei quâ is vitam æternam promiſit omnibus in Chriſtum credentibus. Simili ſignificatione accipitur præpoſitio κατὰ Tit. 1. 1. nempe ut notet finem ſeu cauſam finalem, more Hebræorum ל quæ interdum valet εἰς ſeu πρὸς, interdum κατὰ. *Piſcat.*

(b) *Gratiam habeo Deo pro te.* Teſtis enim mihi eſt Deus cui ſervio a majoribus cum purâ conſcientiâ, quod aſſiduam tuî memoriam teneam, &c. abſq; hoc ſupplemento plane non liquet, unde pendeat conjunctio ὡς ubi dicitur ὡς ἀδιάλειπτον ἔχω, &c. *Idem.*

2. *He comes now to the* Body of the Epiſtle; *wherein*, firſt, *he tells him, That ſeeing he wiſh'd him ſo well, he would be his* Monitor *and* Remembrancer, *and would exhort him to excite and ſtir up the* Miniſterial gift *that was in him (by a diligent exerciſe thereof), viz. the* faculty of teaching the Goſpel, *which was conferred on him by his hands* [1 Tim. 4. 14. *ſee*

ſee pag. 218.], *when with the conſent and concurrence of the* Presbytery *he ordained him to the Office of a Miniſter. Which gift he ſhould not through* cowardize *or* fear *ſuffer to lye unprofitably by him. For the* holy * Spirit *which God gives his faithful Miniſters, is not a Spirit infuſing fear and cowardize into them (which would hinder them in the diſcharge of their duties); but a* Spirit of Power, *animating them with Chriſtian courage, and a* Spirit of love, *working in them an holy love to God, and an ardent deſire of the ſalvation of men; and laſtly, a* Spirit *working in them a ſound and compoſed mind, and giving them that prudence and ſobriety, that they neither through their own indiſcretion bring troubles upon themſelves; nor when they come upon them, break out into rage or impatience.* Ver. 6, 7.

* Vox *Spiritus* ſignificat aliquando per Metonym. motus hominis à ſpiritu excitatos, ſive bonos, ſive malos, ut hoc loco; ubi *ſpiritus timoris* eſt trepidatio mentis; *ſpiritus virtutis* eſt confirmatio & roboratio mentis: *ſpiritus dilectionis* eſt bonus animi motus quo diligimus Deum, & proximum; *ſpiritus ſobrietatis* eſt bonus animi motus quo moderatè omnia agimus. *Fridlib.*

2. *He exhorts him not to be aſham'd of the Goſpel which teſtifies of Chriſt, nor of his ſufferings who was impriſoned for it; but to be a chearful partner and co-ſufferer with him, in bearing patiently his ſhare of thoſe afflictions which follow a ſincere profeſſion of the Goſpel, according as God ſhall pleaſe to afford him power and ſtrength.*

3. *He ſhews, that not only* Timothy, *but all true Chriſtians, have great cauſe to diſpoſe themſelves to a willingneſs to ſuffer for the Goſpel when called to it, becauſe God hath ſaved them by his Son Jeſus Chriſt from eternal miſery; having called them with an holy calling, not for any works fore-ſeen in them, that could merit this calling, or move him thereunto; but according as it pleaſed and ſeemed good to himſelf, even according to his own free mercy and goodneſs, and the* grace *by himſelf* given them (c), *that is, which he purpoſed and decreed to give them* in *and* through *his Son, before the world began* (d) [*ſee* pag. 186.]. *Which grace (he ſhews) God hath now manifeſted very clearly, and made them partakers of it, by Chriſts coming into the world* (e), *who hath by his death on the Croſs taken away the ſting of* natural death *to all true believers, and totally freed them from the puniſhment of eternal death; and hath ſhewed them, by the preaching of the Goſpel, a clear way to attain a glorious everlaſting life and immortality, which before was not ſo clearly revealed. And for the preaching and teaching of this Goſpel (eſpecially to the Gentiles), he declares that God had given* him *the authority and commiſſion of an Apoſtle. And this very thing*, viz. *his* preaching to the Gentiles *(he tells him) had highly exaſperated the* Jews, *and ſo had brought theſe troubles upon him which he now ſuffered. But he was not aſhamed of his ſufferings in ſo* good a cauſe, *nor diſcouraged at them: For he knew in whoſe Power and Faithfulneſs he had put his truſt, and was fully aſſur'd he was able to keep ſafe that great* depositum *or pledg he had committed to him (viz. his* Soul *and* Body), *to the day of Chriſt's glorious coming to judgment, at which time he expected a glorious reward for all his ſufferings.* From Ver. 8, to 13.

(c) τῷ δοθῆναι, i.e. quam decrevit nobis dare Deus. Metaph. ſubj. Reipſa, data eſt nobis iſthæc gratia, per efficacem vocationem in *tempore*, non autem ante tempora ſecularia. *Piſcat.*

(d) *Ante tempora ſecularia*] Ante tempora ſeculorum quæ præterierunt à jactis mundi fundamentis. *Druſ.*

(e) Poſtquam Chriſtus mundo apparuit, Dei gratia & charitas in homines apparuiſſe dicuntur. Tit. 2. 11. & 3. 4.

4. *He exhorts him to hold faſt that (f)* form of ſound words (*or* ſhort ſummary *of ſuch things as were to be believed and practis'd by all*) *which he had receiv'd from him; which* ſummary *of ſound doctrine, he ſhews, conſiſted principally in precepts and directions concerning* faith *in Chriſt, and* love *to*

(f) Expreſſam formam teneto ὑγιαινόντων λόγων ſubaudi ὄντων ἐν πίστει καὶ ἀγάπῃ. *qui ſunt de fide & charitate*, vel *qui occupantur in fide & charitate Piſc.* Notatur objectum, & materia doctrinæ Pauli.

God

God and our Neighbour; which graces *are required by Christ, and framed in the hearts of all his true members, by his Spirit; see* 1 Tim. 1. 14. Gal. 5. 6. Eph. 6. 23. *He enjoins him also to keep inviolably that great* treasure
* 1 Tim. 6. 20 *or* depositum *of the Gospel* * *(which was entrusted to him to be kept pure and uncorrupted by him, and transmitted to posterity), through the power and assistance of the Holy Ghost, who dwelleth in the hearts and souls of true believers. He tells him, he supposed he had heard that the Asian-Christians, who were then at* Rome, *had in the time of his distress, forsaken him; as particularly,* Phigellus *and* Hermogenes. *He desires the Lord to shew mercy unto, and plentifully to reward the Family of* Onesiphorus, *who, being come to* Rome, *sought him out diligently, and found him, and shewed great kindness unto him, and oft refreshed him, and owned him without fear or shame in this time of his imprisonment, see* Eph. 6. 20. *He desires he may find mercy of the Lord in that* great day *when he shall come to judg the quick and dead, and to distribute rewards and punishments. For, says he, besides what he hath done for me here at* Rome, *thou knowest also very well in how many things else he relieved me when I was at* Ephesus. From Ver. 13, to the end.

Chap. 2. 5. *He proceeds to direct* Timothy *in the right management of his Ministerial Office. In order to which,*

1. *He exhorts him to strengthen and encourage himself through the grace derived to him from God the* Father, *as the Fountain; and* in *and* by *Jesus Christ as the Conduit-pipe.* Ver. 1.

2. *That the sacred Doctrine of the Gospel, and the precepts of holy living which he had heard him deliver in the presence of many the same he should impart and commit to persons of known ability and fidelity, who may be able to teach others.* V. 2.

3. *He should be ready to endure hardship, and encounter difficulties, as a good Soldier of Jesus Christ. And therefore as Soldiers were not to entangle themselves in the ordinary affairs of this life, such as* Merchandize, Trades, *or* Husbandry, *&c. but were to attend upon their* Colours, *and to observe the orders of their Commanders, so neither must a faithful* Teacher *of the Gospel encumber himself with such worldly matters as may hinder him from a faithful discharge of his Office, but must diligently attend upon his Ministry; and especially that he may please Christ, who hath called him to this warfare, and is his Commander and General, and is able abundantly to reward him for all that he shall* do *or* suffer *for him. And as they that strive for* Masteries *in the* Olympick-Games, *are not to be crowned except they strive* lawfully, *that is, observe the* Laws *and* Rules *of the Games, be they never so difficult or painful to be observed; And as the Husbandman must first* (a) *toil and labour, before he can be partaker of the fruits of the earth: so a Teacher of the Gospel must first labour, and take pains, and endure hardship, before he can hope to reap that great fruit and benefit, the* gaining *and* converting *of souls to Christ. He advises him therefore to consider of what he said, and desires the Lord to give him a right and sound judgment, that he may understand how to do all things right which belong unto him.* From Ver. 3, to 8.

(a) Sermonis ordo, paulo perturbatior, obscuritatem adduxit orationi. Ea tolletur si κοπιῶντα sit præteriti temporis & ab eo pendeat adverbium πρῶτον = *prius* & non ab infinitivo verbo quod sequitur λαμβάνειν & sententiam ad hunc modum ordinemus, oportet agricolam accipere fructus, sed si prius laboravit. *Erasm*

Præstat verborum Metathesin agnoscere ut hoc dicatur τὸν γεωργὸν δεῖ πρῶτον (ἢ γὰρ πρότερον) κοπιῶντα ἢ τῶν μεταλαμβάνειν τῶν καρπῶν. *Scultet.*

4. *He advises him to inculcate the Doctrine of Christ's taking his* humane nature *of the* seed of David *according to the Scriptures, and the Doctrine of his* Resurrection; *this being the Doctrine which* he *himself had*

every

every where preached; and for the preaching of this (b), *he was now imprisoned at* Rome *as if he were a Malefactor. But he acquaints him, that the* word of the Lord, *or* the Gospel, *was not bound; for he preached it freely, notwithstanding his bonds; yea, his imprisonment had been a means of divulging and spreading it very much in* Rome. *And he tells him, that the* Elect *were* worthy, *that for their edification and confirmation in the faith (in order that they may obtain salvation and eternal glory, which is freely given through the Merits and Mediation of Christ), himself, and other Ministers of Christ, should suffer all sorts of afflictions; and they ought not in the least to be discouraged thereat: For this (says he) is a most* true saying, *If we be afflicted with him, and suffer as he suffered, for the defence of the truth* [Rom. 8. 17, 36. 2 Cor. 4. 10.]; *nay, if we be persecuted even to death for his sake, we shall also live together with him, and shall certainly be rewarded with a participation of his glory. But on the contrary, if we deny him, he will deny us. And we may assure our selves of this, that though we may be unfaithful* * *in not confessing him stedfastly, or serving him with that fidelity we ought; yet he always abides faithful, and will never fail of performing any of his promises; for he cannot do any thing that is contrary to the perfection of his Divine Nature.* From Ver. 8, to 14.

(b) V. 9. ᾧ cujus causâ. Grot.

* εἰ ἀπιστοῦμεν] Si nos in illum infidi sumus; πιστὸς in his libris modo credentem significat, modo fidelem. *Grot.*

5. *He directs him to inculcate these things into his Auditors upon all occasions; and charge them strictly, as they will answer it before the Lord at his coming, That they fall not into those idle disputes and* verbal-contentions, *such as are mentioned* 1 Tim. 6. 4, *which tend not to any real profit or good, but infuse uncharitableness and faction into mens minds, and tend to the drawing them off from sound doctrine. As for* Timothy *himself, he exhorts him, That in his Ministry he should endeavour to approve himself unto God, an upright, sound, and faithful Teacher, a* workman *who (in respect of any unskilfulness, negligence, or unfaithfulness) hath no cause to be ashamed, and one that is a right* divider (d) *and distributer of the word of truth. But he should avoid* * *and take heed for himself, and endeavour that his Flock should avoid also the prophane and vain bablings and discourses of proud* Hereticks; *for such discourses will tend to the promoting and encreasing* (e) *of more and more impiety in the hearers. And their* false doctrine, *if it be not stopt at first, will eat as doth a* Gangrene, *and spread far into the body of the Church. This he plainly evidenceth unto them, by inclining in the dangerous error of* Hymenæus [*see* 1 Tim. 1. 20.] *and* Philetus, *who affirmed, that the* resurrection was past already, *acknowledging no other but the spiritual resurrection of the soul from the death of sin; by which dangerous doctrine the* Orthodox Faith (f) *of some concerning the resurrection of the body* (g) *at the last day, was overthrown. But he tells him, though some turn away from the truth, and the faith of some be overthrown; yet the* foundation *which God hath laid for the salvation of true believers, standeth sure and unmovable, having* this seal *to confirm it,* God knoweth who are his, and discerns them from others, and loves them, and takes care of them, and will preserve them unto eternal life; *yet such as have good ground to believe they belong to God, must not be secure and careless of their salvation, or indulge themselves in sin; but must know, that there is required on their part a* conscientious care to please God, *and that every one who names the name of Christ, and professes to believe in him, must make conscience to depart from all iniquity. But he*

(d) Qui prudenter distribuat & accommodet usibus Auditorum.

* Περιΐστασθαι pro *Cavere* habemus Tit. 3. 9. quia circumcludere solemus ea à quibus nobis metuimus. *Grot.*

(e) Ad incrementum impietatis proficient. *Vatabl.*

(f) Intellige fidem temporariam. Nam vera fides subverti nequit. *Piscat.*

(g) In Evangelio ἀνάστασις νεκρῶν tam apertè & tot locis describitur, ut non possit alia intelligi quam quæ erit post corporis ab animo sejunctionem. *Grot.*

be ſhews it cannot be expected in the Church, *any more than in a* great Family, *that all ſhould be equally good. In a great houſe there are Veſſels of* gold *and* ſilver, *and ſome alſo of* wood *and* earth; *ſome for more creditable, ſome for leſs creditable uſes (g); ſo it is not unſuitable to the ſtate of the viſible Church (God's great houſe) to have in it ſome* Heretical, *as other* Orthodox *profeſſors. Which thing ſhould ſtir up every one of us to endeavour to be of the number of the beſt. For if a man (through the aſſiſtance of grace) do labour to purifie himſelf from all pollution of error, and ſinfulneſs of life (which theſe Heretical Teachers he ſpeaks of were ſo tainted with), he will then manifeſt himſelf to be a* veſſel unto honour, *ſanctified and conſecrated to the ſervice of the Lord, and meet for the Maſter's uſe, and fitted and made ready to perform all manner of good works.* From Ver. 14, to 22.

(h) Huc tendit ἀλληγορία; Non mirum, ſi Deus aliquos ſinat ſe inſinuare in Eccleſiam, qui deinde malis factis ſe prodant. Deo nihil abſcedit, quia novit & bonis & malis uti. Conſer quæ ſunt, Rom. 9. 21, 22. *Grot.*

5. *He admoniſhes him to keep himſelf from thoſe carnal affections which young men are moſt apt to be led away with, ſuch as are not only* love of pleaſure, *but* raſhneſs, contention, pride, vain-glory, *which young Preachers too oft uſe to be infected with. And on the contrary, he adviſes him to purſue after* righteouſneſs, fidelity (*i*), charity, *and concord and agreement with all them that worſhip God ſincerely.*

(i) Ver. 22. πίστιν], h. e. fidem in verbis. *Grot.*

6. *That he ſhun thoſe idle and unprofitable queſtions which tend not to the promoting true Piety or Chriſtianity, but engender ſtrifes and contentions. For the ſervant of the Lord (who ſerves him in the Office of Teaching) muſt not be of a boiſterous contentious ſpirit, but muſt be mild, and gentle, and calm, and ready to inſtruct others, dealing with much patience and meekneſs with thoſe that oppoſe themſelves againſt the truth, and are otherwiſe perſwaded than we are, and ſo trying (k) whether it may not pleaſe God to bring them to a ſight and ſenſe of their ſins, and to repent of them, and to an acknowledgment of the truth, that ſo they may recover themſelves out of the ſnare of the Devil, by whom they were before captivated and enſlav'd to do his will.* From Ver. 22, to the end.

k V. 25. Experiendo an det Deus illis pœnitentiam; μήποτε pro εἴποτε ut Luc. 3. 15. ubi μήποτε habemus pro an. *Grot.*

Chap. 3. *He now prophetically admoniſhes and forewarns* Timothy *of thoſe dangerous* Seducers *and enemies of the truth, that were even then ariſing, and ſhould in after-times much more ariſe in the Church; charging him to have no communion with ſuch perſons, but to avoid them. He tells him, that in the* laſt days (*viz. the time betwixt Chriſt's aſcenſion and ſecond-coming*) *many* Monſters *ſhall ariſe in the Church, who ſhall be guilty of many notorious vices and enormities. He particularizes no leſs than Nineteen. He ſays, they will be inordinate* ſelf-lovers, covetous, vain-glorious, boaſters *of their gifts and virtues,* Rom. 1. 30; proud, *flying in the face of God himſelf with their wicked* blaſphemies, *if he croſs them.* Rev. 16. 9, 11, diſobedient to Parents, unthankful, impure, *and* unholy; without natural affection, *not regarding the very bonds of nature.* Rom. 1. 31. Truce-breakers, *unfaithful in Covenants and Contracts;* falſe accuſers, *loading the innocence of others with feigned calumnies;* Incontinent, fierce, *and bloodily diſpos'd,* haters *and perſecutors of all good men;* Traitors *, *that is, betraying their fellow-Chriſtians into the hands of perſecutors,* Mat. 10. 21, *and* 24. 9, 10. Heady *and raſh,* high-minded *and inſolent perſons,* lovers of pleaſure *more than lovers of God;* having a form *or ſhew of godlineſs, but no way manifeſting the power or efficacy thereof in their lives. Of this ſort he ſhews they are, who creep into houſes, and ſeduce weak and unſtable* women, *laden with ſins, and tranſported with divers luſts and paſſions, who out of their curioſity are always*

* V. 4. προδόται] Qui amiciſſimos produnt: Qualis Judas Luc 6. 16. *Grot.* Vide etiam Hammondum in loc.

always affecting ſomething that is new, *and accordingly ſeek after ſuch Teachers that may ſatisfie their curioſity; and though they give themſelves up to be diſciples to them, and pretend to be ever learning ſomething of them; yet its impoſſible for them by ſuch Teachers (who know it not themſelves) ever to attain to the knowledg of the truth, or the right way of ſalvation.* From Ver. 1, to 8.

The Apoſtle proceeds in deſcribing theſe Seducers: *He ſhews, that as* Jannes (a) *and* Jambres, *the Egyptian-Magicians, reſiſted* Moſes, *and ſought to render his miracles ineffectual,* Exod. 7. 11: *ſo theſe reſiſt the* truth, *and the ſaving-doctrine of the Goſpel, and thoſe that teach and maintain it; being men of corrupt minds, and ſuch as have no right or ſound judgment in the matters of faith, but ſuch as ought to be rejected of all men. But he tells him, they ſhall not proceed much further to deceive, for their folly ſhall be made manifeſt, and they ſhall be diſcovered to be* Impoſtors, *as thoſe Egyptian-Magicians were.* Ver. 8, 9.

(a) Their names are not found in the Old Teſtament. 'Tis poſſible the Apoſtle learnt them either from ſome ancient Record of the Jews then extant, or by the inſpiration of the Spirit of God.

As for Timothy, *he tells him, Thou haſt another pattern quite contrary to theirs. For thou haſt been preſent, and haſt often heard the* doctrine *I have taught; thou haſt ſeen the way and* manner *wherein I order my life; thou haſt known (b) the* ſcope *and aim which I propounded to my ſelf in my Miniſtry, and my* faithfulneſs *in the diſcharge of it; thou haſt ſeen my enduring many neglects and affronts, before I would give over my endeavours to reduce impenitent ſinners: thou haſt ſeen my* charity, *and brotherly affection to all Chriſtians, and my* patience *in bearing afflictions and perſecutions, as particularly thoſe that came upon me at* Antioch *of* Piſidia, *Act.* 13. 45, *at* Iconium. *Act.* 14. 2, *at* Lyſtra, *Act.* 14. 19: *I ſay, thou haſt ſeen what great perſecutions I have endur'd, yet out of them all the Lord hath delivered me. And therefore be not thou diſcouraged when thou meeteſt with ſuch tribulations. For this I foretell thee, That all that will live godly according to the rules of Chriſt, ſhall meet with perſecution, and muſt accordingly arm themſelves with patience and expectation of it. But though* evil men *and* ſeducers *will wax worſe and worſe, deceiving others, and being themſelves deceived; yet continue thou ſtedfaſt in that doctrine thou haſt learned of me, and whereof thou haſt been aſſured that it is the* true doctrine *of Chriſt, being delivered to thee by my ſelf, who am an Apoſtle of his, and called immediately by him, and who was taken up into the third Heaven,* 2 Cor. 12. 2. *And thou oughteſt the more firmly to adhere to this doctrine, becauſe from a child thou haſt been inſtructed in the holy Scriptures of the Old Teſtament; which if thou do well underſtand, they will make thee wiſe to diſcern the* right way *of attaining eternal life, which is by faith in Chriſt Jeſus the promiſed Meſſias,* Joh. 5. 39. *And all thoſe Divine Writings both of the Old and New Teſtament, being given by the inſpiration of God, ſhould be diligently read and conſidered by thee, there being contained in them that which is profitable* to teach the truth, to convince of error, to correct evil manners, to inſtruct *in righteouſneſs, and to make the* man of God, *the Paſtor of the Church, perfectly meet and fit for every part of his Office, and to furniſh him with directions for the performing of every good work required of him.* From Ver. 10, to the end.

(b) παρηκολουθηκάς] A principio uſq; ad finem adfuiſti, & teſtis es omnium. *Vatab.*

V. 16. *Omnis ſcriptura*], i. e. tota ſcripturâ Intelligitur totum ſcripturæ ſyſtema, cui, quæ antecedunt, & ſequuntur, prædicata augu- ſta competunt, non verò ſingulis vel libris, vel dictis. *Glaſſ.*

Non id vult Apoſtolus quòd unaquæq; pars Scripturæ ſit utilis ad omnia iſta; hic enim ſenſus liquidò falſus eſſet: ſed, quòd in univerſâ Scripturâ hæ quatuor utilitates reperiantur. Eſtius.

Chap. 4. *He now gives* Timothy *a very ſolemn charge and exhortation, not knowing but that it might be the laſt that ever he ſhould give him. He charges him, as he will anſwer it before God, and Jeſus Chriſt (who ſhall judg the quick and dead at that great and illuſtrious appearing of his, when he ſhall come*

come in the Clouds gloriously attended with all his holy Angels, and when there shall be a full manifestation of his Kingly Power) to preach *the word faithfully, to be* instant *with an holy importunity in* season *and* out of season (*a*) *(that is, at such times and seasons as were proper and appointed for it, yea, and at some that were not) that he labour to* convince *evildoers of their wicked courses, to* reduce *by reprehension those that are fallen, though not so fully and scandalously to* exhort *others to* go on *that have begun well; and all this with lenity and gentleness joined with sound instruction. For he tells him,* such times *were coming wherein many would not endure* sound doctrine; *but having ears itching after novelties, and such things as might please their lusts, would seek after such Teachers as would gratifie their humour,* Isa. 30. 10. *(and they would find many* (b) *such), and by them they would be turned from the truth, and brought to believe fables and meer lyes. He advises* Timothy *therefore in such dangerous times, to be very* wachful *over himself in all respects, and diligently to watch over those also whom he was to instruct, to endure afflictions courageously, to do what belongs to an* Evangelist, *or a person intrusted by the Apostles of Christ with the propagating of the Gospel* [Eph. 4. 11.], *to labour to* fulfil (c) *his Ministry, and to perform all the parts of it in such manner, that he may sufficiently evidence and prove that he is a faithful Minister of Christ. As for* himself *(he tells him), he was shortly to be offered* (d) *up as a sacrifice to God, his blood was to be shed and poured forth, the time of his departure out of this world was at hand* (e). *And he could mention it with joy and comfort, that he had (through grace) behaved himself faithfully in his Christian warfare; he had run his Christian race diligently, and was now almost come to the end of it. He had been faithful to Christ in his Office, and had not fallen off, nor made defection at any time from the* faith *which he had taught and profess'd, and therefore he doubted not but there was a* Crown of Righteousness *reserved for him, such as God of his free-grace hath promised to give his faithful servants, as a just recompence of their righteous and holy walking before him. And such a reward he doubted not but Christ the righteous Judg would give him, in* part *at the day of his dissolution, but more* fully *at the last Judgment* (f). *And not only himself, but all other faithful Christians also, may expect the same, who joyfully look and long for Christ's second coming, that they may then see him in his glory, who suffered so much for them in this world, and may receive from him their everlasting reward.* From Ver. 1, to 9.

(a) *Sparcenda est manus: non potest fieri ut non aliquando succedat mulcta tentanti.* Sen. Ep. 29.

(b) V. 3. *Cumulabunt*] Multos reperient tales doctores.

(c) τὴν διακονίαν σου πληροφόρησον] Imple. Grot.

(d) σπένδομαι] immolor, h. e. mox immolabor, præsens pro paulo post futuro; alludit ad vini vel sanguinis libationem in sacrificiis. *Frid.*

Metonymia adjuncti metaphorica, nam sacrificiis libamina adjungebantur. Vid. Phil. 2. 17. *Pisc.*

(e) This the Apostle knew, either by some special revelation, or by observing the condition and circumstances of his affairs.

(f) Distinguendum de diverso modo quo corona hæc justitiæ datur. Datur enim vel *in spe* nimirum in hac vita, vel *reipsa*: & quidem vel *inchoate* statim post mortem respectu animæ, vel *consummate & perfecte* respectu animæ simul ac corporis in die novissimi adventus. *Fridlib.*

In the Conclusion of his Epistle he desires Timothy *to come to him with all the speed he could. And he should the rather hasten his coming, because* Demas, *who did assist him in preaching the Gospel,* Philem. v. 24, *and* Col. 4. 14, *through worldliness had now forsaken him, and was gone to* Thessalonica. *And as for* Crescens, *he had sent him to* Galatia *to preach the Gospel there; and on the same errand he had sent* Titus *to* Dalmatia, *and* Tychicus *to* Ephesus. *By which means he was almost all alone at present, no body but* Luke *remaining with him, which made him the more to stand in need of his help and presence. And when he came, he should bring* Mark (Barnabas's *Kinsman) with him, who he knew would be very useful to him there for*

for the preaching and propagating of the Gospel. He orders him to bring him from Troas a Cloak (*g*) *that he left there, as also some Books (possibly the Volumes of the Old Testament, with some* Jewish *Commentators on them); but especially the* Parchments (h), *wherein possibly he had written many things for the help of his memory.*

(g) Vide paupertatem tanti Apostoli qui rem tantillam, tam longè relictam, inter damna censuerit. *Grot.*

(h) Per has μεμβράνας intelliguntur Schedæ pelliceæ in quibus Paulus quædam scitu digna ad juvandam memoriam annotaverat, unde de iis singulariter sollicitus, dicit, *Et maximè membranas.* Gerhard. in loc.

Paulus Bibliothecam librorum Græcorum non habebat; attamen in membranis ad usum suum excerpserat alia ex *Epimenide*, alia ex *Arato*, alia ex *Menandro*. Grot.

He tells him, That Alexander *the Copper-smith (probably that person mentioned* Act. 19. 33.*) had done him a great deal of wrong at his being there; but God will one day reward* (i) *him according to his works. He advises him especially to beware of him, and to avoid him as an* Excommunicate *person* [*see* 1 Tim. 1. 20.], *and as one that hath violently and vehemently opposed the truth and sincere preaching of the Gospel. He tells him, that at his* first-Hearing *before* Nero *the Emperor, or his Officers; all of his acquaintants that were able to have stood him in any stead, either by their power at* Rome, *or by their testimony in his defence, through* infirmity *and* fear of suffering, *forsook him. He desires God to pardon them for it. Yet notwithstanding, God stood by him, and strengthned him, that his boldness and constancy* in defending Christianity in the face of all dangers, *might be a convincing argument, that* the preaching of the Gospel (*k*) *was not a thing carried on by man's power, but by divine assistance; and he was so wonderfully preserved, that the* preaching of the Gospel *might be more fulfilled by him, and that the doctrine of Christ might be spread into* Nero's *Court, and among all those Gentiles of several Nations that frequented* Rome. *And for this reason he supposes it was, that God at this time so wonderfully delivered him from the imminent danger of death, and the cruelty of* Nero, *as out of the mouth of the Lion. Yea, he was confident, that God would still deliver him from doing any thing unworthy of an* Apostle *and* Servant *of His, or that might blemish his holy profession; and would bring him safe at last unto his heavenly Kingdom. To this only wise and ever blessed God he desires all honour and glory may for ever be ascribed.* Amen.

(i) V. 14. Reddat ei Deus tam quæ fecit, quam quæ faciet. Hoc non est imprecantis, sed Deo judicium omne permittentis. M.S. & Syrus legit ἀποδώσει.

He desires him to remember him kindly to Prisca *and* Aquilla, *and the Family of* Onesiphorus. *As for* Erastus *and* Trophimus, *if he desires to know what is become of them, he tells him, That* Erastus *stay'd at* Corinth, *and did not come at all to* Rome; *but he left* Trophimus *sick at* Miletum (*l*). *He desires him again to make haste to him, and to come to him, if possibly he could, before Winter. He sends him salutations from several Christians there at* Rome. *He shuts up his Epistle with this accustomed seal* [*see* 2 Thes. 3. 17.], *wishing that the grace of Jesus Christ may (as to its effects and sense) reside in his* soul *and* spirit, *to* enlighten, sanctifie, *and comfort him more and more. And the same he wishes to all the faithful that were with him at* Ephesus. From Ver. 9, to the end.

(k) Ut ex meâ omnium præsidio orbati constantiâ & mortis contemptu, omnes intelligerent & quasi in animis suis convincerentur, *præconium Evangelii* non esse opus humanum, sed divinum. *Sculs.*

Erat non vulgaris Ministerii ejus confirmatio, quòd cum totus mundus furiosè in eum insaniret, & humana omnia præsidia ipsum deficerent, invictus tamen steterat. *Calv.* in loc.

(l) Omnino assentior doctissimo Bezæ legenti ἐν μελίτῃ vid Act. 28. 1. In itinere Hierosolymis Paulus *Meliten* attigit, non *Miletum*. Videmus hic obiter Deum qui dona sanationum Apostolis dederat, aliquas voluisse corporis infirmitates & in ipsis & in ipsorum amicis manere, ut appareret eos esse homines. *Grot.*

SECT. XVI.

AND now we can trace this great Apoſtle *Paul* no further by any light the Scripture hath left us. Some learned men indeed hold, that (the *two years* being ended in which he was detained in Military cuſtody, and taught the Doctrine of Chriſt at *Rome*) he preached the Goſpel up and down in *Italy*; and from thence went into *Spain* and the Weſtern parts. And ſome hold, that he went into *Greece* and *Aſia*, where for five or ſix years he confirmed and eſtabliſhed the Churches he had before planted in thoſe Countreys, and then returned to *Rome* again; where, on the 29 of *June*, in the 13 year of *Nero*, he was beheaded. *Chryſoſtom* in his 26 *Hom.* on 2 *Cor.* ſays, The day of his death was more certainly known than that of *Alexander* the Great. Vid. *Uſſerii Annales.* But others think, that after his writing his ſecond Epiſtle to *Timothy* (about which time it ſeems he had warning that his departure was at hand, 2 *Tim.* 4. 6, 7, 8.), 'tis impoſſible to find out by any Scripture-light, what became of him; and 'tis no fault to be ignorant of that which God hath not thought fit to have revealed to us. Indeed he mentions in his Epiſtle to the *Romans*, ch. 15. 24, his deſire and intent to go and preach in *Spain*. But it ſeems he ſaw cauſe to change his reſolution. For it appears that when he wrote his Epiſtle to the *Hebrews*, he intended very ſhortly (if *Timothy* came to him from *Epheſus*) to go for *Judea*, Heb. 13. 23; yea, to go to *Philippi* [Phil. *ch.* 2. *v.* 24.] and to *Coloſs* [Philem. v. 22.]. Poſſibly the *apoſtacy* and *wavering* he heard of in the *Eaſtern Churches*, cauſed him to think it more needful to go thither, than to go *Weſtward*. He expected indeed *Timothy* to come to him again to *Rome*; but whether they ever met and travelled together again, or what further became of either of them, we cannot from any thing the Scripture hath left us, certainly determine.

SECT.

SECT. XVII.

THE *Apoſtle* and *Evangeliſt John*, the ſon of *Zebedee*, and Brother of *James*, the *Diſciple* whom the Lord ſo intirely loved [*Joh* 13. 23.], wrote, as 'tis probable, about this time, his *firſt Epiſtle* (which only is *Catholick*, the other two being particular), from *Epheſus*, not long before the deſtruction of *Jeruſalem*, as ſeems to be intimated *chap.* 2. *v.* 18. The occaſion of writing it, ſeems to be this: 1. He ſaw that many *Heretical Teachers* and *Seducers* were riſen up in that Age, ſome of whom denied the *Deity*, others the *Humanity* of Chriſt, or that he was appointed to be the Saviour of Mankind: Theſe he calls *Antichriſts*, as fore-runners of the *great Antichriſt*, and arms thoſe to whom he writes, againſt their Seductions. 2. He ſaw that many that profeſſed Chriſtianity, neither lived *piouſly* toward God, nor *charitably* with their Brethren; and he thought it needful to reprove theſe ſcandalous enormities, and to ſtrengthen all true believers in the Chriſtian Faith, and in a ſtedfaſt profeſſion thereof; and to preſs them to holineſs of life, and ſincere brotherly love.

The parts of the Epiſtle are three: **The firſt Epiſtle of John.**

1. The *Preface* or *Introduction.*
2. The *Body* of the Epiſtle.
3. The *Concluſion.*

1. THE Preface or Introduction; *wherein he ſhews what was the* ſubject-matter *he intended principally to treat of in this Epiſtle*, viz. *the great* Theme, Argument, *and* Matter *of the Goſpel*, Jeſus Chriſt. *And*, 1. *He intends to ſpeak of his* Godhead, *which he ſets forth by theſe phraſes.* That which was from the beginning----the word of life----the life----that eternal life which was with the Father--- 2. *He ſpeaks of his* Humanity, *which he ſets forth by theſe expreſſions*, Which we have heard, ſeen, look'd upon, *and* our hands have handled.

He tells them therefore, that that Perſon (*a*) *who was in the beginning, and had a* being *before the beginning of the world*, *whom* they (*his Apo-*

(a) Sermo hic eſt de filio Dei incarna-

to quem Apoſtoli viderunt, audiverunt, & manibus contrectaverunt. ὃ λῶ] *quod erat*, pro *qui erat* à principio. Neutrum genus poteſt non ſolum de re quæ non eſt perſona intelligi, ſed etiam de re quæ eſt perſona. Vide c. 5. v. 4. Chriſtum hic intelligi docent attributa, quia viſio, & contrectatio, *Chriſti perſonæ*, non verò *Evangelio* poſſunt convenire. *Gomar.*

Quod fuit ab initio] Si Chriſtus a principio mundi, ſeu quum mundus inciperet jam erat, erat igitur ab æterno, quia *tempus* cum mundo incepit. Λόγος autem nominatur Chriſtus quia eſt æternâ illa ſapientia per quam Deus Pater mundum condidit, & genus humanum inde à mundi principio allocutus eſt. Deniq; *vita* nominatur, itemq; *vita æterna*, quia eſt author vitæ in omnibus creaturis quocunq; illæ vitæ genere vivant. *Piſc.*

ſtles)

ſiles) had heard *preach in* Judea, *whom they had* ſeen *with their eyes, and familiarly convers'd with, and their* hands had touched *both before and after his reſurrection*; Him *they did now declare unto them*; *yea, whatever was needful to be known of the* Word of life (b), *that is, of* Chriſt Jeſus, *the* Eternal Word *of the Father, who hath* life *in himſelf, and communicates both* natural *and* ſpiritual *life to all that partake of it. But here ſome might objecti*, How could you ſee the Word of life? *God is* inviſible; no man hath ſeen him at any time. *He anſwers*, they might ſee him: *For* that life, that eternal life *which was with the Father* (c) *from eternity (being his Eternal only begotten Son, and a* diſtinct Perſon *from him) was in the* fulneſs of time *manifeſted in the fleſh; and we his Apoſtles ſaw him in his aſſumed human nature; and do now teſtifie, publiſh, and declare him unto you, that you may have communion with us and other faithful Chriſtians (and not with falſe Teachers), and that being* in our communion, *you may partake with us of all thoſe ſpiritual benefits and priviledges which Chriſt hath purchaſed for us; and you will have no cauſe to repent of coming into this ſacred communion and fellowſhip. For we that have ſincerely embraced the Doctrine of the Goſpel, have communion with the* Father, *who* in *and* through *Chriſt is now our reconciled Father (having adopted us for his Children) and with his Son* Jeſus Chriſt; *to whom being by faith united, we are made partakers of his righteouſneſs, and receive ſpiritual life and grace from him for the ſanctifying of our natures. I write theſe things therefore unto you, to direct you into that way wherein you may have abundant matter of joy and comfort* [Joh. 15. 11.]; *ſo that you will be no loſers by following my directions.* From Ver. 1, to 5.

(b) *De verbo vitæ*] Idem ſonat ac ſi diceret illud ipſum æternum Dei verbum vivens, ac vivificans, quod incarnatum ac inter nos verſatum eſt, de eo jam loquor.

(c) *Vita quæ erat apud Patrem*] h. e In ſinu Patris, ut filius unigenitus, *unum* cum patre *naturâ*, & *gloriâ*, non *aliud*; diverſus verò & alius *perſonâ*, Joh. 1. 1. Hîc diſtinguuntur duæ perſonæ nempe *verbum*, & *Pater* apud quem verbum fuit. Non enim unum idemq; apud ſeiptum fuiſſe dicitur. *Gomar.*

2. *He comes now to the* Body *of the Epiſtle; wherein he exhorts them to the practice of holineſs. He tells them, that this is the* ſum *of the Goſpel preached by Chriſt, which they his Apoſtles heard from him, and now teſtifie and publiſh, that* God is light, *that is, infinitely full of* wiſdom *and* purity; *neither is there* error, ignorance, falſhood, *or the leaſt imaginable touch of impurity in him, neither can any impurity pleaſe him. Therefore whoever pretends to have communion with him (who is* Light and Holineſs), *and yet walks in the* dark *ways of ſin and impurity, he is a* lyar, *and deals not uprightly, but denies in his works what he profeſſes with his mouth. For what communion can there be between* light *and* darkneſs? *But (ſays he)* If we walk in the light, *that is, in the clear knowledg and light of the Goſpel, framing our lives and converſations according to the pure precepts thereof, and conforming our ſelves to God, who is* light *and perfect purity, and* dwells in light glorious and inacceſſible [1 *Tim.* 6. 16.], *and whoſe actions are all holy and pure; then we ſhall have* fellowſhip *one with another,* we *with him, and* He *with us; and being by faith united unto Chriſt, his blood cleanſeth us from the guilt of all our ſins both original and actual. But if we ſhall ſay or imagine, that we are ſo free from ſin, that we need not the* blood *of Chriſt, nor his* interceſſion, *for the purging our conſciences from guilt, we miſerably deceive our ſelves, and there is no true judgment or diſcerning of things in us, but we glory in that which is a meer* lye *and falſhood. But if we penitently confeſs our ſins, and by faith have recourſe to the merits and interceſſion of Chriſt for the pardon of them, God is ſo* faithful, *that he will forgive us all our ſins, according to his own gracious promiſe; and he is alſo ſo* juſt, *that he will not exact the debt from thoſe for whom his Son hath ſatisfied, but will for his ſake forgive us all our unrighteouſneſs. If we ſhould ſay therefore, that we have not ſinned, or have not made our ſelves*

ſelves ſo guilty and ſo liable to eternal death, that we need ſuch an expiation as the death and paſſion of the Son of God, we ſhould in effect give God the lye, *and deny what he hath affirmed in his word, namely, That* all men are ſinners, *and ſo need a Saviour; and thereby we ſhall ſhew, that the* truth *of God, as 'tis revealed in his word, is not received nor believed by us.* From Ver. 5, to the end.

Chap. 2.

Now leſt any, from what he before ſaid (of God's readineſs to forgive ſin to thoſe who confeſs their ſins, and fly to Chriſt for their pardon), *ſhould encourage themſelves to ſin freely and boldly; he tells them (giving them from the abundance of his love and paternal affection, and in reſpect of his age, the loving compellation of* little children) (a) *that his end and ſcope in writing theſe things, was to* keep them off from ſin, *and to exhort them to uſe all poſſible care to avoid it. But if they have fallen, or ſhall fall through* infirmity, *or the* violence of temptation, *into any act of ſin, then they ſhould not deſpair, but conſider (for their encouragement) that they have an Advocate with the Father, Jeſus Chriſt* the righteous (*whoſe perfect righteouſneſs renders him a fit and meet Interceſſor for us, and who requires nothing of the Father in our behalf, but what is juſtly due to him upon the account of the merit of his death*), *and having offered up himſelf a Propitiatory Sacrifice for our ſins on the Croſs, his interceſſion now in Heaven muſt needs be of marvellous virtue. Nay, you may aſſure your ſelves, that his Sacrifice was of ſuch infinite value and merit, that 'tis not only ſufficient for the obtaining pardon for our ſins who are* Jews, *but for the ſins of the* Gentiles *alſo, provided they repent and believe in him.* Ver. 1, 2.

(a) Vox eſt blandiſſimæ monentis, quâ & Chriſtus ad diſcipulos ſuos uſus eſt, Mar. 10. & Joh. 13. & Paulus ad Galatas cap. 4. Ipſe vero Johannes in hac Epiſtola frequentiſſimè, oûtiez adminimum.

2. *He comes now to ſhew, That 'tis not enough for them to profeſs they* know *Chriſt, except they yeild ſincere obedience unto him. For this is the certaineſt* mark *and* proof *that we know Chriſt* effectually, *and have communion with him, If we ſo love him, that we ſincerely endeavour to keep his Commandments. For he that boaſts he knows him, and yet makes no conſcience to obſerve his commands, neither doth his knowledg work in him any endeavour to conform himſelf to Him in holineſs and purity, that man is a* great lyar, *neither is there any truth or ſincerity in him. But a conſcientious endeavour to obſerve his* word *and* commandments, *is a great and ſure argument, that* in him that doth ſo, *the* love of God *is grown to a high pitch, and a great evidence to himſelf that he is a* true branch in Chriſt, *and a true member of him. And whoſoever profeſſes to be one of his members, ought to imitate him in a holy life and converſation.* From Ver. 3, to 7.

3. *He exhorts them to* ſincere brotherly love. *He tells them, 'tis no* new (b) matter *which he now injoin'd them, but that which they were taught not only in the* Old Teſtament, *but at the firſt preaching of the Goſpel among them* [Mat. 5. 44. Joh. 15. 12.]; *and what was ſo early taught them, may well be call'd an* old Commandment: *I ſaid (ſays he), it was an* old Commandment, *and yet in ſome reſpects I may call it a* new one, *and ſo 'tis called by our Saviour himſelf,* Joh. 13. 34, *becauſe 'tis preſs'd in a* new manner *by Chriſt, and urged upon a new ground, and confirmed by his own example and ſpecial love, and imprinted in the hearts of believers by his own Spirit, according to the Promiſe of the New Covenant,* Jer. 31. 33. *And there was in Chriſt a true and ſincere love towards you* (c); *and therefore you ought to look that there be a true and ſincere love in you towards him. And this ought the rather ſo to be, becauſe the* darkneſs *of ignorance which was formerly in the world, is now paſt, and the true light of the*

(b) Vos Iſraelitæ jam olim habuiſtis hoc præceptum, Lev. 19. 18. Non ergo *novum* vobis videri debet, quanquam protenſum latiùs, & provectum ſublimiùs.

V. 7. *Quod vos audiſtis*] i. e. Veſtri Majores. *Grot.*

(c) Sicut, in Chriſto eſt vera & ſincera dilectio; ſimiliter, ſit etiam in vobis.

the Goſpel clearly ſhineth among you. He further preſſeth this duty from this reaſon, Becauſe he that profeſſeth himſelf to be in the light, *and to know the truth, and yet hateth his brother, is in the darkneſs of ignorance and ſin. For if the eyes of his underſtanding were clearly enlightned with Goſpel-truth, his affections would be otherwiſe diſpos'd. But on the contrary, he that* truly loveth his brother, *thereby evideneth himſelf to* abide in the light, *and in the truth, and that the* true light *abideth in him. And whilſt he thus walketh in the light, he walketh inoffenſively in a ſtate of grace, and neither ſtumbleth himſelf, neither is there occaſion given by him that others ſhould ſtumble, or be drawn into any ſin, or hardned in it. But he that hateth his brother, is in darkneſs, and walketh in darkneſs; he goes on in ſin, ſwerving from the right way that leads to ſalvation, and knoweth not whither he goes, nor how near he is to a precipice, and utter ruin, becauſe his mind is darkned with ſin. He now directs his ſpeech to thoſe who were* ſincere Chriſtians *among them, and walked in the light (and to* theſe, *from his paternal affection, he gives the endearing-compellation of* little Children **), telling them, That he gave them theſe exhortations to* brotherly love, *becauſe God hath been ſo kind to them, as to forgive them all their ſins for Chriſt's ſake; and therefore they ought, upon that account, to be ready to forgive one another, and to love one another.* From Ver. 7, to the 13.

* V. 12. *Filioli*] Nondum incipit diſtributio in certas ætates, quæ continetur v. ſeq. ſed iſta appellatio cunctas ætates complectitur. *Piſc.*

And now, ſays he, beloved Chriſtians, *ſuffer me to ſpeak unto you as a* Father *doth to his Children, and diſtinguiſhing you according to your ſeveral ages, to addreſs my exhortations and inſtructions particularly unto you. And* firſt, *Let me ſpeak to you that are more advanced in age, and are, as it were,* Fathers *among the reſt. 'Tis agreeable to* your age *to know* ancient *things; and ſeeing you have attain'd to a greater meaſure of knowledg than others, of* the Ancient of days, *the Eternal Son of God* [Dan. 7. 9, 13, 22.], *I think, fit to exhort you to make a good improvement of it. Let it be an engagement upon you to love him more ardently, and to imitate him more carefully.* 2. *Let me ſpeak to you* young men, *who are in the flower of your age, and the vigour of your ſtrength; 'Tis agreeable to your age to be* valiant Soldiers, *and to be ambitious of Victory and Conqueſt. Now ſeeing you have been enabled by God not only to fight valiantly againſt* fleſh and blood, *but againſt the* Devil *and his temptations, and (through the aſſiſtance of grace) have overcome him, I exhort you to take eſpecial care that he do not at any time ſurprize you, and ſo prevail over you.* 3. *Let me ſpeak unto you* little Children. *The firſt knowledg* young Children *uſe to have, is of their Father. They know their Fathers before other men, and are more fond of them than of others: Seeing therefore you know your* heavenly Father, *I exhort you that you endeavour to expreſs a very ardent affection to him, and to labour to pleaſe him, and to be obedient to him in all things. Again, I reiterate and re-inforce my exhortation upon you* ancient men, *to imprint it the deeper upon you: And ſo likewiſe on you* young men *alſo, becauſe Chriſt hath endued you with ſtrength from above (which is far more excellent than your natural ſtrength), and hath put his* word *into your minds (which is the Sword of the Spirit,* Eph. 6. 17.), *whereby you have been inabled to overcome the* evil one. *Take you heed eſpecially, leſt at any time he prevail over you, and ſo deprive you of the glory of your victory. And ſeeing both* old men, *and thoſe that are in their* middle-age, *are apt to* love the world *too much; let me exhort you all to take heed of all* inordinate love *of it, or of any of the things that are in it. For* ſuch a love *of the world, and* the true love *of God, are inconſiſtent; becauſe the* one *promotes corruption and ſin, and the* other *ſanctification and holineſs. And you ſhould conſider, that* all the things *that are in the world (which*

(d) Dat cuiq; ordini quæ ipſi conveniunt. *Senibus* competit notitia, & congruum eſt ut *Antiqui* cognoſcant *Antiquum dierum.* Eſtius.

can invite us to love them), are reducible to theſe three heads: 1. The luſt of the fleſh, *that is, all corporeal delights and pleaſures.* 2. The luſt of the eye, *that is, all viſible poſſeſſions and riches, and outward eſtate.* 3. The pride of life; *that is, all honours, pomp, high places, and advancements. And an inordinate affecting or luſting after theſe things, comes from the corruption that prevails in the world, and in worldly men; and not from the Father, unto whoſe holineſs they are no way agreeable. And beſides this, they ſhould conſider, that the* World, *and* the things therein *(that are ſo luſted after *), are but* tranſitory *and fading things, and ſoon paſs away; neither can they give to thoſe that moſt love them, any durable felicity. But on the contrary, they that ſet themſelves to do the will of God, and to mortifie theſe inordinate luſts and affections to the things of the world, ſhall obtain eternal life (e). Laſtly, He addreſſes himſelf again to thoſe whom he before call'd* little children: *He intimates to them, that though* coveteouſneſs *and the* love of the world *is not uſually found in that age, as it is in the two former; yet the* weakneſs *of their underſtandings,* and want of ſound judgment *and* diſcerning, *doth commonly expoſe them to a danger of another kind, and that is,* to be ſeduced *and drawn away by erroneous Teachers. And though there were many* Seducers *in former ages, yet he tells them, that now they will be more rife than ever. For this is* the laſt time; *The deſtruction of the* City, *and* Temple, *and* Polity *of the Jews was now at hand. Ye have heard (ſays he) of a great and notorious* Antichriſt *(the Prince of all Seducers) that ſhall come and appear in the world* [*ſee* 2 Theſ. 2. 3.]; *I tell you,* He *is not yet come; but there are ſundry* fore-runners *of him come, ſuch as will endeavour to draw men off from believing in Chriſt the true Meſſias, and will perſwade them to believe lyes. And our Saviour himſelf fore-told* [Mat. 24. 11, 24.], *that ſuch Seducers as theſe would come, and advertiſed us of the time of their coming; and according to his prediction, there are now many* Antichriſts *(f) come into the world,* viz. falſe prophets, *who corrupt the Chriſtian Doctrine; and being acted by ſuch a* Spirit of error *as the* grand Antichriſt *will be acted by, they may well partake of his name; and by their ſwarming now, you may know that the* laſt time *is come. And theſe* Antichriſts *and* falſe Teachers, *he ſhews, once held external communion with Orthodox and faithful Chriſtians; but they departed from their communion, and thereby declared, that they never were ſound members of that Body. If they had been of the* ſame Faith, *and had really believed the ſame truth, they would not have departed from them. But as for them, he tells them, he need not write much about this matter; for they had* an Unction from the Holy One; *that is, they were furniſhed with the gifts and graces of the* illuminating *and* ſanctifying *Spirit of Chriſt, teaching them all things neceſſary (g) for their ſalvation, and preſervation from Seducers. Therefore his writing to them now, was not becauſe he apprehended they were ignorant of the* truth; *but ſeeing they knew the truth, he was willing to confirm them in it; and he doubted not, but by their knowing the truth, they would be able to diſcern a* lye, *or a* falſe doctrine *from it, ſeeing it doth in no wiſe agree with it. A* lye *or* falſhood, *he tells them, hath nothing of the nature of truth in it; therefore they will not eaſily receive the* one *for the* other. *Now he would have them conſider, what Lye or Falſhood can be equal to the denying of the great Truths of the Goſpel? And who is a greater* lyar *and* ſeducer, *than he* that *denies Jeſus to be the promiſed Meſſias? Whoever doth ſo, he tells them, is* an Antichriſt, *and denies in effect both the* Father *and the* Son. *He denies the* Son *directly; he denies*

* So *luſt* is to be taken here; as *hope* is put for the thing *hoped for*, Ro. 8. 24. and *faith* for the thing *believed*, Jude 3.

(e) Sub tam magnâ ſpe nulli labores duri videri debent. Grot.

(f) Quod Johannes de Antichriſtis jam exortis ait, illud veriſſimum eſſe ex Cerenithi, Ebionis, Simoniis Magi, Baſilidis & Nicolaitarum hiſtoriâ conſtat. *Gom.*

(g) Ver. 20. οἴδατε πάντα] ſcil. quæ ad vitandos tales impoſtores ſunt neceſſaria. Reſtringi debet vocum univerſalitas ex ſubjecta materiâ. *Grot.*

(h) See chap. 5. 9, 10.

the Father *by consequence, who testified* (h) *of Christ by his voice from Heaven, and by Miracles; which testimony is not true, if Jesus be not the Christ. Therefore whosoever denieth the* Son *to be the* Messias, *or denieth his* Person, Natures, Offices, *or* Merits, *he is* an Antichrist (i), *and denies as well the testimony of the* Father, *as the* Messias-ship *of the Son. And whosoever denieth the* Son, *cannot have the Father for* his God, *or* reconciled Father, *seeing there is no reconciliation for* fallen man *with God, but* in *and* through *Christ. He advises them therefore, that whatever their temptations should be, they should not forsake the* Doctrine *which from the beginning of their Christianity they had received. To which if they firmly adhered, they should continue in the* favour *and* love, *and in the communion of God the* Father, *and of Christ Jesus his Son. And whatsoever hazzards they should run by so doing, they might comfort themselves with this, That He hath promised eternal life to all that continue in the faith and obedience of his doctrine. These things he tells them he had written to them, to arm them against the* Seducers *that were now among them. But he need not give them any other* armature *than what they had already. For the* anointing *which they had receiv'd from Christ* (viz. *the* illumination *of his Spirit*) *abiding in them, would teach them all things necessary to salvation. And they need not that any man should teach them any* new doctrine, *any* new fundamental principles *of Faith, as yet strange and unknown to them. They need no* new Gospel *or* Doctrine *for kind and substance, though they need more teaching in order to their growth and further improvement in real Piety and Christianity. Seeing therefore the* Anointing *which they had received from the Spirit of Christ, instructed them concerning all things necessary to salvation, and seeing what it taught and suggested, was the* very truth, *and no lye; he was confident they would abide in Christ, and the profession of his truth. And now returning to speak to them all in general, he exhorts them to look to it, that they do* abide in the faith of Christ, *in his communion and doctrine, and thereby they shall have confidence to look him in the face, and not be ashamed to present themselves before him at the great and glorious day when he shall come to judg the world.* From Ver. 13, to 29.

(i) Non quod *eximius ille Antichristus* primus id facturus sit, sed quod eximiè & impudenter supra cæteros, ac majore cum effectu.

4. *He exhorts them to the sincere practice of righteousness, and to abandon all manner of sin and unrighteousness. For if they know and be sensible (as sure they must needs be), that God* (k) *is a God infinitely* righteous *and holy, they may well know also, that whosoever is born of him, and hath received a new and divine life from him, doth endeavour to live righteously, and thereby declares himself to be a child of his, and like unto him; and,* as a son, *may expect protection, and an inheritance from him.* V. 29.

(k) Transit de *Christo* ad *Deum*; nec id mirum, cum utriusq; mentio præcesserit. *Grot.*

Chap. 3.

He shews what a great and high favour it is, that true believers *and* righteous persons *should both* be, *and also be* accounted *and* acknowledged *for the children of God, and should have the priviledges belonging to that state. 'Tis true, the world doth not acknowledg them for* such, *but mocks and jeers at them, because they pretend to it: And this is not much to be marvelled at; for, not knowing the Father, of whose Spirit they are* spiritually *and* supernaturally *begotten; and being ignorant of the holy nature of God, no wonder they acknowledg not those for his children who resemble him in holiness. But, says he, let the world judg what it will, the* state *and condition of us that are true believers, is the* state *and condition of the children of God. We have at present the* right *of children, but what we shall be hereafter, and what shall be the glory of that inheritance that shall be made over to us, is not fully manifested: but this we know, that when that blessed time shall arrive when Christ shall come to judg the world, we shall then be made*

made like unto him in holiness, *in* glory, *and* bliss *(but with a different degree from Him our Head), and he will enable us to see him in his transcendent glory, which will be a beatifying-vision to us,* Mat. 5. 8. *And whosoever hath a* well-grounded hope *in him of this glory, will (through the assistance of grace) endeavour to* purifie himself from all pollution both of flesh and spirit, *setting Christ before him as his* Pattern *and* Copy; *and labouring to imitate him, though he cannot reach or arise to his perfect purity. However this he knows, that all* sin *is contrary to this purity. And whosoever follows not after* righteousness, *but giveth himself up to the commission of sin, transgresseth* (a) *the Law of God, and so is disloyal and rebellious against the King of Heaven, and hath no reason to expect from him that glory and bliss before spoken of. Yea, such a person is not only a transgressor of the Law of God, but he sets himself against Christ also, and vilifies his redemption. For Christ (in whom there was no sin) was manifest* in the flesh *to take away sin; the* guilt *of it by his blood, the* power *of it by his Spirit. Therefore whosoever abideth in him, being united to him by a lively faith, giveth not up himself to a* trade of sin (b), *nor liveth in a course of known sin* *, deliberately *and* indulgently, *walking after the flesh* [Rom. 8. 1.], *and being a servant of sin,* Rom. 6. 17. *Whosoever doth so, whatever he pretends, hath no* right knowledg (c) of Christ, *nor any* true faith *in him. For, says he, let no man deceive you, and make you believe that a* true faith *may consist with an unholy and impure life. He that leads a godly and righteous life, and diligently exercises himself in all good works, doth shew plainly, and manifest, that he is a righteous man* (d), *justified by faith in Christ's blood, and sanctified by his Spirit, and one that is in some measure like unto Christ himself in* righteousness *and* holiness (*though not equal to him*), *having in him a* sincere love *of righteousness. But on the contrary, he that* committeth sin, *that is, giveth himself up to a course of sin, is a* child of the Devil, *and resembles him, who sinned at the beginning, soon after the Creation, and from that time hath ever since been a* Tempter, *inspiring by his suggestions and temptations an inclination to sin, into the minds and souls of men. But the* Son of Man *was not only perfectly free from sin himself, but came into the world to* destroy the works of the Devil, viz. *to remove the* guilt *of sin to believers, and to free them from the* punishment *of it, by* his merits *and* intercession, *and to* regenerate *and* sanctifie *their natures by his* Spirit, *and so to destroy the dominion and power of sin in them. Therefore they that give themselves up to a course of sin, belong not to* Christ, *but to the* Devil. *For he that is* born of God, *and regenerated by his Spirit, doth not indulge himself in a course of sin, as carnal unregenerate persons do, because he hath a* seed of grace *repugnant thereunto, remaining in him; and he cannot deliberately and freely allow himself in sin, because by the grace of regeneration the dominion of sin is broken in him. The* new nature *wrought in him by the* word of God *, *accompanied with his Spirit, is a principle that abhors sin, and fights against it. Therefore a* course of sin, *or delighting in sin, is unreconcilable with this state. In the conclusion of this discourse, he tells them, that by these* two marks *the children of God may be manifestly distinguished from the children of the Devil: They that* live righteously, *and holily, and* sincerely love their brethren, *are the children of God; and they that* do not, *are of the Devil.* From Ver. 1, to 11.

(a) Peccatum, est actus quivis, quem scias & sentias pugnare cum aliqua lege Dei, i. e. cum aliquâ patefactione divinæ voluntatis. *Grot.*

(b) In his & consimilibus sententiis ἁμαρτάνειν & ἁμαρτίαν ποιεῖν, est operam dare peccato, *sceleratum* esse. *Sceleratus* est non tantum qui scelus aliquod committit, sed qui sceleribus operam dat ac in iis patrandis assiduus est. Hoc *regeneratis* non contingit; quia Deus etsi patiatur eos peccata quædam gravia patrare, non patitur tamen eos in eo luto diu volutari, ac veluti cum voluptate se totos immergere. *Capel.*

* *Non peccat*] Accipe non de eventu, sed de studio ac conatu non-peccandi. *Illyr.*

(c) V. 6. *Quisquis peccat, non vidit eum neque novit*] h. e. (ut Joh. 17. 3. per synecdochen generis pro specie) fidem vivam non habet, ideoq; in Christo non manet. *Gom.*

(d) Non dicit, quod exercendo justitiam justi fiamus; sed, quod exercitium justitiæ sit fructus justificati cordis, & signum evidentissimum. *Illyr.*

* See 1 Pet. 1. 23.

5. *He cometh now to inforce his former exhortation to* brotherly love, *and useth many pathetical arguments to provoke them to it.* 1. *He tells them, This precept concerning brotherly love, was given them by Christ and his Apostles, from the beginning of the preaching of the Gospel.* 2. *The true Disciples of Christ must not be like wicked* Cain, *who was a child of the Devil, and a murderer of his brother. And what moved him to do this horrid wickedness, but meer envy and ill-will, because he saw that God gave to Abel (who lived piously) a testimony that he was accepted with him, whilst his own sacrifice displeas'd him, because he lived wickedly: see* Heb. 11. 4. *Therefore those that are real, pious Christians, need not wonder if the world hate them, seeing it was so from the beginning; but ought so much the rather to love one another, because the world hates them.* 3. Brotherly love *is a good evidence* (c) *we are regenerate, and passed from death to life. He that loveth not his brother*, abideth in a state of sin and wrath, *and is liable to eternal death. He that hateth* (f) *his brother in his heart, and hath a desire to destroy him if he durst, is, in the sight of God, a* murtherer *of him. And he that is* such, *hath no* spiritual *life (which is the beginning of the eternal) abiding in him, nor any right to eternal life and happiness, but is in a state obnoxious to eternal misery.* 4. *He presses* brotherly love *from Christ's own example, who being* God *as well as* Man, *yet so loved us, that he laid down his life to redeem us. And we should, in imitation of him, be willing, in* some cases, *to hazzard our lives for the brethren* [*see* Rom. 16. 3, 4. Phil. 2. 17.], *yea, to be ready to lay them down* (g), *if the glory of God, the edification of the Church, and the eternal salvation of our brethren, do require it. And if we ought to be ready to do* thus much (*in* some cases) *for them, surely we ought to do that which is* much less, viz. *to communicate to them of our worldly goods in their necessity, if we be able; and he that doth not so, how can he think there is any thing of* that love (h) *in him, which God requires. He tells them, real Christians should love in* deed *and* truth, *and not in word only.* 5. *Hereby they will evidence themselves to be true and sincere Christians, who rightly understand, believe, and live according to the* truth *of the Gospel, and their* sincere brotherly love, *will give their hearts and consciences great assurance, and peace, and tranquillity before God. And this is a great matter. For, says he, if our own hearts and consciences witness against us, and condemn us, that we* do not sincerely love God and our Neighbour; *God, who knows all things, and is greater and mightier to condemn than our consciences, will much more condemn us. But if our consciences (though they may accuse us of imperfection) yet do not condemn us of hypocrisie, or want of charity, then we have boldness and confidence towards God, that he will own us for his children, and will hear our prayers, and that we shall obtain those good things of him which we ask* according to his will, *because we are* such *as do endeavour (through his grace) to obey and observe his commandments, and to do the things pleasing in his sight. And this is his* great commandment, *that we believe in his Son*, and that we testifie the* truth of our faith, *by* loving one another, *according as he enjoined us when he was here upon the earth. He therefore that sincerely obeys these commands, hath such an intimate union with Christ, that he* abides in Him *as his Member, and Christ abides in him by the gracious operations of his holy Spirit. And the abiding of the Spirit of Christ in him by his gracious operations and assistance, is a plain and evident argument that* Christ dwelleth in him. From Ver. 11, to the end.

(c) Non indicatur *meritum* dilectionis, sed *effectum* fidei; per quam solam ex morte in vitam transimus, *Pisc.*

Particula ὅτι, hîc non est causalis, sed ratiocinativa. *Fridlib.*

(f) *Qui odit fratrem suum*] Occidendi animo scilicet, Talis homicida est apud Deum, qui animum spectat. *Drusius.*

Quod de adulterio dixit Christus, Mat. 5. 28, pari jure ad alia crimina aptandum est. *Grot.*

(g) Hoc præceptum egregiè implevêre Apostoli & eorum Adjutores, & post eos tot Confessores & Martyres. *Grot.*

(h) Quomodo esset in eo dilectio quam Deus exigit? *Grot.*

* V. 23. *Ut credamus nomini*] i. e. filio ejus. Metonym. adjuncti. *Pisc.*

6. *Having*

Chap. 4.

6. *Having mentioned the abiding of the Spirit of Christ in the hearts of believers, in the last verse of the former Chapter; lest they should be deceived by such as pretended to be acted by this Spirit, but indeed were not; he exhorts them not to believe every* Teacher (a) *that pretends to be inspired, nor his* Doctrines; *but to examine and try them, whether they be of God, and such as agree with his Word. And he tells them, they had need so to do, for many* false Prophets *and Teachers were now gone out into the world. He directs them therefore how to* try the spirits: *By this they might know a* Teacher *that was acted and inspired by the Spirit of God, from one that was not*; Whatsoever spirit or Teacher doth own and acknowledg the Person of Christ, *according to his* Divine Nature, *wherein he did exist from eternity; and according to his* Human Nature, *which he truly assum'd in his incarnation; and doth also seriously own him in* all his Offices, *and attributeth to him alone the whole glory of a* perfect Saviour, *this spirit is of God. And whosoever doth not confess Christ after this manner, but derogates from his* Person *or* Nature, *or* Offices *or* Merit, *or the* virtue *and* efficacy *of his Sacrifice,* that spirit *is not of God, but is the spirit of* Antichrist; *which* spirit, *he tells them, is now abroad in the world, although it hath not yet so far prevailed, as to* erect a Throne *to it self openly in the Church. But as for them, he tells them, they being truly* regenerated *by the Spirit of God, and thereby enlightned with the knowledg of the true doctrine of the Gospel, need not fear being seduced by these false Teachers. For they had by their stedfastness in the true doctrine, already overcome the machinations and persuasions of such* Impostors *and* Deceivers *as have been among them, and have not been prevailed upon by them, as others have been. For Christ, who by his* Spirit *and* Doctrine *dwells in them, is greater and more powerful than the Devil (the Spirit of Error), who rules and domineers in worldly and unregenerate men, such as* Seducers *are. They commonly are worldly and sensual men, and their doctrine* (b) *is agreeable to the corrupt humour and inclination of worldly-minded men, and therefore no wonder that the world readily hears them. But he tells them, Himself and the other Apostles were* taught of God; *they had their* doctrine *and* call *from him, and taught his* truth; *and those that truly know God as he hath revealed himself in his word, will* hear them, *and receive their doctrine; but those that are not taught of God, will not. And hereby we know (says he) in whom is* the Spirit of Truth (*namely, in such as hear us, and embrace our doctrine*); *and in whom* is the Spirit of Error, *namely, in those that refuse our Doctrine. So that by the Doctrine and Writings of the Apostles (as also of the Prophets and Evangelists), the* truth *or* falshood *of doctrines must be judged.* From Ver. 1, to 7.

(a) *Spiritui*] i. e. Doctori revelationem Spiritûs jactanti, 1 Tim. 4. 1. *Pisc.*

(b) Ex mundano affectu mundana loquuntur. *Zeger.*

7. *He resumes his exhortation to* brotherly love, *and urges it again with more arguments.* 1. *This is not only strictly commanded us by God, but exemplified to us by himself, and it is a Grace highly pleasing in his sight.* 2. *'Tis a certain sign we are regenerate by his Spirit, if there be in us a true love to God and our Neighbour.* 3. *'Tis an evidence we have a right knowledg of God, both of his* Nature *and* Will, *and what he requireth. He that hath not this grace in him, hath no true knowledg of God, whatever he pretends. For God is* love it self (c), *and full of loving-kindness and tender compassion to the children of men. And in this he highly manifested it towards us* (d), *in sending his Son into the world, that we, and all those that believe in him, might obtain eternal life* through him. *And in this appeared the height of Gods love to us, not that we first loved him, and so by our loving him, moved him to love us (for we were by nature enemies to him); but he first loved us, even when there was nothing in us*

(c) Tale illud, Tu quantus-quantus, nil nisi sapientia es.

(d) ἐν ἡμῖν pro εἰς ἡμᾶς. *Piscator.*

to deserve his love, and freely sent his Son to offer up himself a propitiatory Sacrifice for our sins, and to deliver us from the punishment due to them. And if God so loved us, we ought to imitate his love in loving one another. 4. *He shews, no man hath seen God at any time, or can see him with his bodily eyes; he is not so to be seen or convers'd with. But if we find this* grace *of love in our hearts, 'tis certain then that God abideth in us by his Spirit; and* our love to our Brethren *is a certain evidence that* love to God *is perfectly formed in us, and brings forth effects agreeable to its nature; or 'tis a sign that our love to him is* perfected (e), *that is, manifests it self to be* sincere [*See* chap. 2. 5.], *and to have all its essential and needful parts, though it be not perfect in all degrees. And hereby (says he) we know that we remain and abide in the* favour, *and* love, *and* protection *of God, and that* He *dwelleth in us, because he hath given us of the* gifts *and* graces *of his holy Spirit, and particularly* that of love. *But (says he) though we that are Apostles have not seen God with our bodily eyes, yet this we have seen, and do testifie to all men, That God the* Father *sent his Son to be the Saviour of the world, that is, not of the* Jews *only, but of the* Gentiles *also. Whoever therefore by a true and lively faith relying on Christ for eternal life, and witnessing his faith by his love and other good fruits (f), shall confess that* Jesus *is the Son of God, 'tis certain that God dwelleth in him by his Spirit, and that he remaineth in the* love *and* favour *of God. And we Apostles having certainly known and firmly believed the great love that God hath manifested towards us, do with all assurance give our testimony thereof to the world. Nay we testifie, that* God is love **. He that abideth in the sincere exercises of love to God and his Neighbour, abideth and continueth in the love and favour of God, and God dwelleth in him by the graces and comforts of his holy Spirit. And in this is our love known and manifested to be sincere, and to have attained to some excellent degree and height (g) (so that we may think of appearing at the day of judgment with boldness), if, as Christ was in the world* full of love, *and* holiness, *and* purity, *so we labour to be also, imitating his holy example. And by* this love, *as by a* certain sign, *we may be perswaded, that we are of the number of those who shall escape condemnation at the day of judgment. For there is no ground for them to fear condemnation (which fear is joined with torment) who truly believe in Christ, and testifie their faith by their sincere love to God and their Neighbour. For such a perfect or sincere love (h) casteth out this tormenting-fear, this fear of wrath and Hell. But he that is under those apprehensions and fears, cannot love God with such a perfect and sincere love as others do, whose hearts are delivered from those fears. And truly (says he) we that believe in Christ, have reason to love (i) God with our highest and best affections, for he loved us first, when we were* enemies *and* sinners, *and had deserved nothing but hatred and vengeance from him. But possibly every body will say,* I love God. *He answers, That whosoever saith,* He loveth God, *and yet* hateth his brother, *is plainly a lyar. For 'tis impossible* truly to love God, *and not to do what God commands; and one thing which he strictly commands, is, that we* love our Brother. *And if we do not exercise love to our brethren with whom we daily converse,*

(e) *Perfection* here is not opposed to *imperfection*, but *hypocrisie*. Our love is said to be perfected, when 'tis demonstrated to be in some height. As God's *Power* is said to be *perfected* in man's weakness, because then 'tis more remarkably manifested.

Perfectam intellige, non omnibus numeris absolutam, in quâ nihil prorsus possit desiderari (talis enim in hac vitâ re in sanctissimos quidem cadit), sed veram atq; sinceram, & quæ ad perfectionem omni studio atq; conatu tendit. *Pisc.*

(f) For otherwise the Devils confessed this truth, *Mat.* 8. 29.

* See V. 8. Deus suâ essentiâ est ipsissima beneficentia, misericordia & Charitas, etiam fons, & origo charitatis.

(g) So Perfection is sometimes taken, viz. *Comparatively*, not for absolute perfection. See *Phil.* 3. 15.

(h) Qui Deum & Proximum vere diligit, is non metuit sibi à judicio Dei, quia novit se esse prædituм Spiritu Dei, ac proinde esse filium Dei per fidem in Christum.

Perfect or sincere love doth not cast out a child-like reverential fear of offending God, but that whereby we question the favour of God.

(i) V. 19. Ἀγαπῶμεν, Diligamus] Let us love him. So the Greek text will bear.

converse, and whose persons, state, *and* condition, *we see and know; what reason is there to imagine we do sincerely love God, when of our love to him, and the sincerity of it, we were never able to make this trial, because we never saw him, nor had opportunity offered us of shewing any real acts of love to him, otherwise than by obeying his commands, whereof this is one, That if we love him, we should testifie it by loving our brother also.* From Ver. 7, to the end.

He proceeds to shew, that the love of God, *and* of the children of God, *must needs go together, there being so near a relation between them. For they that are spiritually begotten of God, and brought seriously and savingly to believe in Jesus Christ as the true Messias, they so love God, that they love his children also. They cannot truly love the Father, but they must needs love the Children in whom they see his Image. And there is such an union and conjunction between these two, that if we would know whether we love our Brethren sincerely or no, we cannot better judg of it, than by examining whether we truly love God. For otherwise, we may do many acts of kindness to our Brethren which may flow from other principles (as good nature, credit, &c.) and not from such a charity as manifests and expresses it self by endeavouring to keep God's commandments. For this is the love that God requires of us, and hereby we shall evidence that we do* indeed *love him, if we faithfully endeavour to keep his Commandments. And his* Commandments *to the* Regenerate *are not grievous, because of the gracious assistance afforded to them by the Spirit of God.* Love, *and* hope of reward, *and* the assistance of the Spirit, *will make things that are difficult to flesh and blood, easie and delightful. And he that is born of God, abideth constant in his Christian profession, notwithstanding all worldly allurements, temptations, or oppositions to the contrary. And that which enables him thus to overcome the world (which is so apt to draw away the heart from God), is not any power of nature, but* faith in Christ, *from whom he receives strength to do it. So that* faith (a) *is the instrumental Cause of this victory, and Christ (in whom he believes) is the Principal. And if they enquire what faith this is which is so victorious: He tells them, 'tis a* lively *and* effectual faith, *resting on Jesus Christ as the eternal Son of God.* From Ver. 1, to 6.

(a) *Fidem* per Metonym. appellat victoriam, h. e. Causam victoriæ, quòd ea Christum ejusq; justitiam apprehendat, & per charitatem sit efficax, Gal. 5. 6. *Gom.*

He comes now to prove, That Jesus is the Christ, that he is truly God *and* Man, *and the true Messias that was to come into the world to be the Saviour of mankind. This he proves by many arguments:* 1. *Because Christ is the* substance *of the ancient types, and by him was really fulfilled what was represented by the legal and ceremonial* washings by water, *and by* the blood *of the Expiatory Sacrifices. He came* by his Spirit, *as by water, to sanctifie those that believe in him, and* by his blood *to make a full atonement for their sins. An admirable symbol of both which, was the* flowing of water and blood *out of his side on the Cross.* 2. *He sheweth, the Spirit beareth witness to this in the Consciences of the Regenerate; and this testimony being the testimony of the Spirit of God, is authentick, and fit to be believed: For he is the Spirit of truth *, and cannot possibly bear witness to a lye.* 3. *There are* three *in Heaven* (b) *that bear record or witness to this, That Jesus is the Christ,* viz. *the* three persons *in the holy Trinity, who (being* one *in Essence) consent in bearing witness hereunto:* 1. *The* Father *at the* Baptism *of Christ* [Mat. 3. 17.], *and his* transfiguration [Mat. 17.], *with an audible voice pronounced, that he was* his beloved Son in whom he was well pleased. 2. *The* Word (c) *bears record of himself, affirming it often, plainly,*

* V. 6. Τὸ πνεῦμα ἐστὶν ἀλήθεια, i. e. ἀληθὲς, quomodo ἀγάπη supra, cap. 4. v. 8.

(b) *Tres sunt in cœlo qui testificantur*] Non hoc dicitur, Tres illos testari in cœlo seu apud cœlites, sed significatur, esse Testes cœlestes, qui quidem testificati sunt in terrâ apud homines. *Pisc.*

(c) See Joh. 5. 24, 36, 37. and ch. 10. 30, 33, 36, 38.

plainly and directly, and making it manifeſt by his doctrine *and* miracles, *that he came from the Father, and faithfully declared his counſel concerning the true and only way wherein he would ſave ſinners.* Joh. 5. 36. *and* ch. 6. 40. 3. *The* Spirit *bears witneſs to this, partly by his deſcending on Chriſt at his Baptiſm in the ſhape of a Dove, and partly by deſcending on his Apoſtles and Diſciples on the day of Pentecoſt* [Act. 2. *ſee alſo* Heb. 2. 4. Joh. 15. 26.]. *And as there are* three *in Heaven that bear teſtimony to this, ſo there are* three *on earth that likewiſe teſtifie the ſame. The* Spirit, *the* Water, *and the* Blood *: 1. The* Spirit *in the preaching of the Goſpel, teſtifies that Chriſt is the Son of God, and perſwades the hearts of men to believe in him* [*ſee* 1 Joh. 5. 10.]. 2. *The* Water, *or Sacrament of Baptiſm, teſtifies this alſo; for we are baptized in the Name of the* Father, Son, *and* Holy Ghoſt. 3. *The* Blood, *or the Martyrdom of ſome of the Apoſtles, and other Confeſſors of Chriſt, ſealed this truth. And ſo theſe* three *likewiſe agree in this* teſtimony, *That Jeſus is the Son of God, and the Saviour of the world. Now, if for the believing of any thing, it be ordinarily thought ſufficient to have the teſtimony of* two *or* three *creditable men* [Deut. 17. 6.], *ſurely God's teſtimony from Heaven is much more worthy of belief. And this teſtimony now produced,* That Chriſt is the Son of God, *is evidently the teſtimony of God. He therefore that truly believes on Chriſt as the Son of God, and the true Meſſias, need not fear any thing, having the teſtimony of the Father* without *him, and the inward teſtimony of his Spirit* within *him, to ſecure him. And he that after all this, when God hath ſo plainly teſtified of his Son,* that he is the true Meſſias, *does ſtill refuſe to believe it, and conſequently to have recourſe to him for life and ſalvation, he does in effect accuſe God of a lye, becauſe he rejects his teſtimony as if it were not true. And the ſum of God's teſtimony concerning his Son, is this, That he hath given a* right *to eternal life to all thoſe who truly believe in him, ſeeing he hath by his Merits procured it for them* (d), *and by his Spirit ſanctifying their natures, he fits them for it. So that he that hath a real intereſt in the Son of God, and is by a lively faith united unto him* (e), *and hath* his *Spirit dwelling in him, hath eternal life* begun *in him; he hath an earneſt of it in his ſoul; he hath a* right to it, *and is as ſure of attaining of it hereafter as if he were already poſſeſſed of it. But he that hath not embraced the Son of God by a true and lively faith, hath none of theſe. He tells them. He had written theſe things to thoſe among them who were* true believers, *that they might know (to their comfort) that they had a* right *to eternal life, and that they might put forth* ſtronger acts *of faith and affiance in Chriſt, and might always* perſevere *therein, and never be tempted to fall off for any perſecutions whatſoever.*

He further ſhews them, what a great advantage they *have who truly believe in Chriſt; for they may have this confidence in their approaches to God by prayer, That whatſoever they ſhall aſk* according to his will *(aſking it in faith,* Jam. 1. 6.*), they ſhall obtain it of him. And if this* of God's hearing our prayers *(when they are* thus qualified*) be univerſally true, then in proportion it muſt needs be true of every particular petition which we have or ſhall put up to him. We may be confident we ſhall obtain* (f) *theſe petitions* in his time, *and* in that manner *and* way *that he ſees beſt for us. He inſtances* in one particular; *If a man ſee his fellow-Chriſtian ſin a ſin which is not* unto

* Aliqui per *Spiritum* per Metonym. Evangelium intelligunt ut 1 Cor. 3. 6. per *aquam* & *ſanguinem* duo ordinaria N.T. ſacramenta, *Baptiſmum* à materiâ, & *cœnam Domini* à re ſignificatâ. Quia ut Evangelium teſtatur *Jeſum eſſe filium Dei*, Joh. 20. 31, ſic etiam Sacramenta tanquam Evangelii ſigilla divina idem in terris nobis perpetuò teſtantur. Sed ſalvo aliorum judicio videtur *Spiritus* diſtinctè hic deſignare donum Spiritûs ſanctè quo per Evangelium *externus* nobis teſtimonium perhibetur de Jeſu Chriſto filio Dei, & *internus* in mente noſtrâ per donationem fidei; de quâ re 1 Joh. 5. 6. Deinde *aqua* videtur baptiſmum noſtrum deſignare, quo baptizamur in nomen *Patris, Filii*, & *Spiritûs Sancti*. Deniq; *ſanguis* videtur ſignificare Apoſtolorum, & fidelium pro Chriſto cædem; unde Martyres hæ Teſtes dicuntur, Apoc. 2. 13. *Gomar.* See alſo the Notes upon 1 Cor. 1. 6.

(d) V. 11. *Et hæc vita in filio ejus eſt*] h e. Per filium ſuum eſt ἐν pro per. *Vatab.*

(e) V. 12. *Qui habet filium*] Habetur is per fidem, quippe per quam habitat in cordibus noſtris, Eph. 3. 17. *Piſc.*

(f) V. 15. ἔχομεν pro ἕξομεν. præſens pro fut. Deus ſtatim exaudit, ſed non ſtatim dat

unto death, *that is, which doth not certainly bring damnation (though it deſerves it)* as the ſin againſt the Holy Ghoſt *doth, but whereof remiſſion may be obtained; and he pray to God for him (that God would pleaſe to give him repentance), he ſhall be heard in the thing he deſires, and God will pleaſe (upon his repentance and faith in his Son) to give him eternal life. But he tells them, There is a* ſin *which certainly brings eternal death and damnation along with it, and that is* blaſphemy againſt the Holy Ghoſt, *when any one denies the truth of the Chriſtian Doctrine, concerning which he hath been enlightned and convinced by the Holy Ghoſt, and maliciouſly blaſphemeth and perſecuteth the ſame,* Mat. 12. 31. *For ſuch ſinners, he would not that they ſhould pray, ſeeing God never intends to forgive them, but leaves them to a final impenitency and hardneſs of heart, by reaſon that they reject the only means of ſalvation, which is the Sacrifice of his Son. And though all unrighteouſneſs and tranſgreſſion of the Law, be ſin, and ſo deſerves death; yet* eternal death *and* damnation *doth not follow upon all ſin, becauſe all kind of ſin is pardonable except* this, *to them that truly repent and believe in Chriſt. But as for* this ſin unto death, *he tells them, that he* that is born of God *doth not fall into it, nor ſo ſin, that ſin hath* dominion *over him, but he keepeth himſelf (through the aſſiſtance of grace) that the Devil (who ſeeketh to bring him to this) ſhall not be able to wound him with ſo deadly a ſtroke. And as for us (ſays he) who believe in Chriſt, we know we are truly* regenerate, *and* born of God; *but the generality of the world diſowning Chriſt, lyes in ſin and wickedneſs, and under the power of the Devil. And we are aſſur'd, that the* Son of God *is come into the world, and hath ſavingly enlightned us to know the true and living God, the Father of our Lord Jeſus, whilſt he ſuffers a great part of the world to continue in their natural blindneſs, worſhipping falſe Gods, and ſerving ſticks and ſtones. And further, we have ground to believe, that we are in the* favour and love *of this only true God, being his adopted children, having obtained this great mercy* in *and* by *his Son Jeſus Chriſt, who is the very* true God, *and the Author, Purchaſer, and giver of eternal life to all that truly believe in him.* From Ver. 6, to 21.

(g) *Non tangit eum*] h e. Non poteſt illum inducere in iſtam blaſphemiam atq; ita lethaliter tangere. *Vſc.* Non tangit eum *tactu qualitativo*, ſaith *Cajetan*, ſo as to leave an impreſſion of his own deviliſh ſpirit upon him.

V. 20. ἐν, hic, valet per Grot

He concludes his whole Epiſtle, giving them this ſerious caution and advice, That ſeeing the Church *was environed on all ſides with the Idolatry and Superſtition of the* Gentiles *that owned not Chriſt; and* ſome *that had taken on them the name of Chriſtians, did in many times join with them in their Heathenish Worſhips, and ſeduced others alſo to join with them therein; therefore they ſhould take heed to themſelves, and keep themſelves from all* Idolatry, Superſtition, *Image-worſhip, ſacrificing to Idols, frequenting Idol-feaſts,* &c. *theſe things being inconſiſtent with the worſhip of the true God, and real Chriſtianity.* Ver. 21.

SECT.

SECT. XVIII.

THE *Second* Epistle of *John* was written to an eminent Religious *Matron* *, and one (as it seems) of great Estate, and a great Reliever and Supporter of the Members of the Church in her days.

* This is the only Epistle in the Scripture directed to a Woman.

The Second Epistle of John.

The Parts are,

1. The *Preface.*
2. The *Contents of the Epistle.*
3. The *Conclusion.*

IN the Preface *he stiles himself the* Elder, *in respect of his great age and office in the Church. He addresses his Epistle to an eminent* Gentlewoman *(whom, for those eminent graces and virtues that shined in her, he judges elect of God); and to her* children, *who had been religiously educated by her, all whom he professes sincerely to love, as did all others also thereabout, who had been brought to a saving-knowledg of the Gospel, and had effectually entertained it. And the ground of his sincere and cordial love to them, he shews was this, That they had embraced the same* Gospel-truth *with himself, and other faithful Christians; and he was confident they would always abide and remain in the sincere belief and profession thereof. To this* Lady *and* her children *he heartily wishes an* encrease of grace, *and an abundance of* mercy *and* peace *from God the* Father, *the Fountain of all blessings, and from Jesus Christ his* Son, *the Conduit-pipe by which they are conveyed; and particularly, that they may continue constant in the profession of the* Truth, *and in the exercise of* Love *to one another.* From Ver. 1, to 4.

2. *He comes to the* Contents *of the Epistle; and in the* first place *he tells her, it was matter of great joy to him, that he had found of* her children *that had not only taken on them a profession of the truth, but walked in it, so that their conversation was framed according to the commandment which they had received from the* Father, *by the* Son [1 Joh. 15. 15.]. And this is his command, That we believe in his Son Jesus Christ, and love one another, 1 *Joh.* 3.23. *He tells her,* the main thing *he had to request of her was, That with the profession of the Gospel she would constantly join the practice of Christian charity, that so they may all live in unity, peace, and concord. Which was no* new (a) commandment *of his, but that which himself and the other Apostles had in charge from Christ strictly to enjoin, and to oblige all Christians unto, even from the beginning of their call to be Apostles and Preachers of the Gospel. And by this, says he, shall we make it appear that there is a true* love *of God in us, if we endeavour to frame our lives according to his commandments. Now this, he tells them, is the* great commandment, *which they heard from the beginning, when the Gospel was first preached unto them, That they should* believe in Christ, *and* love one another, *and should constantly persevere in the practise of those duties, walking in the* truth, *and in* love. *He shews he had reason to press them to* constancy herein, *for many Impostors were come abroad* [*see* 1 Joh. 4. 3.], *who will not own or acknowledg that* Jesus Christ is come in the flesh, *and so subvert the very foundation of Christianity: And whosoever doth so, he tells them is a* deceiver, *and one of those* Antichrists *of whom he spake,* 1 Joh. 2. 18. *Therefore he advises them to look to themselves, that they constantly* persevere *in the* true faith, *and in sincere obedience to the Gospel, that so they may not lose* (b) *the fruit of the faith they have hitherto professed, or of the* afflictions *which for Christ's sake they have suffered, or of the works of* piety *and* charity *which they have performed; but continuing faithful to the end, may receive a competent reward and crown. He further declares, That whosoever transgresseth by teaching or receiving a doctrine contrary to the Gospel, or apostatizeth or falleth off from the Orthodox profession, not abiding in the doctrine of Christ, hath not the Spirit of God in him, nor is in his favour, nor shall partake of his glory. Whereas he that abideth stedfastly and constantly in the belief and profession of the doctrine of Christ, he hath the* Spirit of the Father *and the* Son *dwelling in him, and remaining in their favour and love; see* 1 Joh. 2. 24. *He forbids them therefore all familiarity and fellowship with such* Seducers, *and not to entertain them when they come to their houses under pretence to instruct them, nor so much as courteously to salute them, or shew them any respect; that so they may manifest a disliking and disapproving of* their Errors. *For he that doth not discountenance them in their errors (whereby others are seduced to their great peril), doth in a sort encourage them, and so partakes with them in their sins.* From Ver. 4, to 12.

In Conclusion, *he excuses the shortness of his Epistle, telling this Lady, That he hoped to come shortly and see her. And though he had many things to write, yet all things were not fit to be written, and besides, a lively Voice affects more than a Letter. And he hoped at their meeting they should be fill'd with mutual joy at their seeing one another, and conferring together. And so with salutations from the Children of her gracious Sister (who manifested her election by her holy conversation) he shuts up his Epistle.* Ver. 12, 13.

(a) 'Twas an *old Commandment* ratione substantiæ, Lev. 19.18. *New,* ratione circumstantiæ. *New,* because purged from the corrupt glosses of the Pharisees, and (as it were) made *new* by Christ, because by him further extended, and carried up to a higher pitch. 2. Because pressed by a *new example,* even his own, *As I have loved you,* &c. Joh. 18.34. 3. *New,* because it was never to wax old, but to be always fresh in memory and practice. 4. *New,* because *new-delivered,* and more plainly and apertly set forth to the world; as a picture done over with new colours, may be call'd a new picture.

according

(b) Ne perdamus pro ne perdatis. Enallage personæ per ἀνακοίνωσιν. *Piscat.*

We may lawfully look at the *recompence of reward,* yet *non tantum & præcipuè,* but that God also may be glorified by our works.

Mercedem intelligit non *meritam,* quia omnes famus peccatores, & debitores; & fides nostra ut & charitas imperfecta est, sed mercedem *immeritam* & ex gratiâ, propter Christum promissam, nobisq; debitam ob gratuitam Dei promissionem, *Gom.*

SECT. XIX.

The Third Epistle of John.

THE *Third* Epistle *of* John *was directed to his beloved* Gaius. *We find three persons of this name in the Scripture*; 1. Gaius *of* Macedonia, Act. 19. 29. 2. Gaius *of* Derbe, *Act.* 20. 4. 3. Gaius *of* Corinth, *whom* Paul (*writing from* Corinth *to the* Romans) *calls his* Host, *and* the Host of the whole Church, *Rom.* 16. 23. *This man being eminent for his hospitality* (*especially to the Ministers and Members of the Church of* Corinth), *seems to be the person to whom the Apostle now addresses this Epistle.*

And in the first place *he assures him, That he loved him sincerely, and accordingly wished unto him, that as he had a* healthful soul, *endued with the knowledg of sound doctrine, and with the manifold graces of the Spirit of God*; *so he might also have a* healthful body, *and that all his outward* concerns *might succeed prosperously. He tells him, he had received a very commendable testimony of his sincerity and uprightness, and of the* agreeableness *of his conversation to the Gospel which he professed from the Brethren who came from him, and who had tasted of his liberality*; *which gave him great cause of rejoicing and blessing God in his behalf. For there was nothing did more comfort or rejoice him, than to hear that his Disciples* (*whom he had begotten to Christ through the Gospel*) *did walk in the Truth. He tells him, he did as became a faithful and sincere person kindly to entertain poor Christians, and especially those strangers that had been with him lately with him, who coming to* Ephesus, *had openly born witness of his* charity *in the publick Assemblies of the Church. These possibly might be some* faithful Ministers, *who came from beyond* Corinth *to the Apostle for* advice, *and preached the Gospel by the way, whom* Gaius *had very kindly entertained, and the Apostle adviseth him to do so again at their return, and to accompany them some part of the way, and to furnish them with necessaries for their journey as became his Christian profession, and his great piety towards God. And there was great reason he should do it, because it was on Christ's errand* (*that is, to preach his Gospel*) *that they went forth, taking nothing of the Gentiles, to whom they preached, for their pains. 'Tis necessary therefore, he tells him, they should be received by some. And they that shall receive them, shall thereby have the comfort of having* co-operated *and contributed their part towards the propagating the Gospel of Christ. And to this purpose he had written to the Church there* (*whereof* Gaius *was a member*), viz. *to give relief and succour to such faithful servants of Christ*; *but* Diotrephes (*a Presbyter* [a] *in that Church*), *who exalted himself above his brethren, and lorded it over them, and sought to draw all respect to himself, regarded neither him nor his Letters, nor acknowledged his Authority. For which contempt* (*he says*) *if God give him an opportunity to come thither, he will use some severity towards this* ambitious Affector of Preeminence (*according to the authority God had given him*), *who was not content to slight the Apostle, and prate against him with malicious words, and to reject the Christian Jews himself that came thither*; *but he would not permit the Gentile-Christians to receive them to their communion. And if any among them, being moved with charity or respect to the Apostle or his Letters, have had a mind and inclination*

[a] Diotrephes hic, fuit aliquis ex Presbyteris ejus Ecclesiæ in quâ erat Gaius, ex *Gentili* factus Christianus. Is vero ex illo erat hominum genere, qui Judæos quamquam Christum professos si legis ritus observabant (quod multi faciebant ad hæc usq; tempora) ad suos cœtus non admittebant. *Grot.*

inclination to receive them, he prohibits them; *and if they do it, he either rejects them, or threatens to* reject *and* cast *them out of the Church. He advises* Gaius *therefore, not to be an* imitator *of this evil example of* Diotrephes, *but to exercise kindness to the Jewish Christians. For he that sincerely endeavours to do good, and to be merciful, shews himself to be of a Christian temper, and to be born of God*; *but he that is* malicious, *and* proud, *and* uncharitable, *hath no true saving-knowledg of God, whatever he pretends. He acknowledgeth, that* Demetrius (*a Gentile-Convert*) *hath a very good report for* Piety *and* Charity, *from all the faithful that know him. Yea, he says he hath done many things that more fully testifie the same of him, than the report of men can do. And the same testimony the Apostle himself, with others, did give of him also. And thou knowest* (*says he*) *that I am not wont to affirm things which are not true. In conclusion, he excuses his writing so short an Epistle to him, seeing he hoped shortly to see him, and to speak much more to him than now he had written. And so concludes with his Apostolical Valediction and Salutation.*

The End of the *Apostolical History.*

SECT. XX.

Containing a ſhort History of the Deſtruction of JERUSALEM.

HAVING thus, by the good Providence of God (to whom alone be all the glory and praiſe thereof intirely rendred *in* and *through* Jeſus Chriſt), finiſhed my *Apoſtolick Hiſtory*; I thought it requiſite, for the clearing of many paſſages in *this Hiſtory*, as alſo in the *Goſpels*, to add a ſhort Narration of the dreadful Deſtruction of the *City* and *Temple* of *Jeruſalem*. And firſt, I will ſet down the *prodigious* and dreadful Sights * that preceded the Warr that brought on this fatal Deſolation; and then ſhew the *Occaſion* of it.

* See Luc. 21. 11.

The *Prodigies* related by *Joſephus* were theſe: Not long before the Warr, on the day of *Unleavened bread*, about nine of the clock at night, between the *Altar* and the *Temple* there ſhined ſuch a *light*, that it might have been thought to be *mid-day*, which continued half an hour. In the ſame *Feaſt* alſo, a *Cow* that was led to ſacrifice, brought forth a *Lamb* in the middle of the Court of the Temple. The Eaſt gate of the Temple, which was Braſs, and mighty heavy, and could ſcarce be ſhut with twenty men, and at evening was lock'd up, and barr'd with barrs of Iron, was ſeen (about ſix of the clock at night) to open of its own accord. On the 21 of *May*, before Sun-ſet, were ſeen in the air *Iron Chariots*, and Armies in battel-array paſſing along in the Clouds, and begirting the City. And in the Feaſt of *Pentecoſt*, the Prieſts going into the inner Temple, according to cuſtom, to celebrate the Worſhip of God, at firſt they found the place to move, and heard a noiſe; and afterwards they heard a voice, which ſaid, *Let us depart hence*. A Blazing-ſtar in faſhion of a Sword, hung over the City for a year together: See *Har. of the Four Evangeliſts*, chap. 5. p. 168. And thus much of the *Prodigies* that preceded the Warr. I come now to ſhew the *Occaſion* of it.

The *Occaſion* of the Warr that brought that fatal ruin and deſtruction upon the City of *Jeruſalem*, and the *Jewiſh* State, was

was this: *Florus* being ſent by *Nero* to ſucceed *Albinus* in the *Procuratorſhip of Judea*, being a vile and wicked perſon, outragiouſly abuſed his Authority, and by all manner of Rapines and Inſolencies vex'd and oppreſſed the *Jews*; inſomuch, that by a *publick Cryer* he gave leave to *Thieves* and *High way-men* to rob and ſpoil throughout the whole Countrey, provided he himſelf might have part and ſhare of the booty. The *Jews* not able to endure theſe Outrages, ſome of them abandoned their houſes, and fled to ſtrange Countreys. Others of them (being of themſelves forward enough to revolt) were yet greatly provoked thereunto by the daily oppreſſions of *Florus*, who endeavoured to drive them to it, that his great and intolerable Oppreſſions and Villanies might be leſſened by their Revolt. Another thing alſo that much diſpos'd them thereunto, was this: There was a Prophecy * paſſed among them [*That there ſhould come from Judæa thoſe that ſhould be Maſters of all*]. The event afterwards ſhewed, that this was a Prediction only of the *Roman* Emperor. But the *Jews* applying it to themſelves, revolted; and ſo Chriſt's blood lying upon them, and crying for vengeance, they themſelves haſtened that vengeance by their own Madneſs. The Warr began in the *Twelfth year of Nero*, in the Month of *May*, who was then in *Grecia*, and ſtayed there till Winter.

* *Suetonius* Veſp. c. 4. Percrebuerat oriente toto vetus & conſtans opinio, eſſe in fatis, ut eo tempore Judæa profecti rerum potirentur. Id de Imperatore Romano (quantum eventu poſtea paruit) prædictum, Judæi ad ſe trahentes, rebellârunt. Ac ſimiliter *Cornel. Tacitus*, Hiſt. lib. 5.

King *Agrippa* (who had under his government *Galilee*, *Tiberias*, *Tarichea*, *Julias* beyond *Jordan*, with the neighbouring-Villages, and *Chalcis*), in a long Oration dehorts the *Jews* from warr, but in vain. For a little while after he was gone from *Jeruſalem*, ſome of the *Seditious* poſſeſſed themſelves, on a ſudden, of the ſtrong Caſtle *Maſſada*, and put to the ſword all the *Romans* they found there. At *Jeruſalem* alſo, *Eleazer* the ſon of *Ananias* the High-Prieſt, and Commander of the Soldiers of the Temple (a bold and factious young man) perſwaded the Prieſts that they ſhould not offer any more the Sacrifices that were wont to be offered for *Cæſar*, and the welfare of the *Romans*. Which raſh act, the Governours of the City (that were peaceable men) plainly ſaw tended to open rebellion. Whereupon, not being able to perſwade the *Seditious* from this courſe, they ſent Meſſengers to *Florus* at *Cæſarea*, and to King *Agrippa*; deſiring them that they would preſently ſend Forces and ſuppreſs the Rebellion in the beginning. *Florus*, who deſired there ſhould be a Revolt, neglected it. But King *Agrippa* ſent a thouſand Horſe-men, who together with the Rulers and Prieſts, and the reſt of the people (that loved peace), ſeized upon and held the upper City againſt the Seditious, who kept the Temple, and the lower City. Between theſe two parties there were continual skirmiſhes for ſeven days together. After ſome ado the *Rebels* brake into the upper Quarters, burnt divers Palaces and publick Houſes, and then beſieged the Caſtle *Antonia*,

Antonia, and after two days took it, and kill'd all the *Roman* Soldiers they found there, and ſet the Caſtle on fire. After this, they lay ſiege to the King's Palace, which they took and burnt; and upon the very *Sabbath-day* put to death the *Romans* who (after the Palace was won by aſſault) had retired into the Caſtles of *Hippico*, *Phaſaelus*, and *Mariamne*; where, being beſieged, and yeelding upon compoſition, and delivering their arms, yet contrary to all faith they were put to death.

On the day following *, at *Cæſaria*, moſt of the *Jews* that dwelt there, were maſſacred at the inſtigation of *Florus*, by the *Roman* Soldiers, to the number of Twenty thouſand; at which the *Jews* through all the Countrey were ſo enraged, that they waſted the Villages of the *Syrians* and Neighbour-Cities. Then the *Syrians* fell upon the *Jews*, and executed their rage upon them; partly out of the old hatred *againſt them* and *their Religion*; and partly out of love of Plunder, and deſire of revenge. Only they of *Antiochia*, *Apanea*, and *Sidonia*, ſpared the *Jews* that dwelt amongſt them. But at *Alexandria* (the Metropolis of *Egypt*) upon a Sedition that was raiſed there, in one day Fifty thouſand *Jews* were killed by two *Roman* Legions that were let in upon them *Ceſtius Gallus*, Preſident of *Syria*, having notice of theſe Commotions, comes from *Antioch* into *Judea* with twelve Legions, and takes with him alſo ſome of King *Agrippa's* Soldiers; and having taken ſome Towns, ſate down at laſt before *Jeruſalem* at the Feaſt of Tabernacles. The men of *Jeruſalem* oppoſe him; but he forceth them into the City, into which alſo he brake, and held the lower part of it. Then he aſſaults the *Temple*, and the Upper-City, and had eaſily taken it if he had valiantly continued the aſſault, the ſoberer ſort of the people favouring the *Romans*, and the *Seditious* only oppoſing him. But when he was near taking the Temple, without any ſufficient reaſon he drew off, and retreated to *Antipatris* (*a*), having loſt in his March many both *Romans* and *Auxiliaries*, with a great part of his Baggage and Ammunition, by the *Jews* who purſued him. The *Jews*, puffed up with this Victory, being returned to *Jeruſalem*, create *Joſeph* the Son of *Gorion*, and *Ananias* the High-Prieſt, *Governours* of the City; and ſend away Commanders into the ſeveral Provinces, and among others they ſend *Joſeph* (the Writer of this Warr) into *Galilee*; where after he had fortified many Towns, and ordered all things to endure a Warr, he expected the invaſion of the *Romans*. In the mean time there are many Commotions and

* Sic *Matthias*, in Theatro Hiſtorico.

(a) After *Ceſtius*'s his raiſing his ſiege, many of the Chriſtians that were in *Jeruſalem*, got out of the City, and fled (as *Euſebius* ſays) to *Pella*, being warned by our Saviour ſo to do, *Luk.* 21. 20. and *Mat.* 24. 15. *When ye ſhall ſee the abomination of deſolation ſpoken of by Daniel the Prophet, ſtanding in the Holy place, then let them which be in Judea, flee to the Mountains.*

Illa *abominatio deſolationis*, fuit Templi Hieroſolymitani profanatio abominanda, quæ in ſignum data fuit futuræ deſolationis. Ea Templi profanatio hoc ipſo anno à ſeditioſis Judæorum ducibus facta eſt, cum Templum more caſtrorum muniſſent, & inde adverſus ſuos contribules Judæos pro Romanis ſtantes, ferocius dimicarent. Non enim exteriorem tantum Templi partem ab iis occupatam fuiſſe; ſed & obſidente civitatem Ceſtio, in interiorem partem ſe recepiſſe, teſtatur *Joſephus* lib. 5. cap. 2.

Attempts

Attempts of ſeveral of the Cities againſt him; and by the ſubtilty and fraud of *John* the Son of a certain *Levite* (of whom more afterward), and by the envy of ſome of the Governours of *Jeruſalem*, there were endeavours us'd to turn him out of his Government. But *Joſeph* brake the neck of all theſe Endeavours and Counſels, and by his Prudence and Patience defeated them, and forced *John* to flee to *Jeruſalem*. At *Jeruſalem*, *Ananias* the Governour of the City prepares all things neceſſary for ſuſtaining the Warr; He repairs the Walls, and takes order that warlike Inſtruments, viz. *Darts* and *Arms*, &c. be made through the whole City. He endeavours to reconcile thoſe they call'd *Zealots* (becauſe they boaſted of their zeal for the Law of God, and the Cuſtoms of their Countrey) but in vain; he endeavours to apprehend *Simon* Son of *Giora* (who exerciſed Thievery, and affected Tyranny) by ſending Soldiers againſt him. But *He* with his Party fled to the Thieves that kept *Maſſada*, from whence they infeſted all the Countreys of *Judea* and *Idumea* with their Robberies.

Things going on in this manner, *Ceſtius* ſend's Meſſengers to *Nero* who was then in *Achaia* entertaining himſelf with Tragedies and the *Olympick* Sports, declaring unto him the troubled ſtate of *Judea*. *Nero* being much moved with this News, ſends *Veſpaſian* thither. *Veſpaſian* having received this Command ſends his Son *Titus* to *Alexandria* in *Egypt*, to bring from thence the *Fifth* and *Tenth* Legion into *Judea*; and he himſelf goes by land from *Achaia* into *Aſia*, and from thence comes into *Syria*. At *Antioch* he gathers together the *Roman* Forces, with other Aids from the Neighbouring-Princes, and to marches to *Ptolemais*, where his Son *Titus* met him ſooner than could have been expected by reaſon of the Winter ſeaſon. All their Forces, with their Auxiliaries, being now come together, made *Threeſcore thouſand Horſe and Foot*. *Nero* now returning to *Rome* in triumphant manner, after he had been two years in *Greece*; *Julius Vindex*, a *Gaul* by birth, but of Senatorian-degree among the *Romans*, incenſed his Countrey-men againſt him, repreſenting what great and intolerable burdens they groaned under. Yet he deſigned not to advance himſelf to the Principality, but offered it to *Galba* an old Soldier, and now Governour of the *Tarraconian*-Province in *Spain*; who accepted of it. *Veſpaſian* in the mean while invades *Galilee*, and burns and waſtes the City of the *Gadarens*; then coming to *Jotapata* on the 21 of *May*, he lays ſiege to it; after forty days ſiege, he takes it by force, and burns it, after it had been valiantly defended by *Joſeph*, who was Governour thereof. He alſo takes *Joſeph*, who lay hid in a Cave, gives him his life, but keeps him Priſoner*. *Jotapata* being thus deſtroyed, *Vespaſian* retires with his Army to *Cæſarea*, and there places *Two Legions* to refreſh themſelves after the ſiege; a *Third* he ſends, for the ſame reaſon,

* *Joſeph* was taken, and is kept to be ſent Priſoner to *Nero*; but deſiring to ſpeak with *Veſpaſian*, foretold that he ſhould releaſe him out of Captivity, and that when he was Emperor. See *Sueton.* in Vitâ *Veſpaſiani*, cap. 5.

to

to *Scythopolis*. At *Cæſarea* he is feaſted by King *Agrippa* for twenty days together: There he prepares for the Sieges of *Tiberias* and *Taricha*. They of *Tiberias* immediately yeild, and at the entreaty of *Agrippa* 'tis granted to them, that the City ſhall not be razed. But *Taricha*, after it had ſuffered a ſiege, is taken by ſtorm. Theſe Cities being recovered, almoſt all *Galilee* enclin'd to the *Romans*, except *Gamala* and *Giſcala*, which was kept by *John*, and the Mountain *Itaburium*. *Gamala*, after a Months ſiege, was taken; and not long after, the Mountain *Itaburium*. *Titus* ſets upon *Giſcala*, which was kept by *John* with his party of *Zealots*. *John* ſeems to like the Conditions of Peace offered him by *Titus*, but in the night with his party ſlips out of the City, and betakes himſelf to *Jeruſalem*. *Titus* ſpares the City; and, putting a Garriſon into it, goes to *Cæſarea*.

In the mean time there was a great diſſention throughout all *Judea*, ſome being for *warr*, others deſirous to live in peace under the protection of the *Romans*. Whereupon Troops of Thieves gathered together, who plundered them that were deſirous of peace; and being loaded with their Plunder, they were received into *Jeruſalem*, and there fill'd all things with Murthers, Diſcords, and Rapines. And firſt, they caſt *Antipas* and a great many Noble-men, and the chief of the City into priſon, and ſhortly after put them to death without any Trial; falſly accuſing them, That they intended to deliver up the City to the *Romans*. Moreover they kept all the Paſſes, and ſeized thoſe that endeavoured to get out of the City; and, killing them, let them lye unburied.

During theſe troubles, the *Zealots* fell out among themſelves: *John* (who came from *Giſcala* to *Jeruſalem*) affecting the Supremacy, and others not enduring him to be their Superior. But though they thus diſagreed among themſelves, yet they were unanimous enough in robbing the people; and all *Judea*, after the example of *Jeruſalem*, was full of Thieves, and moſt miſerably vexed.

The *Jews* by theſe diſcords thus inhumanly deſtroying each other; *Veſpaſian* was entreated by the cryes of ſome of them (who fled to him) to take ſome courſe to preſerve their Countrey from ruin. Hereupon he prepares to go againſt *Jeruſalem*. And that he might leave nothing behind him that might trouble him when he was at that ſiege, he comes with his Army to *Gadara* to quench the tumults there, and preſently takes the City, the Seditious flying away; which he underſtanding, he ſends *Placidus* with his Horſe to purſue them, and to put them to the ſword; and ſo he poſſeſs'd himſelf of the Countrey beyond the River, even to the Lake *Aſphaltis*, except the Caſtle of *Macherun*; and ſo having appointed Garriſons for the ſeveral Towns, and Winter-quarters for his Soldiers, he comes to *Cæſarea* again, and there winters.

Veſpaſian hears now of the ſtirrs raiſed in *Gallia* by *Vindex*,

who had armed the *Gauls* againſt *Nero*, and the *Romans*; which made him more earneſt to finiſh this Warr againſt the *Jews*. Wherefore in the beginning of the Spring, he runs with his Army thorow all *Judea* and *Idumea*, and miſerably waſtes it. Then leads them thorow *Samaria* to *Jericho*, from whence the Inhabitants flye into the *Mountain-Countrey* oppoſite to *Jeruſalem*; but he purſues them and beats them from the Hills, and by placing Citadels at *Jericho* and other places, diſtreſſes the *Jews* on every ſide.

Nero hearing that *Galba*, and *Spain*, had revolted from him, pronounced himſelf undone; and at laſt ſlew himſelf to eſcape publick and more ſhameful execution, on the 9*th* day of *June*, in the 13*th* year of his Reign.

The Soldiers in *Spain* proclaim *Galba* Emperor, againſt whom riſes up *Otho*, and cuts him off in his 7*th* Month. *Otho* was ſcarce ſet in the Throne, when *Vitellius* riſeth up againſt him, and *Otho* is kill'd the 90*th* day of his Reign. *Vitellius* is now *Lord of all*, a luxurious and moſt intemperate perſon.

But to return to *Veſpaſian*, who as he was now with his Army preparing to beſiege *Jeruſalem*, news is brought him of the death of *Nero*. Upon which tidings he defers the Warr againſt the *Jews*, and ſends *Titus* his Son to *Galba* (who he heard was proclaimed Emperor), to know his pleaſure concerning the Jewiſh Warr. *Titus* going by ſhip to *Achaia*, heard there that *Galba* was killed. Whereupon he preſently returns to his Father at *Cæſarea*, they being in ſuſpence (the Empire now tottering) what to do, thinking it not convenient to invade a ſtrange Countrey, when their own was in ſuch apparent danger.

In the mean time *Simon* the Son of *Giora* (of whom before) a bold young man, went from *Maſſada*, whither he had fled to the Murderers, in the Mountainous Countrey of *Judea*, and by promiſes of liberty to ſervants, and rewards to *Free-men*, in a ſhort time got a band of Thieves, and by little and little encreaſing his Forces, he came at laſt to that power, that he conquered all *Idumea*, and waſted *Judea*, and at length came before *Jeruſalem*; where pitching his Tents, he became a terror both to the Inhabitants of *Jeruſalem*, and to the *Zealots* alſo; and thus were the Citizens of *Jeruſalem* grievouſly oppreſſed on both ſides, *within* by the *Zealots* whom *John* commanded; and *without* by *Simon*. In the mean time the *Idumeans*, who were of *John*'s party, and were among his forces, falling at variance with him, and the matter coming to blows, they killed many of the *Zealots*; and then taking *John*'s Palace, and burning it, forced him with his party into the Temple; but then they fearing (as alſo did the Citizens) leſt by night he ſhould make an excurſion into the City, and burn it, they upon conſultation ſend for *Simon*, and admit him into the City, that they might defend themſelves againſt *John*.

Veſpaſian, during theſe ſtirrs, hearing of *Otho*'s death, began to think of freeing his Countrey from the Tyranny of *Vitellius*.

Many

Many of his Commanders earneſtly perſwaded him to take the Government upon him. *Tiberius Alexander* the Governour of *Egypt*, was the firſt that ſwore the Legions to him on the Calends of *July*, which day was afterwards kept as a Feſtival. Shortly after, the Jewiſh Army ſwore Allegiance to him; ſo that there was but one year and twenty two days, between *Nero*'s death, and the beginning of the Reign of *Veſpaſian*.

Veſpaſian (the Armies in ſeveral Provinces declaring for him) now leaves *Cæſarea*; and ſending *Mutianus* with Forces into *Italy*, to oppoſe *Vitellius*, himſelf goes to *Alexandria* to make ſure of *Egypt*.

In *Mæſia*, *Antonius Primus* who held for *Veſpaſian*, leads the third Legion into *Italy* againſt *Vitellius*, and in the fight at *Cremona* againſt the *Vitellians*, he routs them, and puts them to flight. Then coming to *Rome*, and joining his Forces with *Mutianus* in the midſt of the City, he overthrows *Vitellius*'s Army; and taking *Vitellius* himſelf, and dragging him thorow the Market-place, there cuts his Throat, after he had held the Government eight Months and five days.

Veſpaſian hearing theſe things at *Alexandria*, ſends his Son *Titus* with Forces into *Judea*, to finiſh that Warr; but he himſelf ſaileth into *Italy*.

The City of *Jeruſalem* was at this time divided into a threefold Faction: For *Simon*, whom the Citizens had admitted in, kept the higher City; and *John* with his *Zealots* poſſeſſed the outward Courts of the *Temple*, and the lower City. And *Eleazer*, who was once Captain and Commander of the *Zealots* (envying *John*, who by his boldneſs and ſubtilty had got the power into his hands, and did all things at his own pleaſure) withdrawing himſelf, and getting ſome Soldiers along with him, poſſeſſed himſelf of the *inner* part of the Temple, and from thence fights againſt *John*. And ſo *John*, who held the outward Circuit of the Temple, and the Porches, was forced to fight both againſt *Eleazer* and *Simon*. During theſe ſtirrs, many things about the Temple were burnt up, and the Proviſions deſtroyed which might have ſerved them a long time, and for want of which they were ſorely oppreſſed with Famine afterwards, when beſieged by the *Romans*.

Titus, in proſecution of his Father's Orders, comes from *Alexandria* to *Cæſarea*, where gathering his Forces together (which were *Four Legions*, with the Aids and Auxiliaries of the Neighbouring Kings), marches towards *Jeruſalem* accompanied with *Tiberius Alexander* (who was in principal favour with him), and *Joſeph* the Jew, who for the truth of his prediction that *Veſpaſian* ſhould be Emperor, was now releaſed out of bonds. He ſate down within ſix or ſeven furlongs of the City, a little before the Feaſt of the *Paſſover*, and by that means ſhut up an infinite number of men, who had (according to cuſtom) come up to the Feaſt. And hereby all proviſions were conſumed in a very ſhort time, and a moſt cruel Famine oppreſſed them On

the

the day of *Unleavened-bread* (April 14.), *Eleazar* (who kept the inner part of the Temple) opened the Gates to the people who deſired to ſacrifice; but *John* taking hold of this opportunity, treacherouſly ſent many of his party in among them (with ſwords hid under their Garments), who killing *Eleazar* and many of his Faction, ſeized alſo on that part of the Temple; and hereby the Three *Factions* were reduced to Two; that under *John* conſiſted of 8400, and the other under *Simon* of 10000 fighting-men, beſides 5000 *Idumeans*. And notwithſtanding the Enemy was at the Walls, they brake out, the one upon the other, and the poor people ſuffered miſerably under both. The City being fortified with three Walls on every ſide, but where it was fenced with deep Valleys, *Titus* having with much oppoſition placed his *Engines* and *Rams*, battered the outermoſt of them, and made a breach in it; at which entring, and the Jews retiring inwards, he poſſeſſed himſelf of the North-quarter of the City, even to the Caſtle *Antonia*, and the Valley of *Cedron*. Five days after, he brake with his *Rams* the Second Wall, and entred; but the Beſieged making divers Salleys, repulſed him, and beat him out again. Four days after, he recovers the place again, and prepares for the battering the Third Wall. He now ſends *Joſeph* the Hiſtorian to perſwade them to yeild; but he is entertain'd only with ſcoffs and reproaches. Many of the people thinking to eſcape out of the City, *John* and *Simon* ſtop up all paſſages. Yet the Famine encreaſing, many made ſhift to get out, who being taken by *Titus*, he cauſed them to be crucified. On the 12*th* of *May* he began *Four Mounts*, wherein to place his Battering Rams; Two, near the Caſtle *Antonia*, by which he hoped to take the Temple; and the other Two near the Monument of *John* the High-Prieſt, where he thought he ſhould with moſt eaſe break into the upper part of the City. *John*, who was to oppoſe the *Romans* in the former place, caſt down the Mounts that were near his Quarter, and two days after *Simon* did as much by the other, though ſeventeen days had been ſpent in making of them. He deſtroyed alſo many Rams and Engines, and brake into the very Camp of the *Romans*, but was repell'd and forc'd into the City again. *Titus* now calling a Council of Warr, 'twas therein reſolved to compaſs the whole City with a Trench, which with incredible diligence and celerity was finiſhed in three days; they built alſo thirteen Forts to hinder the flight of the Beſieged, and to hinder the conveyance of any relief into the City.

The *Seditious* were nothing herewith moved, though *Famine* not only raged among the common ſort, but themſelves alſo were preſſed by it. A certain *Noble Woman* ſod her Child to eat it; and ſuch a Mortality enſued, that from the 14. of *April* to the firſt of *July*, were carried out to be buried at the publick charge, an incredible number of Carkaſſes of the poorer ſort, as *Titus* was told by one *Mamæus*, who was appointed to pay the money. And ſome others certified him, that many thouſands of the ordinary ſort

ſort were caſt dead out of the Gates; and becauſe they could not carry all out, they caſt them in great heaps together into empty houſes, *others* they threw over the Walls, filling up the Ditches with them.

Simon, notwithſtanding all theſe calamities, abſtained not from Murthers and Rapines, but kill'd *Mathias* the High-Prieſt (by whom he had been let into the City) with his three Sons, and ſixteen of the Nobleſt of the people, pretending that they purpoſed to flee to the Enemy. *Judas*, one of his own Captains, hating his cruelty, attempted to betray a certain *Tower* (whereof he had the charge) to the *Romans*; but his deſign being diſcovered, he was put to death, with ten other of his Complices. *John* alſo, in theſe extremities, converted to his own, and prophane uſes, the holy things of the Temple, as Veſſels of Gold, and Silver, and the Money of the Temple; nay, he was compell'd to diſtribute to his Soldiers the very Oil and Wine ordain'd for Sacrifices.

Titus, in purſuit of his deſign, cut down all the Groves near the City, and brought in the Timber to make Forts and Engins for the ſiege, and cauſing more Mounts or Scaffolds to be made, on the firſt day of *July* he began to batter the wall of the Caſtle *Antonia*, by which a breach being made on the fifth day after, they entred the Caſtle, and purſued the flying-Jews even unto the Temple. At this time many *falſe Prophets* (ſuborned by the *Seditious*) flattered the multitude with expectation of aſſiſtance from God; and therefore though *Titus* often exhorted them to yeeld, yet they flatly refuſed. The *Romans* now preſſing hard towards the Temple, the Conteſt was earneſt on both ſides. After a long skirmiſh, the *Romans* breaking in by *Antonia*, ſeized upon the North and Weſt Porches of the outward Range of the Temple; part of which Porches (eſpecially that which was join'd to *Antonia*) was burnt and overthrown by the *Jews*; and two days after, the other part was burnt by the *Romans*, the Jews being ſo amaz'd, that they endeavour'd not to quench it. *Titus* had an intention to have ſav'd the Temple; but on the tenth of *Auguſt* a certain Soldier *without* any command (nay, *againſt* the command of his General), moved as by inſtinct from above, caſt a flaming fire-brand into the Chambers and Buildings of the North-ſide of the Temple, which immediately taking fire, burnt the Temple alſo which joined to them, notwithſtanding all that *Titus* could do to prevent it. And this happened on the ſame day of the ſame Month on which the former Temple was ſet on fire by the command of *Nebuchadnezzar*.

The Temple thus burning, *Titus* was ſaluted Emperor by his Soldiers, and the *Zelots* and *Seditious* fled into the Upper City call'd *Sion*. They now deſire a parley with the *General* himſelf, who check'd them for their obſtinacy, but promiſed them life if they would yeeld to him. They being unwilling to commit themſelves to his Mercy, requir'd to depart the City with their wives and children, and to go into the Wilderneſs.

Titus being enraged at these Proposals, threatens them with utter destruction, and forthwith commands all the lower City to be set on fire. Then he began to assault the Higher City, which was seated on a steep Rock. And beginning to raise his Mounts on the 20*th* of *August*, and perfecting them on the 7*th* of *September*, he brings his Engines to the Walls, wherein having made a breach, the *Seditious* through fear and amazement deserted their strong Towers, and so on the 8*th* of *September* the *Romans* brake in and destroyed all with fire and sword. *Titus* now commands both the City and Temple to be utterly razed to the foundation, and to be laid plain, and a *Plough to be brought over it*, according to custom, which was done by *Turnus Rufus*; and so the Prophesie was fulfilled, *Zion shall be plowed as a field*, Mic. 3. 12. Only the West part of the Wall, with three Towers, for their strength and beauty were preserved, to bear witness of the stateliness of the City to posterity.

Of those which during the whole Warr were taken Captives, the number amounted to 97000: and of those that perished in the siege, to 1100000. So heavy was the guilt that lay on them for the death of Christ, and so horrid were the enormities committed by them, that *Josephus* says, *If the Romans had delayed to come against them*, he thought *the City would either have been swallowed up of the earth, or have perished by Thunder-bolts and Lightning from Heaven, and so have suffered like Sodom*; the Inhabitants whereof they exceeded in wickedness. See *Josephus* toward the end of his sixth Book.

And thus fell this famous City on the 8*th* day of *September*, in the second year of *Vespasian*. He and *Titus* his Son being *Consuls*, 38 years after the death of Christ, whose blood cried for vengeance against these obdurate Jews.

That this dismal destruction of *Jerusalem* is set out *Mat.* 24, as the destruction of the whole World, need not seem strange if we consider, that it was the destroying of the Lord's own *Habitation*, and the *place* chosen by Himself above all the places in the world, to put His Name there, and the destroying of the State and Polity of the Jews, who were his *old peculiar people*; A people once highest in his favour, now deepest in his displeasure: formerly the people of his highest dignations; but now their casting off was sealed by the ruin of their *City* and *Temple*, their dispersion and scattering abroad among other Nations, and their great obduration.

Titus having thus ended the Warr, returns to *Cæsarea*, and from thence to *Antiochia* in *Syria*, and then into *Egypt*, and thence sails to *Rome*, where he was welcomed home by all men, and (together with his Father) triumphed for the Conquest of *Judea*.

The two Captains of the *Seditious*, *John* and *Simon*, who had hid themselves, were taken, and reserved to be led in triumph, and 700 other Jews that excelled in beauty and strength; of all whom only *Simon* suffered death. The *LAW* also of the Jews

Jews was carried in this Triumph as the *last of the spoils*, which together with the *Purple Veils* of the Sanctuary, were laid up in the Palace.

From this Victory both *Father* and *Son* got the Name of *Emperor*; yet neither of them had the Title of *Judaicus*, although many other Honours, especially *Triumphal Arches*, were decreed unto them.

A year after, *Lucilius Bassus* was sent Lieutenant into *Judea*, who receiving the Army from *Cerealis Vitellianus*, took the Castle *Herodian* and *Machærua* beyond *Jordan*.

Not long after, *Vespasian* wrote to *Tiberius Maximus* to *sell all the Land of the Jews*; upon whom, wheresoever they lived, he imposed a yearly Tribute to be paid into the *Capitol*, viz. the *Didrachma* or half Shekel, it being that they were wont to pay in former times unto the Temple at *Jerusalem*.

A year after, *Publius* succeeds *Bassus*, and finishes the Warr, taking the strong Castle of *Massada* from *Eleazar*, the Nephew of *Judas Galilæus* the Captain of the Thieves. All the Thieves in the Castle (to the number of 900, with their Wives and Children) at the perswasion of *Eleazar*, set fire on the Castle, and the Furniture thereof, and then put each other to death, lest they should fall into the power of the *Romans*. And so the Warr in *Judea* ended.

Many of the Thieves that escaped from *Judea*, fled into *Egypt*, to *Alexandria*, and there they sollicited the Jews to revolt; but the common people taking 600 of them, delivered them up to the *Romans* to be punished. *Vespasian* having notice of these things, commands *Lupus* the Governour of *Alexandria*, that he should pull down the *Jewish Temple* that was there built long ago by *Onias* the Brother of the High-Priest; which he neglected to do, but only spoiled it of some of its Consecrated things, and so shut it up. But *Paulinus*, his Successor, having spoiled it of all its gifts, made an Order that none should presume to come to it; and so he put an end to the exercise of the Jewish Religion there, 343 years (as some compute) after that Temple was first built by *Onias*.

A certain Jew, a Weaver, *Jonathan* by name, escaping to *Cyrene*, drew 2000 Jews to follow him into the Wilderness, promising to shew them *signs* and *wonders*; but by the chiefest of the Jews the matter being discovered to *Catullus*, Governour of those parts, he sent Soldiers, who slew most of them; and not long after, *Jonathan* himself was taken, who accused the most wealthy of the Jews (unjustly) to have had a hand in this Insurrection. To whose accusations *Catullus* willingly giving ear, put 3000 of them to the sword. And this he did with the greater confidence, because he confiscated their Estates to *Cæsar*'s use. *Jonathan* he sent prisoner (with others that were taken) to *Vespasian*, that he might accuse the most honest of those Jews that lived at *Rome* and *Alexandria*, as if they had held correspondence with him; yea, he affirmed, That *Joseph* the Writer of the Jewish History, sent to him both

both Arms and Money. But *Veſpaſian* looking upon this as a falſe accuſation, upon *Titus*'s entreaty acquitted theſe men, and deſervedly puniſhed *Jonathan*, whom having whipped, he burnt alive. *Catullus* at preſent eſcaped through the mildneſs of the Emperor; but not long after, fell into grievous anguiſh of mind, and imagined he ſaw the Ghoſts of thoſe men he had ſo unjuſtly ſlain before his eyes. At laſt his *guts* and *bowels* iſſuing out of him, he died miſerably.

Here *Joſephus* endeth his Hiſtory of the Deſtruction of *Judea*. But his *Jewiſh Antiquities* he finiſhed not till the *Thirteenth* of *Domitian*, when he was Fifty ſix years old, as himſelf teſtifieth at the end of his Work.

I ſhall conclude all with an hearty Prayer to God for the *Converſion of the Jews*, and the *Union of all Chriſtians:*

O *LORD, the Father of Mercies, let not thy indignation always burn againſt thy* ancient people, *nor caſt them off for ever. Though the blood of thy dear Son our bleſſed Saviour, lies heavy upon them, and hitherto thou haſt juſtly hardned them; yet be pleaſed, of thy infinite mercy, to open their eyes, to unſtop their ears, to molliſie their hearts, and to cauſe them to* mourn over him whom their forefathers pierced. *Cauſe them to underſtand thoſe* Sacred Oracles *which thou didſt commit to their keeping; that our* Saviour, *who hath long ſince been* a light to lighten the Gentiles, may, *in thy due time,* be the glory of thy people Iſrael; *that ſo there may be but* one Sheepfold, *as there is but* one Shepherd. *For the ſpeeding of their converſion, be pleaſed to compoſe the many* differences *that are among* Chriſtians; *and ſo unite their diſagreeing-affections, that our examples may no longer diſcourage, but may invite them to embrace our Lord and Saviour, and his bleſſed Doctrine. Cauſe thy* Truth, *O Lord, to ſhine forth glorioufly and triumphantly, as the Sun at noonday; and let it diſſel the thick miſt of darkneſs and error that hath overſpread ſo many Nations of the world; ſet up thy* pure Worſhip, *and thy* own Inſtitutions *every where; and throw down* Idolatry *and* falſe worſhip *where-ever it prevails. Break the yokes of* oppreſſion *and* violence, *and rebuke the ſpirit of* profaneſs, impiety, intemperance, ungodlineſs; *and let* holineſs, righteouſneſs, brotherly-kindneſs, *and* charity, *prevail where-ever the Goſpel of Chriſt is owned and profeſſed. Unite all Chriſtians in thoſe things that are the main* fundamental *Principles of the Chriſtian Religion; and give them* charity *and* mutual forbearance *of each other in leſs important matters. Let all that name the Name of Chriſt, make conſcience to depart from all iniquity, and live as becomes his diſciples and ſervants. Grant this, O Lord, for thy own great Mercies, and our dear Saviour's Merits ſake; To Whom, with thy Self, and Holy Spirit, be all Honour, Glory, Praiſe, Thanksgiving, and Sincere Obedience, rendred now and for evermore.* Amen.

Glory be to God in the Higheſt, on earth
peace, good-will towards men.

FINIS.

DESCRIPTIO
PEREGRINATIONIS
D PAULI APOSTOLI
Exhibens
Loca fere omnia tam in Novo
Testamento quam in Actis
Apostolorum memorata
Operâ
ABRAHAMI ORTELII.
SEPTENTRIO
MERIDIES
OCCIDENS
ORIENS
DACIAE PARS
PONTUS EUXINUS
CAVCASEUM MARE
ILLYRICUM
SINUS HADRIATICUS
MYSIA
THRA
PAPHLAGONIA
BITHY
PHRYGIA MINOR
TROAS
MYSIA
GALATIA
PONTUS
ARMENIA
MAIOR
ARME
PADOCIA
LYCAONIA
PISIDIA
PAMPHILIA
CILICIA
CARIA
LYCIA
PAMPHYLIVM MARE
CYPRUS
SYRIA
PAESTINA
MESOPOTAMIA
BABYLONIAE PARS
ARABIA DESERTA.
ARABIA PETRAEA
ARABIÆ FELICIS PARS
Montana Arabiæ
MARIS PARS
RUBRI
AEGIPTUS
MARMARICA
CYRENE
AFRICA PROPRIA
AFRICÆ PARS
Syrtis minor
Syrtis maior
Mare Ionium
MARE TYRRHENVM
Tuscia
Insule Aeolie sive Vulcanie
SICILIA
Melita insula D Pauli naufragia nobilis
Aegæum Pelagus
MARE CRETICUM
CRETA
Phillip Holmes sculp
Petrus Kærius Cælavit